

IN THE EMPLOYMENT TRIBUNAL

CLAIM NO.: 3331129/2018

B E T W E E N:

MR J CASAMITJANA COSTA

Claimant

- v -

THE LEAGUE AGAINST CRUEL SPORTS  
CHARITY NUMBER: 1095234

Respondent

---

TRIAL BUNDLE

---

**Pleadings and Orders**

1.	Amended Particulars of Claim	1 February 2019	1
2.	ET3 and Grounds of Response	16 August 2018	59
3.	Judge's Note for Counsel	14 March 2019	93
4.	Case Management Orders	22 March 2019	94
5.	Agreed Schedule of Issues	22 March 2019	98

**Correspondence**

6.	Email C to La Vanguardia	10 September 2007	104
7.	Translation of Email C to La Vanguardia	10 September 2007	109
8.	Email Aljandra (Matarnoune Blog) to C	24 September 2007	114
9.	Translation of Email Aljandra (Matarnoune Blog) to C	24 September 2007	115
10.	Email C to Hotel Avenida Palace	4 March 2008	117
11.	Translation of Email C to Hotel Avenida Palace	4 March 2008	123
12.	Email C to Fernanda [REDACTED]	5 March 2008	126
13.	Email Horacio Curti to C	31 July 2008	129
14.	Translation of Email Horacio Curti to C	31 July 2008	133
15.	Email C to Will	12 October 2008	139
16.	Email C to Francisco	27 November 2008	145
17.	Translation of Email C to Francisco	27 November 2008	149
18.	Email C to Casadruna	29 December 2008	155
19.	Translation of Email C to Casadruna	29 December 2008	157
20.	Email C to Regency Hospitality	2008	160
21.	Email C to Milner Hotels	2 January 2009	161

22.	Email C to Little Siam Hotel	17 March 2009	163
23.	Email C to HSI	28 February 2012	169
24.	Email Asda to C	27 June 2012	182
25.	Email London Vegans to C	9 July 2012	184
26.	Letter from Virgin Atlantic to C	12 July 2012	186
27.	Email King & Allen to C	1 October 2012	188
28.	Email Peter Christian to C	1 October 2012	189
29.	Email King & Allen Ltd to C	2 October 2012	190
30.	Email Exclusive Alterations to C	3 October 2012	193
31.	Email C to International Fund for Animal Welfare	5 October 2012	195
32.	Email C to Topman	10 October 2012	197
33.	Email Vegan Society to C	14 April 2013	201
34.	Email Vegan Society to C	15 April 2013	203
35.	Email Beenal Shingadia to C	15 July 2013	
36.	Email Beenal Shingadia to C		204
37.	Email Ethical Wares to C	6 October 2013	210
38.	Email Ethical Wares to C	7 October 2013	212
39.	Email C to London Vegans	11 November 2013	214
40.	Email Somerset House to C	17 November 2013	215
41.	Email WorldPay to C	6 November 2014	216
42.	Email Vegan Society to C	19 February 2015	218
43.	Email C to Terry Hutardo	28 May 2015	219
44.	Email Baltic Travel Company to C	12 August 2015	222
45.	Email C to Sonya Clampett with attachments	10 July 2016	224
46.	Email C to Nelson Write	21 August 2016	231
47.	Email C to Sonya Clampett with attachments	7 February 2017	234
48.	Email Starbucks to C	15 June 2017	239
49.	Email Amazon to C	12 September 2017	245
50.	Email Philippa King to C	21 September 2017	248
51.	Email C to Jo Lister	21 September 2017	250
52.	Email C to Philippa King	27 October 2017	254
53.	Email The Artisan Travel Company to C	7 November 2017	259
54.	Email Far Place to C	16 February 2018	262
55.	Email C to Andy Knott [R10]	15 February 2018	263
56.	Email C to R (All Staff) [R26]	17 February 2018	264
57.	Email C to Life After Hummus	17 May 2018	287
58.	Email Ecotricity to C	4 July 2018	288
59.	Translation of Email Alvara Hernandez Castillo to C	10 July 2018	291
60.	Email Amazon to C	11 July 2018	294
61.	Email Mark Westcombe to C	25 July 2018	297
62.	Email Vegan Jobs to C	6 August 2018	301
63.	Email Vegan Society to C	26 September 2018	302
64.	Email Liveminds to C	26 September 2018	306
65.	Email Liveminds to C	26 September 2018	308



66.	Email Amazon to C	27 September 2018	309
67.	Email Liveminds to C	1 October 2018	310
68.	Email Liveminds to C	1 October 2018	312
69.	Email Liveminds to C	2 October 2018	313
70.	Email Liveminds to C	2 October 2018	315
71.	Email Liveminds to C	2 October 2018	317
72.	Email C to Vegan Society	8 October 2018	319
73.	Email C to Jeffrey Flocken	7 October 2018	321
74.	Email exchange C and Oatly UK	19 to 23 October 2018	322
75.	Email from London Vegans	1 November 2018	325
76.	Email C to Pro Veg International	19 December 2018	344
77.	Vegan society membership card letter	2018	345
78.	Email C to Rita Silva		347
79.	Translation of Email C to Rita Silva		352

#### Research relating to Claimant's belief

80.	A Case for Ethical Veganism: Intuitive and methodological considerations - Tristram McPherson	10 November 2014	354
81.	Ripened by Human Determination, 70 Years of the Vegan Society - The Vegan Society	14 November 2014	383
82.	Vegetarian Diet - Journal of the Academy Of Nutrition and Dietetics	December 2016	402
83.	[REDACTED]	[REDACTED]	413
84.	23 World Class Vegan Athletes - www.greatveganathletes.com	Retrieved 9 October 2018	686
85.	A vegan interpretation of rights under the Universal Declaration of Human Rights - www.theivra.com intlaw.html	Retrieved 9 October 2018	692
86.	A vegan voice in parliament - The Vegan Society - www.vegansociety.com whatsnew blog vegan-voice-parliament	Retrieved 9 October 2018	696
87.	Against Ethical Veganism - Cultural Analysis & Philosophy - www.culturalanalysis.net 2017 12 30 against-ethical-veganism	Retrieved 9 October 2018	701
88.	All-Party Parliamentary Group on Vegetarianism and Veganism - Veggappg - www.veggappg.org.uk	Retrieved 9 October 2018	723
89.	British Dietetic Association - The Vegan Society - www.vegansociety.com society whos-involved partners british-dieteticassociation	Retrieved 9 October 2018	724
90.	Clearing up the confusion whose veganism counts in UK law - IVRA Blog -	Retrieved 9 October 2018	728

	www.theivra.com wp 2018 02 08 whoseveganism- counts-in-uk-law		
91.	Definition of veganism - The Vegan Society - www.vegansociety.com govegan definition-veganism	Retrieved 9 October 2018	733
92.	Discussion in Parliament Addresses How a Vegan Diet Can Fight Climate Change - Live Kindly - www.livekindly.co parliament-vegan-climate-change	Retrieved 9 October 2018	738
93.	The Economics of Veganism - The Collective - Medium		741
94.	Environment - The Vegan Society - www.vegansociety.com go-vegan environment	Retrieved 9 October 2018	746
95.	Ethical Veganism: Not Just About Food, but a Way of Life - Vegan Souls - www.vegansouls.com ethical-veganism	Retrieved 9 October 2018	750
96.	Ethical Vegans May Stick with it Longer - Vegan Outreach - www.veganoutreach.org ethical-vegansmay-stick-with-it-longer	Retrieved 9 October 2018	755
97.	European Law - International Vegan Rights Alliance - www.theivra.com eulaw.html	Retrieved 9 October 2018	756
98.	FAQs - Robb Masters - www.robbmasters.com veganism projects vegan-rights-uk faq	Retrieved 9 October 2018	759
99.	Food security - The Vegan Society - www.vegansociety.com resources environment food-security	Retrieved 9 October 2018	761
100.	How Should Vegans Live - Journal of Practical Ethics, University of Oxford - www.jpe.ox.ac.uk papers how-shouldvegans-live	Retrieved 9 October 2018	764
101.	New law makes vegan option compulsory in Portuguese public canteens - The Vegan Society - www.vegansociety.com whats-new	Retrieved 9 October 2018	768
102.	So, what is an ethical vegan - The Guardian - www.theguardian.com commentisfree 2012 feb 01 what-is-anethical-vegan	Retrieved 9 October 2018	771
103.	Some Thoughts on the Meaning of "Vegan" - Animal Rights The Abolitionist Approach - www.abolitionistapproach.com somethoughts-on-the-meaning-of-vegan	Retrieved 9 October 2018	773
104.	The Health Benefits of Veganism - Rush	Retrieved 9 October	777

	University Medical Center - www.rush.edu health-wellness discoverhealth health-benefits-vegan-diet	2018	
105.	Validating Veganism in Resistant Legal Systems Part 1 - IVRA Blog - www.theivra.com wp 2018 08 02 validating-veganism-part-1	Retrieved 9 October 2018	783
106.	Validating Veganism in Resistant Legal Systems Part 2 - IVRA Blog - www.theivra.com wp 2018 08 02 validating-veganism-part-2	Retrieved 9 October 2018	787
107.	Validating Veganism in Resistant Legal Systems Part 3 - IVRA Blog - www.theivra.com wp 2018 08 02 validating-veganism-part-3	Retrieved 9 October 2018	791
108.	Vegan Business is Booming- Global Banking and Finance Review - www.globalbankingandfinance.com vegan-business-is-booming #content	Retrieved 9 October 2018	794
109.	Veganism as a Social Justice Movement - Raise Vegan - www.raisevegan.com veganism-as-a-social-justice-movement	Retrieved 9 October 2018	798
110.	Veganism The Fastest Growing Health Movement Ever - Raise Vegan - www.raisevegan.com veganism- fastestgrowing- health-movement-ever	Retrieved 9 October 2018	804
111.	Why go vegan The Vegan Society - The Vegan Society - www.vegansociety.com go-vegan why-go-vegan	Retrieved 9 October 2018	811
112.	15 Vegan Celebrities Who Are in it for the Long Haul - Live Kindly - www.livekindly.co 13-vegan-celebritieslong- haul	Retrieved 9 October 2018	816
113.	Results of Survey on Vegan Provision in Scotland Show, Go Vegan Scotland	Retrieved 6 November 2018	819
114.	Catering for vegans on all public sector menus, Scottish Parliament petition, www.parliament.scot GettingInvolved Petitions cateringforeveryone	Retrieved 6 November 2018	853
115.	BBC Launches Program On Vegan Activists - Featuring The Earthlings Experience, Plant Based News, www.plantbasednews.org post bbclaunches- program-on-vegan-activistsfeaturing- the-earthlings-experience	Retrieved 6 November 2018	855
116.	Will making jokes about vegans soon be a hate crime, The Spectator, www.blogs.spectator.co.uk 2018 11 willmaking- jokes-about-vegans-soon-be-ahate- crime	Retrieved 6 November 2018	860

117.	Ethics Vs Health Vegans, My Vegan Cookbook, <a href="http://www.myvegancookbook.com">www.myvegancookbook.com</a> blog 2013 03 26 ethics-vs-health-vegans-by-jessican-parsons	Retrieved 7 January 2019	864
118.	Manchester Student Now Has Free Vegan School Meals Under the Human Rights Act, Live Kindly, <a href="http://www.livekindly.co">www.livekindly.co</a> manchester-free-vegan-school-meals	Retrieved 7 January 2019	866
119.	The Complete Vegan Arguments Guide, Veganspeak, <a href="http://www.veganspeak.org">www.veganspeak.org</a> vegan-arguments	Retrieved 7 January 2019	869
120.	The Ethical Arguments Against Ethical Veganism, Our Hen House, <a href="http://www.ourhenhouse.org">www.ourhenhouse.org</a> 2013 02 theethical-arguments-against-ethicalveganism	Retrieved 7 January 2019	897
121.	Major Survey Reveals Extent Of Discrimination Against Vegans, Plant Based News, <a href="http://www.plantbasednews.org">www.plantbasednews.org</a> post major-survey-reveals-extent-ofdiscrimination-against-vegans	Retrieved 7 January 2019	899
122.	Vegan challenges discriminatory job ad Profile, Law Society Gazette, <a href="http://www.lawgazette.co.uk">www.lawgazette.co.uk</a> lawyer-in-the-news vegan-challenges-discriminatory-job-ad 5061773.article902	Retrieved 7 January 2019	902
123.	18 Vegan Doctors who Drive the Plant-Based Movement, Nutriciously, <a href="http://www.nutriciously.com">www.nutriciously.com</a> vegan-doctors	Retrieved 7 January 2019	904
124.	Don't you dare call yourself a vegan!, The Vegan Strategist, <a href="http://www.veganstrategist.org">www.veganstrategist.org</a> 2016 02 01 dont-you-dare-call-yourself-a-vegan	Retrieved 7 January 2019	929
125.	Vegan Rights in the UK - Dr Jeannette Rowley		932
126.	Moral Vegetarianism (Stanford Encyclopedia of Philosophy)		1080 - 1107
127.	Number of Vegans in UK soars to 3.5 Million, Survey finds	Retrieved 19 July 2019	1107.1
128.	Statistics - The Vegan Society	Retrieved 19 July 2019	1107.5
129.	Mintel: 28% of Britons are reducing or limiting meat consumption	Retrieved 19 July 2019	1107.16
130.	Food in the Anthropocene - Oxford Martin School	Retrieved 19 July 2019	1107.21
131.	Key Facts - The Vegan Society	Retrieved 19 July 2019	1107.29
132.	Lancaster University - Veganism and Equality Research	Retrieved 19 July 2019	1107.33
133.	Veganism deserves the same protection against discrimination as religion, says philosophers	Retrieved 29 July 2019	1107.46

134. Vegaphobia: derogatory discourses of veganism and the reproduction of speciesism in UK national newspapers	Retrieved 7 August 2019	1107.50
---	-------------------------	---------

#### Articles by Claimant

135. Zoologist - Bullfighting is a social and individual disease, <a href="http://www.forovegetariano.org">www.forovegetariano.org</a>	September 2007	1108
136. The Abolitionist Reconciliation, <a href="http://www.abolitionistreconciliation.blogspot.com">www.abolitionistreconciliation.blogspot.com</a>	16 May to 20 August 2011	1109
137. Vegan Airline Meals, <a href="http://www.veganairlinemeals.wordpress.com">www.veganairlinemeals.wordpress.com</a>	1 June to 11 July 2012	1138
138. Vegan Voices - Talk Synopsis/Summary	17 May 2018	1146
139. Our Mission - Animal Protection Consultancy - <a href="http://www.animal-protectionconsult.com">www.animal-protectionconsult.com</a>	Retrieved 9 October 2018	1147
140. The Hunting Act 2004 by Jordi Casamitjana - Mark Avery - <a href="http://www.markavery.info">www.markavery.info</a> 2018 07 02 guestblog-5	Retrieved 9 October 2018	1148

#### Articles, Publications and Videos quoting Claimant

141. The Fighting Bull is a Genetic Aberration - La Vanguardia	10 September 2007	1159
142. Ni carne ni piel ni sangre - Público - <a href="http://www.publico.es/espana/ni-carne-ni-pielni.html">www.publico.es/espana/ni-carne-ni-pielni.html</a>	30 July 2010	1161
143. Nature UK Liz Bonnin investigates the Highland deer cull - BBC - <a href="http://www.bbc.co.uk/blogs/natureuk/2011/11/liz-bonnin-the-science-behind.shtml">www.bbc.co.uk/blogs/natureuk/2011/11/liz-bonnin-the-science-behind.shtml</a>	Retrieved 9 October 2018	1164
144. Translation - Ni Carne ni piel ni Sangre, Publico	Retrieved 1 January 2019	1182
145. Into the Arena (Chapter 8) - by Alexander Fiske-Harriso	Undated	1184
146. Links to videos featuring the Claimant		1192

#### Miscellaneous Evidence

147. Email Groupon to C	10 September 2007	1159
148. Email Paypal to C	16 February 2018	1196
149. Receipt eBay	27 October 2018	1198
150. Receipt eBay	31 October 2018	1203
151. Dispatch Note Vegetarian Shoes	24 August 2005	1206
152. Receipt Ethical Wares vegan shoes	19 March 2008	1207

153. Invoice - Ethical Eares, vegan shoes	26 October 2010	1209
154. Receipt Vegan Perfumes	17 December 2012	1210
155. Claimant's Attendance history of London Vegan Meetups events	To 9 October 2018	1211
156. Claimant's London Vegan Meetup profile page - <a href="http://www.meetup.com/londonvegan/members/24039622">www.meetup.com/londonvegan/members/24039622</a>	Retrieved 9 October 2018	1232
157. Claimant's LinkedIn Profile - <a href="http://www.uk.linkedin.com/in/jordicasamitjana-36586a15">www.uk.linkedin.com/in/jordicasamitjana-36586a15</a>	Retrieved 9 October 2018	1235

#### Print Publications

158. Claimant's Novel

IN THE EMPLOYMENT TRIBUNAL

CASE NUMBER:[ ]

B E T W E E N:

JORGE CASAMITJANA COSTA

(Claimant)

-and-

THE LEAGUE AGAINST CRUEL SPORTS

(Respondent)

---

**AMENDED PARTICULARS OF CLAIM**

---

**The Parties**

- (1) The Respondent is charity with number 1095234. Its charitable object is:

*“The advancement of education generally with particular reference to the care and protection of animals, ecology, natural history, conservation and environmental studies; the prevention of all forms of cruelty to animals; the conservation, preservation, protection and restoration for the public benefit of the natural resources, natural beauty and animal and plant life of the world and lands and buildings of beauty, historic interest or of ecological or scientific importance and, as regards lands, for the preservation, as far as is practicable, of their natural aspect, features and animal and plant life.”*

- (2) The Claimant was employed by the Respondent from 2004-2007. He left, and returned on 29 August 2016 as Head of Policy and Research.
- (3) Clause 10 of the Claimant’s Contract of Employment granted 12 weeks’ notice of termination.

- (4) The Claimant lives according to an Ethical Vegan philosophy. He believes in the sanctity of animal life, and that it is essential that humans do not cause distress to animals. This means that he follows a vegan diet but also that his beliefs extend beyond matters of food into all areas of his consumption, and does not consume, where an alternative exists, anything which comes from animals or which has caused harm to animals in its production or sale.
- (5) The Claimant has pursued a successful professional career in pursuance of his philosophy: he is by profession a zoologist specialising in animal behaviour. In the period he spent working for the Respondent from 2004 to 2007 he led a campaign which included investigations into breaches of the Hunting Act 2004 which in turn led to the first criminal convictions under that Act. He left on good terms in 2007, and worked for CAS International as a co-ordinator campaigning against bullfighting internationally. He ran his own consultancy providing advice on animal welfare to organisations, companies and individuals from 2009 to 2012. From 2012 to 2016 he was the UK Campaigns and Enforcement Manager at the International Fund for Animal Welfare (IFAW), working again on investigations around hunting with dogs, managing teams of wildlife crime investigators. He left IFAW in August 2016 to return to the Respondent. He is a globally recognised expert in animal welfare, and the author of over a dozen research papers.
- (6) He is also a recognised public figure in veganism, on which he campaigns away from his professional occupation. As an ethical vegan for over 17 years he has participated in radio shows, given public talks and featured in newspaper articles. He is also a frequent participant of vegan events.
- (7) His philosophy therefore shapes his day to day existence: it governs all aspects of the products he consumes and the means by which he earns his living.
- (8) Other of the Respondent's employees were also ethical vegans, in particular Jane Blades, Will Morton, Debbie Ballard, Emily Reid (formally Emily Hodges), Janice Watt, Lucy Groom, Terry Hill, Luis Carlos Ramos, Sophie Khan (formally Sophie Beckwith), and Paul Tillsley.



### Background Facts

- (9) When he was employed by the Respondent between 2004 and 2007, the Claimant was a member of his employer's pension scheme. It was an ethical scheme, which meant among other things that no money was invested by the scheme in companies which caused harm to animals.
- (10) Following his re-commencement of employment with the Respondent on 29 August 2016, the Claimant was re-enrolled in the Respondent's pension scheme.
- (11) On 16 September 2016, the Claimant received documentation from the pension fund provider, AEGON. His contributions began in December 2016.
- (12) On 11 January 2017, the Claimant contacted Nicola Hill, the then League's Head of Finances, asking her which pension AEGON pension fund the Respondent used. When the information was sent to the Claimant, he checked the pension fund and noticed that it was not designated as an ethical fund. Some of the fund's investments were in companies which hurt animals.
- (13) On 27 January 2017, the Claimant notified Nicola Hill, Eduardo Gonçalves (then the Respondent's CEO) and Philippa King (Chief Operations Officer) of his discovery that the Respondent's chosen pension fund invested in companies that hurt animals. He stated:

*"I recently received the information from Nikky (attached) and when I read it I was shocked to realise that this is not an ethical fund at all, and the League's pension money goes to companies such as British American Tobacco PLC, Imperial Tobacco Group PLC, Royal Dutch Shell PLC, GlaxoSmithKline (vivisectionist!), etc. See attached screen capture for evidence of the top holdings in 2015".*

- (14) Philippa King replied the same day, stating:

*"We are in a process of screening and reviewing all our financial investments. I was in London addressing this exact issue this week. The pension provider is going to be reviewed in the coming weeks".*

- (15) The Claimant was very uncomfortable that his pension investments were funding companies which hurt animals. This was a significant contravention of his ethical beliefs. He considered that he would never have re-joined the Respondent had he known that, in his absence from the Respondent, it had changed its pension fund so that he had to financially contribute to unethical companies which hurt animals unnecessarily. During his first period of employment with the Respondent, the pension fund was ethical.
- (16) The Claimant further considered that the choice of a non-ethical fund was potentially injurious to the Respondent. The Respondent relies on charitable contributions from donors. It is the Claimant's understanding that those donors are motivated by a desire to further the Respondent's work in preventing all cruelty to animals, pursuant to the Respondent's charitable object (paragraph (1) above). The Respondent's staff are motivated by a similar desire. The Claimant believed that if the Respondent's donors or staff were aware that the Respondent was in fact supporting companies which harmed animals, this could lead to damage to the Respondent. As the Respondent is a leading animal rights charity, any damage caused to the Respondent would cause damage to the wider animal rights movement, thereby facilitating further harm to animals, in contravention of the Claimant's philosophical belief.
- (17) On 30 January 2017, the Claimant requested to Philippa King that his pension contributions be stopped until the issue had been resolved. Nicola Hill replied to the Claimant that she would arrange for this.
- (18) The following day, the Claimant, realising that other staff members may not know about this issue, emailed Philippa King to ask her whether she would let other staff know of the concern that he had raised about the pension fund being non-ethical, so that they could also arrange for their pension fund to be changed to a fund which did not support companies which harm animals. Philippa King replied that she would be happy to do so and would send an update in the digital internal news magazine to staff that week. Accordingly, an item mentioning the pensions issue was included in the next edition of the internal news magazine

email sent by its editor Chris Pitt on 3 February 2017. The Claimant believes this was at Ms King's instruction.

- (19) The relevant section of the internal news magazine email stated:

*Pension Fund*

*It has come to light recently that our pension fund is not investing in Ethical only companies. The companies they currently invest in include pharmaceutical, tobacco and oil and gas companies. The pension provider has provided us with two alternative Ethical Fund Options for us this week to review. We have gone back specifically to ask what their screening criteria is on animal testing in these Ethical funds. If you would like to stop pension contributions until we have clarity that the pension funds will not invest in companies that carry out animal testing please advise Nikki. We anticipate we should be able to move our pensions into Ethical funds in the coming month, once we have a clearer understanding of whether or not the Ethical funds invest in any forms of animal testing or not.*

- (20) On 17 February 2017, in a similar internal staff news email, staff were advised that the two ethical fund options provided by AEGON included one which invested in pharmaceutical companies, and that as a result the Respondent had asked AEGON to explain their process for screening the ethics of the funds they offered.
- (21) The Claimant recalls discussing this with colleagues at around this time, and recalls that his colleagues believed that although the investment in non-ethical funds was a concern to them, the matter was being resolved to his colleagues' satisfaction and relief.
- (22) On 15 March 2017 the Claimant received communication from AEGON that made the Claimant believe that he was still contributing to the non-ethical fund. He was very distressed by this, particularly given the assurance she had given the Claimant on 30 January 2017. He raised this again with Philippa King and Nicola Hill, who replied the same day to assure the Claimant that he was mistaken and no pension contributions were being made into the non-ethical fund. She

further stated: *"I will not transfer any funds into your pension until we are able to move everyone's pension over to an ethical fund."*

- (23) On 29 March 2017, the Claimant sought to contact AEGON directly by email, but he received an automated reply saying that the email address he had been given by the Respondent was no longer being used, and accordingly his email bounced back.
- (24) On 30 March 2017, in a further internal staff news email, staff were informed that the Respondent's pensions providers had delayed in answering the query but would answer within 72 hours.
- (25) On 5 April 2017, Nicola Hill asked the Claimant who had been his pension provider at his former employer, IFAW. The Claimant provided this information.
- (26) On 1 June 2017, having not heard any further on the matter, the Claimant sent to Philippa King and Nicola Hill an email asking for an update. Philippa King replied on 1 June 2017 saying that a suitable ethical fund had been found, and that:

*"Nikki is in the process of changing our pensions to the new product. Your backdated pension payments will be paid into the new fund."*

- (27) The Claimant sought further information on 6 July, 12 July, 28 August and 21 September 2017. In the interim, Nicola Hill had temporarily left the organisation on maternity leave. Ms King replied to the Claimant's 21 September 2017 email to say that she understood that Ms Hill had transferred the pension to the ethical fund before she left, but that she would seek confirmation. She sent an update on to the Claimant on 26 September informing the Claimant that this was still being confirmed.
- (28) On 3 October 2017, not having received any further detail, the Claimant decided to approach AEGON directly.
- (29) He discovered that his pensions contributions were still being paid into the non-ethical "Cautious lifestyle" fund. The Respondent had not changed the fund or

stopped the Claimant's contributions into the non-ethical fund as he had been repeatedly told.

(30) The Claimant was shocked and distressed by this. On 3 October 2017 he wrote an email to Philippa King and Jo Lister, at the time a HR Consultant for the Respondent, to ask them about it.

(31) On 4 October 2017, Philippa King sent the Claimant and Jo Lister an email summarising the situation as follows (typographical errors in the original):

*30th Jan - you emaild Nikki asking for your contributions to be stopped as you did not want contributions going to pharmaceutical companies*

*1st Feb - Nikki replied to you saying no problem she will arrange it.*

*1st Feb - Nikki emailed me with 2 ehtical funds and asked if she should go ahead and change it.*

*1st Feb - I replied asking for more screening criteria on the Ethical funds to ensure that any pharmaceutical funds did not do any animal testing what so ever.*

*16th Feb - Nikki emailed you, informing you we were waiting for the screening criteria. 27th Feb - we received 4 pension factsheets which Nikki forwarded to me.*

*30th Feb - I emailed Nikki asking for the criteria in writing, Nikki replied saying she would chase them*

*15th Mar - you emailed saying you wanted payment to stop again.*

*16th Mar - Nikki responded to your email saying that your fund had been set up but she would not transfer any payments into it until we moved funds.*

*4th Apr - Nikki updated F&GP explaining the process had been lengthy to change to Ethical funds and we are still chasing clarity on the ethical fund.*

*Late April/Early May - you and Nikki met and agreed to which Ethical plan was suitable*

*May - I have no record of Nikki confirming to me in writing that she had contacted the pension provider to arrange the transfer to an Ethical fund.*

*1st June - you emailed informing us that you had worked at the League for 9 months and there was still no solution.*

*June - I asked Nikki if we had changed to the Ethical pension fund and she confirmed to me verbally it had.*

*12th July - Nikki went on sick leave.*

*Mid August - we spoke about the need to see confirmation in writing.*

*End August/early Sept - I spoke with our pension providers but could not get information as I was not the named person on the employers scheme.*

*Early Sept - They changed contact details and sent the new ID and password via mail - which I received last week*

*26th Sept - I finally spoke with a fund manager who confirmed that the fund had not changed and that contributions had been made in your name.*

*26th Sept - I asked Carpenter Box (our accountants) to work directly with Aegon.*

*29th Sept - I received a response from Carpenter Box asking to be put on our employee account - this is now in progress - without it they do not have the authority to progress this.*

*3rd Oct - you emailed me as per below.*

*3rd Oct - I have put in a formal request in writing for the funds to be changed and escalated a complaint. I also put in a request to transfer the backdate payments to an Ethical fund. (the latter may not work)*

*Today - I have asked Carpenter Box to NOT make a pension contribution in your name this month and to confirm this in writing for you.*

*Next steps - I am going on annual leave tomorrow and return on the 17th October. I will ask Carpenter Box today to review the contributions made to Aegon in your name for my return.*

*I am hoping! that we will have a satisfactory response from Aegon and that the pension fund has been transferred to the Ethical fund - if this has not been done I will escalate this again and instruct a financial advisor to progress this matter on the League's behalf .*

*Once we have received the data from Carpenter Box on your contributions to the fund any outstanding amounts we need to discuss and agree how we can rectify the fact that funds have been transferred despite you asking on several occasions for them not to go into the current fund.*

*I realise is less than satisfactory and it has been a lengthy and protracted process. Thank you for your on-going patience whilst I am on holiday and we will pick this up as a matter of urgency on my return.*

- (32) The email did not include one exchange between the Claimant and Jo Lister. At the time Jo Lister was a contractor of the Respondent who also ran the Respondent's external whistleblowing service. The Claimant considered that any disclosure to Ms Lister directly was effectively the same as disclosing the same information through the Respondent's whistleblowing procedure through the designated website.
- (33) On 23 October 2017, Philippa King sent email to all of the Respondent's staff. It stated the following (emphasis in original):

*Dear all,*

*We are in the process of changing the League's default pension fund from the Cautious Lifestyle Fund to the Ethical Fund so that it is in line with our values.*

*The change to the Ethical Fund will be for both existing monies and future payments. I have attached both the Cautious Lifestyle and Ethical Lifestyle factsheets so you are aware of the change in the risk profile. These are your pension funds and your investment choices. We will be confirming with Aegon our pension provider the bulk change to the Ethical fund on Friday 3rd November. If you are unsure about the change to the default fund then please seek further financial advise.*



***If anyone of you want to opt-out of the change to the Ethical default fund as our investment strategy then please email me by 3rd November.***

***There are a number of you who are already have an Ethical Fund pension scheme - this was the plan set-up before auto enrolment. I will be emailing you under separate to confirm. This change will not be affecting you.***

- (34) During November and December 2017, the Claimant continued to seek clarification that his pension contributions were not being paid into the non-ethical fund. No satisfactory clarification was forthcoming. The Claimant was told that from September 2017, his pensions contributions stopped entirely.
- (35) On 27 November 2017, the Claimant had his regular one to one meeting with his line manager Chris Luffingham. The Claimant raised the pensions issue and his concern that it had not yet been resolved. Mr Luffingham told the Claimant that the issue was being resolved, that an ethical fund had been identified and that all that was outstanding were some technical issues and documents being signed.
- (36) On 2 January 2018, the Claimant again emailed Jo Lister asking for an update. She replied that she would be working with Andy Knott, the new Managing Director on the issue. On 15 January 2018, having not heard further, the Claimant emailed Jo Lister again. She replied the same day saying that she would be taking responsibility, but copying in Andy Knott asking for a meeting.
- (37) On 16 January 2018, the Claimant had another of his regular one to one meetings with Chris Luffingham. The Claimant again raised that the pensions issue had not yet been resolved. Mr Luffingham said that it would not be resolved until a new head of finance had been appointed, but that the resolution to the Claimant's concerns was "ready to action".
- (38) On 17 January 2018, the Claimant had an induction meeting with Andy Knott, the Respondent's new Managing Director. Philippa King and Eduardo Gonçalves had been on sickness absence for some time, and Mr Knott had been appointed to lead the organisation in their absence. The pensions issue was on the Claimant's list of items to discuss, but the matter was not discussed.



- (39) On 18 January 2018, Jo Lister, now in her new role of the Respondent's Director of HR, approached the Claimant and asked him to join her and Andy Knott in his office. In that meeting, Jo Lister gave the Claimant information on other issues, and the discussion then moved onto the pension issue. Mr Knott said that he would look at the issue. He disclosed that default auto-enrolling fund was still the non-ethical fund, that the switch to an ethical fund had never happened and most staff did not know.
- (40) The Claimant followed up with an email to Jo Lister on 28 January 2018 asking for confirmation that his pensions contributions were not being paid into the unethical fund. Ms Lister replied on 31 January 2018 to say that Neal Soleil, the new Respondent's Head of Finances, would now be taking the matter forward. The Claimant sent an email the same day to Mr Soleil attaching his first email of 27 January 2017; a second email attaching the email from 4 October 2017 in which he had been told that his contributions had been stopped; and a third email attaching the notice that had been sent to all staff on 23 October 2017.
- (41) On 3 February 2018, the Claimant sent an email to Jo Lister and Neal Soleil reattaching documents that he had previously provided to Ms Lister, and re-summarising the situation. This was acknowledged by Mr Soleil on 5 February 2018.
- (42) On 8 February 2018, the Claimant directly asked Mr Soleil if his contributions to the non-ethical fund had been stopped. On 9 February 2018, Mr Soleil replied that he was *"assured by Carpenter Box that [the contributions were] not being paid into the Aegon Pension Scheme but is being held until we resolve your query."*
- (43) On 14 February 2018, the Claimant briefly went into Mr Knott's office to get some expenses forms signed. When the Claimant was about to leave, Mr Knott asked the Claimant to stop, and said that he had a number to give the Claimant to call so that he could change his pension. Mr Knott dictated this to the Claimant and the Claimant stated that he would call the number after an email

had been sent to all staff explaining what the instructions about what to do with that number.

(44) On 16 February 2018, Mr Knott sent all staff the following email:

*Dear League, one or two of you have made enquiries to me regarding your pension provision. Please see the information below sent by AEGON.*

(45) This was followed immediately below by an email from AEGON with some internet links explaining how to switch funds. There was no explanation about the fact that management had told staff four months previously (paragraph (32) above) that the switch to ethical funds was already at that point underway.

(46) The Claimant replied to Mr Knott copying to all staff the same day asking for clarification. Mr Knott replied to him (and later that day to all staff) stating:

*"Alas I am strictly not authorised give you any pension advice, other than to state that auto enrolment is on the Cautious Fund and the Ethical Fund is another option they provide (attached). If you wish to contact AGEON they can take your questions. Once you have made any choices you can place them direct to them. If staff are content with their current fund they need take no action.*

(47) Attached to that email were two PDFs, one about the non-ethical "Cautious Lifestyle" fund and another about one ethical fund.

(48) Also on 16 February 2018, Mr Knott and the Claimant had also had another email conversation. Mr Calvo-Ramos, the Respondent's web editor, was also a party to this email conversation. In that conversation, the Claimant stated that the information that had been provided to staff in Mr Knott's emails of 16 February 2018 about the pensions options was confusing. Mr Calvo-Ramos agreed, and asked whether Mr Knott could procure from AEGON specific information about the Respondent and a comprehensive list of all pension fund options, their risk profile and their ethical status.

(49) In reply, Mr Knott represented that there were two fund options: one non-ethical fund and one ethical fund. This was contrary to Mr Pitt's email to staff on 3

February 2017 (paragraph (19) above), which had said that there were two ethical funds.

(50) A PDF of “the” ethical fund was attached to 16 February 2018 email from Mr Knott. This PDF was then sent by Mr Knott to all staff, in his email referred to at paragraph (46) above.

(51) In a separate email, also on 16 February 2018, the Claimant asked Mr Knott whether “the” ethical fund was now the fund being used for auto-enrollment of all staff.

(52) Later in the same conversation, the Claimant asked Mr Knott if he could send the PDF of the ethical fund to all staff. At the time that the Claimant put this question, he did not realise that Mr Knott had already sent the PDF to all staff as the Claimant was requesting. Mr Knott replied to this request:

*“Don’t send anything to any staff Jordi. If you step into the role of financial adviser you are personally at risk. Please only look at yourself. I have sent the info around - that is the limit of what I am allowed to do.”.*

(53) After this exchange, the Claimant realised that Mr Knott had sent the PDF to all staff as the Claimant had requested, so the Claimant then emailed Mr Knott thanking him. The Claimant thought that Mr Knott had sent the PDF around because the Claimant had asked Mr Knott’s permission for the Claimant to do so, and therefore that the Claimant’s request had (effectively) been granted because the PDF had been sent to all staff, albeit by Mr Knott and not the Claimant. Accordingly, the Claimant believed that he had been released from the instruction not to “*send anything to anyone*”. The Claimant did not take that request literally, because the request was so broad in its implication that if interpreted literally it would render him incapable of doing his job. If interpreted to relate only to pensions-related material, then it would restrict the Claimant from reasonably discussing his pension with colleagues. The Claimant however was mindful of Mr Knott’s advice not to “*step into the role of a financial adviser*” and was careful not to do so.

- (54) In response to the email from Mr Knott asking him not to “*send anything to any staff*”, the Claimant responded to Mr Knott stating that he was not putting himself in the role of financial adviser, and querying whether - in autoenrolling all staff in a non-ethical fund, without acknowledging this to staff or offering an alternative - Mr Knott and/or the Respondent was exposed to an allegation of offering financial advice.
- (55) Later that evening, in trying to change his pensions fund, and contrary to what Mr Knott had told him and Mr Calvo-Ramos in their email conversation, the Claimant realised that there was more than one ethical fund available. There were in fact ten, although one was closed to new investors, leaving nine separate ethical funds into which the Respondent’s staff could enrol. They had different risk profiles than the single fund Mr Knott had sent to all staff. It appeared to the Claimant that the single fund that Mr Knott had sent to all staff had one of the highest risk profiles among the funds labelled as ethical. The Claimant reasonably believed that this was material information to anyone considering whether or not to change from an unethical to an ethical fund, and that staff might decide not to enrol in the single fund that Mr Knott had selected because to do so might expose them to a level of risk that was not present in other ethical funds that were available to them.
- (56) The Claimant therefore sent an email to all staff letting them know about the fact that their pension fund may still be non-ethical, telling them about the existence of the other ethical funds, and telling them that he was planning to change his.
- (57) Mindful of Mr Knott’s advice not to “step into the role of a financial adviser”, the Claimant did not tell his colleagues which of the ethical funds he had selected, or provide any information which might be interpreted as recommending any particular ethical fund. The Claimant’s email started:
- “If it is of any help to everyone else that is a bit confused and don’t want their fund to be unethical, this is what I have personally done so far to change my fund. Please don’t interpret this email as a financial advise as I am not a*

*financial advisor, or as advice from the League or the League's management as nobody has instructed me to send this or to do what I have done. This is just me telling you what I have done, in the hope that will help you.*

- (58) As the weekend had then begun, the Claimant could not phone AEGON until the Monday. He did so on 19 February 2018. He switched his fund, and emailed all staff letting them know how he had done so. Again, the Claimant made no recommendation of any particular fund.
- (59) Later on that day, Chris Luffingham, the Claimant's line manager, asked the Claimant not to communicate further to staff on the pension issue, and the Claimant abided by this request. In a one to one meeting later on 19 February 2018, Mr Luffingham told the Claimant that Mr Knott was very upset with the Claimant and that "there may be consequences" for the Claimant. Mr Luffingham told the Claimant that Mr Knott had said that he had given the Claimant verbal instructions not to send any emails on five occasions. The Claimant denied (and continues to deny) that this had happened. Mr Luffingham said that there had been other emails in which Mr Knott said he had instructed the Claimant not to correspond with staff about pensions. The Claimant denied (and continues to deny) that this was the case. The Claimant told Mr Luffingham that if any such emails existed Mr Knott would be able to produce them. They were never produced.
- (60) On 20 February 2018, the Claimant received a letter from Tutu Popoola, HR Consultant for the Respondent, requiring him to attend a disciplinary hearing on 1 March 2018 to discuss an allegation made by Mr Knott that the Claimant had failed to follow reasonable management instructions.
- (61) In that letter, it was alleged that the Claimant had emailed all staff regarding the League's pension provision despite verbal and written instructions not to do so from Andy Knott. The evidence relied upon was the email from Andy Knott dated 17 February 2018 (paragraph (47) above) and emails from the Claimant to all staff dated 17 February 2018 (paragraph (57) above) and 19 February 2018 (paragraph (58) above).

- (62) On 21 February 2018, the Claimant emailed to confirm his attendance at the disciplinary hearing, and raised objection to Mr Knott chairing the disciplinary hearing and the lack of any formal impartial investigation about the facts related to the allegation. The Claimant believed that it was unreasonable for Mr Knott to chair a hearing into allegations that he had raised, and was concerned that Mr Knott might be biased against the Claimant given the allegations relayed to the Claimant by Luffingham in his one to one with the Claimant on 19 February 2018 (specifically that there were other emails in which Mr Knott had instructed the Claimant not to email colleagues about pensions, and that there had been verbal instructions to do so). The Claimant believed that these allegations were false.
- (63) On 22 February 2018, the Claimant was provided with a bundle of documents by Emily Reid and Jayney Casper which had in turn been provided by Mr Knott. They included a statement from Mr Knott. In that statement, Mr Knott sought the dismissal of the Claimant. At that point, Mr Knott remained the chair of the disciplinary hearing and no formal investigation by an impartial person had been set up. He was also the de facto head of the Respondent.
- (64) Mr Knott's statement included a number of false allegations against the Claimant by Mr Knott:
- (a) That the Claimant had deliberately exposed colleagues, the Respondent and its Trustees to a number of corporate risks. This allegation was false. There were no such risks, and the Claimant had not exposed anyone to any risk, deliberately or otherwise.
  - (b) That the Claimant had provided false information in his emails to colleagues. This allegation was false: the information the Claimant had provided was true.
  - (c) That the Claimant had compelled staff to do things he was not qualified or authorised to do. This allegation was false: the Claimant had not compelled anyone to do anything, and no qualification or authorisation was required for anything the Claimant had done.

- (d) That the Claimant had received clear and repeated instructions. This allegation was false: the Claimant had received one request, which was unclear. Once the instruction was made clear, the Claimant followed it.
- (e) That the Claimant had approached Mr Knott to resolve the pensions issue. This allegation was false: the Claimant had approached a range of individuals who had in turn referred him elsewhere. Mr Knott's involvement was at the behest of Ms Lister, not the Claimant.
- (f) That Mr Knott had instructed the Claimant in their meeting on or about 15 February 2018 not to share his views with others. This allegation was false: no such instruction was issued. The Claimant's follow-up email after the meeting made clear that no such instruction had been issued.

(65) On 23 February 2018 Chris Luffingham sent emails to the Claimant telling the Claimant not to respond to an email Mr Knott was to send to staff later that day, and not to talk to any staff about the pensions issue. This effectively prevented the Claimant from asking anyone to support him in the disciplinary hearing.

(66) The Claimant responded to Mr Luffingham's requests confirming that he would not respond to the particular email that Mr Luffingham had raised, and that he would not communicate to other staff in relation to the contents of a forthcoming email until he was authorised to do so, unless not doing so unfairly jeopardised his ability to defend himself at the disciplinary hearing. The Claimant had chosen Jo Lister as the person to accompany him, so copied his response to Mr Luffingham to Ms Lister. This email was then used as a basis to add the charge of "serious insubordination" to the Claimant's disciplinary hearing.

(67) Mr Knott's subsequent email instructed all staff to disregard the Claimant's emails from 16 and 19 of February 2018 on pensions. Notwithstanding that there was no reason for Mr Knott to have sent this email to all staff, and nothing in the Claimant's emails of 16 and 19 February 2018 which dictated that staff should ignore them, the Claimant abided by Mr Luffingham's request not to reply to Mr Knott's email. The Claimant was concerned that his colleagues may have been



misled by the content of previous communication from management on the subject of pensions, but abided by the instruction despite this concern.

- (68) Also on 23 February 2018, the Claimant was contacted by AEGON who confirmed that the switch to the ethical fund he had chosen had been completed. The Claimant contacted Mr Luffingham to notify him of this fact and (in light of the fact that the Claimant had been forbidden from discussing pensions with any other member of staff) asked Mr Luffingham to contact Mr Soleil and ask Mr Soleil to tell the Claimant when his contributions would be restored and how much the next contribution would be.
- (69) On 26 February 2018, Tutu Popoola of the Respondent's HR wrote to the Claimant to inform him that the disciplinary hearing had been postponed pending further investigations and that Jo Lister would now be the Chair instead of Andy Knott. This therefore denied the Claimant his chosen person to accompany him.
- (70) On 28 February 2018, Chris Pitt, the Respondent's Deputy Director of Policy, Communications and Campaigns, contacted the Claimant. Mr Pitt told the Claimant that he was now conducting the investigation into the Claimant's disciplinary. This was then confirmed to the Claimant by Tutu Popoola of HR later the same afternoon.
- (71) The same day the Claimant received an email from Mr Pitt asking him a question about a meeting between the Claimant and Andy Knott. The Claimant replied that he was completing his response to the allegations which dealt with the meeting, which he would email the following day.
- (72) The following day (1 March 2018), immediately prior to the Claimant submitting his response to the allegation against him, he received email from Mr Knott with an attached letter. The letter stated that the Claimant had been suspended from work until further notice pending investigation, and that the Claimant was not permitted to attend work or use his email. The letter also stated that in addition to the charge of "failure to follow reasonable management instructions" a new allegation had been added, of "serious insubordination".



This was in relation to the Claimant's email to Mr Luffingham (paragraph (67) above).

- (73) There was no valid reason to suspend the Claimant from work. It was not required in order to investigate any allegation against the Claimant.
- (74) The Claimant submitted his response on 1 March 2018. The Response set out the chronology of the pensions concern, and that he did not consider that he had breach any instruction that he had been given by management, that an instruction not to send any emails about pensions to staff would have been unreasonable, and that the emails he had sent had been in the interest of the Respondent and its staff.
- (75) The Claimant's response also set out that he had been restricted from seeking evidence in support of his position by the ban on speaking to colleagues imposed by Mr Luffingham. He was able to provide anonymised excerpts of emails from colleagues who had thanked him for his information about pensions, but was not able to give the names of those colleagues, or contact them to elaborate on the contemporaneous emails they had sent him.

On 19 March 2018, Chris Pitt submitted his investigation report. On the allegation of failing to follow management instructions, Mr Pitt concluded that Mr Knott had issued an instruction to the Claimant, but which the Claimant did not register as an instruction which would have relevance to the emails subsequently said by Mr Knott to be in breach of the instruction (the emails of 17 February 2018). Mr Pitt concluded that the Claimant had not deliberately ignored or "went against" a management instruction. He concluded that this allegation yielded a case to answer in misconduct only, and not gross misconduct.

- (76) On the allegation of serious insubordination, Mr Pitt concluded that while the Claimant had been insubordinate, the insubordination was not intended or deliberate. He concluded that there was no case to answer on this allegation.
- (77) On 22 March 2018, the Claimant received a letter from Tutu Popoola inviting him to a disciplinary hearing for "failure to follow reasonable management

instructions” and “serious insubordination”, notwithstanding that the investigation had found no case to answer on the latter.

- (78) In light of the Investigation Report, the Claimant prepared a supplementary statement, addressing some of the points raised in Mr Pitt’s Investigation Report. He provided this to the Respondent at the disciplinary hearing.
- (79) The disciplinary hearing took place on 3 April 2018, chaired by Jo Lister. A colleague of the Claimant, Terry Hill, accompanied him, and Tutu Popoola, was present taking notes and took an audio recording of the hearing.
- (80) At the disciplinary hearing, the Claimant explained that he had not thought he had breached a management instruction and explained why this was, based on the email conversation with Mr Knott on 16 and 17 February 2018.
- (81) The Claimant also explained that his concerns about the Respondent’s policy of contributing to a non-ethical pension were borne out of:
- (a) a reasonable belief that it was damaging to the Respondent to contribute to a non-ethical fund,
  - (b) a reasonable belief that it was damaging to the Respondent that staff had been misled into believing that contribution to the non-ethical fund had ceased, and also because
  - (c) his own philosophical and ethical beliefs which dictated that he took steps to address it, which he done in a reasonable manner and not in breach of any express or implied terms of his employment.
- (82) The chair of the hearing, Jo Lister, voiced her concern on more than one occasion that the Claimant’s philosophical beliefs were clouding his decision making process and stopping the Claimant from following reasonable instructions from his line manager. The Claimant denied that he had failed to follow any reasonable instructions, but agreed that his beliefs had been a motivating factor in him pursuing the pensions issue. Ms Lister accepted that the Claimant had acted in good faith, but that she was concerned about his “passion”.

- (83) In response to the allegation of failing to follow a reasonable management instruction of not to communicate pensions information to staff, the Claimant's response was:
- (a) That he had not understood that the instruction was not to communicate with staff at all on the subject of pensions, merely not to send the single PDF. He had complied with that instruction.
  - (b) If he had understood that the instruction was not communicate at all with staff, he would have found that instruction unreasonable, and would have addressed this with Mr Knott, with a view to explaining why it was unreasonable and changing Mr Knott's mind. He had not done so because he had not understood the instruction to be that which Mr Knott had subsequently asserted.
- (84) At the hearing, the Claimant expressed that Mr Knott had sent details of only one ethical fund to staff in his email on 16 February 2018, when in fact there were nine such funds. The Claimant expressed that this was effectively encouraging staff to make a choice of one ethical fund, which appeared to be precisely the proscribed financial advice that the Claimant was accused of having provided to colleagues. Ms Lister stated that she thought there were laws around this that dictated Mr Knott's actions, but that she would have to look into these laws further after the hearing.
- (85) In her questioning of the Claimant at the hearing, Ms Lister made reference to a meeting between the Claimant, Mr Knott and her in which Mr Knott had subsequently alleged that he had instructed the Claimant not to communicate with staff members about pensions. Ms Lister stated that she recalled Mr Knott telling the Claimant that he should not issue financial advice to colleagues, but accepted that she did not remember Mr Knott issuing an instruction not to communicate with colleagues about pensions, as Mr Knott had alleged.
- (86) During the hearing, the Claimant referred to a training session he had attended. During that training session, those present had been assigned "nicknames" to describe their roles or functions within the Respondent. The Claimant had been

assigned “enforcer”, being someone who sees a problem, identifies it and tries to help to solve it. This nickname had been meant positively and complimentarily to the Claimant. The Claimant was clear that he had been assigned this nickname, but had not assumed it or chosen it himself, and that the process of identifying a problem and trying to help to solve it was what he had been trying to do with regard to the pensions issue. Ms Lister acknowledged that she had not been at the training where the “enforcer” nickname had been used.

- (87) At the hearing, Ms Lister raised with the Claimant his use of the word “unethical” to describe the non-ethical fund, and his use (when referring to the fund in writing) of quotation marks around the word *cautious* when referring to the “Cautious Fund”. Ms Lister objected to both of these as she felt that they cast the non-ethical fund in an unfairly negative light. The Claimant responded that he was using the word “unethical” to distinguish from “ethical” and that he used quotation marks around the word *cautious* in order to indicate that this was the particular fund he was referring to: there were other cautious funds offered by AEGON, including ethical cautious funds. In a discussion about ethical and non-ethical funds (and where one particular cautious fund was under discussion), the use of the word *cautious* was potentially confusing because it could cause a misunderstanding that cautious funds were not ethical funds and therefore that ethical funds were inherently less cautious and more risky than non-ethical funds. Accordingly the Claimant was concerned that this could induce colleagues to make a choice of a non-ethical fund on a mistaken understanding that it carried less risk than an ethical fund.
- (88) On 6 April 2018 the Claimant received a phone call and then a letter from Jo Lister telling him that he had been summarily dismissed with immediate effect as the outcome of his disciplinary hearing.
- (89) In that outcome letter, under the allegation of failing to follow reasonable management instructions, Ms Lister stated that it was reasonable for Mr Knott to have interpreted FCA guidance as preventing the Claimant from sending emails

to staff about pensions. Ms Lister did not appear to acknowledge that she had accepted in the hearing that she could not recall Mr Knott giving such an instruction to the Claimant in the meeting that she had attended with Mr Knott and the Claimant. Ms Lister appeared not to have investigated the “laws” she had referred to in the meeting which supported Mr Knott’s contention that the Claimant had potentially acted unlawfully, and did not address the Claimant’s assertion that he had not so acted.

(90) The outcome letter stated:

*“At the hearing, you said that you felt you were able to give guidance to League staff because you were not the Employer or a Trustee hence with no liability. As I stated in the hearing, the League is vicariously liable for the action of its employees at work”.*

(91) This was an unreasonable conclusion:

- (a) It misrepresented what the Claimant had said in the hearing, which was that he had not given any financial advice, merely informed colleagues that the transfer of the autoenrolled pension fund to an ethical fund had not happened, contrary to what management had advised staff. He had been at pains to point out to staff that he was not offering any financial advice and had offered no advice in favour of one particular fund or another. On that basis, there was no liability for the Respondent for his actions because there was no wrongdoing in his actions; and
- (b) Mr Knott had selected one ethical fund from the nine available, and had sent this to staff with the implication that it was the only ethical fund. This was therefore akin to financial advice as it favoured one financial product over eight others. Ms Lister had sought to explain this at the hearing by stating that there were “laws” which justified this, and that she would look into them after the meeting (paragraph (83) above), but she apparently did not do so.

(92) In upholding the allegation of failing to follow a reasonable management instruction, Ms Lister did not appear to consider whether the Claimant had acted in good faith in believing that:

- (a) The instruction related only to the PDF which he had asked Mr Knott's permission to send (which permission was denied, and the Claimant had therefore not sent); and
- (b) He was acting in the best interests of the Respondent in seeking to resolve the pensions issue by writing to staff.

This had been a fundamental aspect of the Claimant's case in response to the allegation, it had appeared to the Claimant to have been accepted by Ms Lister in the hearing, but it was not dealt with in the outcome.

(93) The allegation of failure to follow a reasonable management instruction was upheld.

(94) There was no explicit conclusion on whether the allegation of serious insubordination was also upheld. It was recorded that the Claimant, in stating that he would respond to Mr Knott's email if needed due to the upcoming disciplinary was "insubordin[ate]", it was not recorded whether this was "serious insubordination" as alleged, or whether it justified the Claimant's dismissal. The reason why the insubordination allegation was upheld was not explained in the outcome. It was accepted by Ms Lister that the Claimant had not breached the instruction to which the allegation related not to discuss pensions issues with colleagues; and also that the Claimant was facing a disciplinary allegation at the time that the instruction was made; and also that this allegation had not been investigated at the time that the supposedly insubordinate act had taken place. It therefore implicitly acknowledged that the instruction not to communicate at all with staff could unfairly restrict the Claimant's ability to respond to that allegation by preventing him from discussing the allegation with individuals who may be able to provide necessary information or support. But there was no discussion of the serious insubordination allegation in reaching the decision to dismiss.

- (95) The outcome letter contained the following:

*You referenced an in-house training session at the League where you were told you were an 'Enforcer' responsible for solving problems when detected rather than relying on others to do so. Based on this understanding of this information, you took it upon yourself as your 'duty' to send advice to staff on the pension matter without regard for the clear instruction given to you by the Managing Director, Andy Knott. Based on your understanding and belief, if given the opportunity, you will act in the same way. This highlights a risk to the League, as you have not fully understood the point of the training, your interpretation reflects how you have and will handle matters in the future which you deem to be a problem without relying on others, in some cases, senior management and without taking into consideration the context of the matter.*

*I consider the email you sent to staff biased because of your ethical principles and could influence them to change their pension arrangement. I also find your choice of words and sentences to be emotive i.e. use of the word 'unethical' instead of 'cautious' fund. Whilst I appreciate that some staff might find the information you sent useful, it is not your duty or responsibility to advise them and the League does not seek to impose any specific ethical principles on staff.*

- (96) This was a misrepresentation of the Claimant's remarks at the hearing. He had not said that he took it upon himself to assume responsibility for solving problems rather than relying on others to do so, merely that he was perceived by colleagues as someone who would assume responsibility when so required, hence the assignment of the nickname "enforcer" upon him. It was also impossible for Ms Lister to state that he had "not fully understood the point of the training" given that she was not present at it and could not therefore comment on the training.

- (97) This section of the outcome letter also made it explicitly clear that the Claimant's philosophical belief determined the decision to dismiss him: "*Based on your understanding and belief, if given the opportunity, you will act in the same way*", and "*I consider the email you sent to staff biased because of your*



*ethical principles*". In fact the email the Claimant sent to staff was not biased, and save for the use of the word "unethical" - which the Claimant had reasonably explained at the hearing - Ms Lister was not able to support the allegation of "bias". Ms Lister's reference to the Claimant's ethical principles, which the Claimant claims is a direct reference to his ethical veganism, is therefore established in the outcome letter as the reason for dismissal.

(98) The outcome letter continued:

*At the end of the disciplinary hearing, I asked if you would do anything differently on reflection and you said you would have read Andy's email again to fully understand the context, however in your statement you said if you had understood the context you would have thought it was 'unreasonable'. You also stated that you do not see that you have done anything wrong. You cited that it would be a great disservice to your colleagues if you had not sent those emails to them which leads me to believe that you would not do anything differently in the future, this is a not a risk the League is prepared to take going forward."*

(99) This implied that there was a contradiction between the Claimant saying (a) that if a similar situation arose in the future he would read Mr Knott's email again to understand context; and (b) that if he understood the context that he would think it unreasonable. There is no contradiction between these statements. There is also no misconduct, much less misconduct capable of justifying dismissal, in a belief (reasonably held or otherwise) that a management instruction is unreasonable.

(100) In the outcome letter therefore, Ms Lister appeared to accept the Claimant's evidence that he had genuinely not understood Mr Knott's instruction not to communicate to any staff at all on the subject of pensions, but also reached the conclusion that the Claimant would not do anything differently in the future. This was illogical because it was ascribing to the Claimant hypothetical future misconduct based on a genuinely held hypothetical misunderstanding by the Claimant, in particular that in a future situation where the Claimant genuinely



misunderstood a management instruction, he would be committing misconduct in responding to that instruction without recognising his misunderstanding.

(101) Aside from being illogical, this was not a potentially fair reason for the Claimant's dismissal, because the allegation against the Claimant was one of misconduct, not gross misconduct. The Respondent's disciplinary policy states that *"you will not normally be dismissed for a first act of misconduct, unless we decide it amounts to gross misconduct or you have not yet completed your probationary period"* and *"dismissal will usually only be appropriate for further misconduct where there is an active final written warning on your record"* (the Claimant had none) *"or any gross misconduct..."*. None of these applied to the Claimant. The allegation of failure to follow a reasonable management instruction was an allegation of misconduct. There was no mention in the outcome of gross misconduct. The Claimant claims that Ms Lister that there was no fair or logical way for Ms Lister to adequately express the real reason for the Claimant's dismissal, which was his philosophical belief which in turn had led him to raise protected disclosures.

(102) The outcome letter gave the Claimant the right to appeal the decision:

*You have the right to appeal against my decision. Should you wish to do so, please send your appeal letter to Tutu Popoola, HR Consultant within seven days of receiving this letter stating the reasons for your appeal. Another Manager will be nominated and hear your appeal. If you choose to exercise your right to appeal, the dismissal will remain effective until you are notified of the outcome of the appeal.*

(103) On 11 April 2018, as instructed by Tutu Popoola, the Claimant went to the Respondent's HQ to return the Respondent's property in his possession and pick up some of his.

(104) On 12 April 2018 the Claimant sent to Tutu Popoola a letter appealing for the decision to summary dismiss him, as provided for in the outcome letter.

- (105) On 13 April 2018 Tutu Popoola sent a letter to the Claimant acknowledging his appeal and stating that a hearing was being organised.
- (106) On 16 April 2018 the Claimant received from Jo Lister a letter of an outcome of an investigation on a separate subject. This investigation comes from a complaint he made via the Respondent's whistleblowing service about irregularities on the recruiting process.
- (107) On 17 April 2018 Tutu Popoola emailed the Claimant some questions to clarify his appeal letter, in particular about his belief that Ms Lister was not impartial. She also asked him to confirm that he had now received the outcome of the investigation on his recruiting irregularities complaint, and asked him who he would consider appropriate for a chair of the potential appeal hearing. He replied that the appropriate chair should be someone above Andy Knott and Jo Lister, which meant it had to be one of the Trustees. The Claimant in the past had participated in grievance hearings chaired by a trustee. Tutu Popoola replied that the Respondent had decided not to use trustees any longer for such roles, so a manager would be appointed if the Claimant still wanted to carry on with the appeal. The Claimant agreed, indicating that he wanted to continue.
- (108) On 23 April 2018 Tutu Popoola sent the Claimant a letter telling him that there would be no appeal hearing because there were no sufficient grounds of appeal and no new evidence. None of the outcome letter, the 13 April 2018 acknowledgment or the letter on 17 April 2018 had stipulated that the Claimant was required to provide new evidence in order for an appeal to take place. There is no provision in the Respondent's policy for refusing a hearing on the basis of no new evidence, nor any definition of the grounds for appeal required for a hearing to take place. In any event, the Claimant's appeal submission had provided both grounds of appeal and new evidence: the Claimant challenged the impartiality of Ms Lister, and the content of her outcome letter; neither of these had been raised prior to the outcome letter written. The Claimant also challenged the sanction of dismissal, which he had not had the opportunity to challenge until the sanction was applied.

(109) Although the 23 April 2018 letter stated that there was to be no Appeal Hearing, the meaning of the letter was that there was no appeal at all, with or without a hearing. The Claimant was therefore unfairly denied the right to appeal.

(110) The Claimant claims that the reason that the Respondent refused him an appeal was because the Respondent recognised that it could not justify the Claimant's dismissal and the Claimant would have an opportunity to further clarify the unlawfulness of the dismissal in an appeal.

(111) The Claimant instigated a crowdfunding campaign to fund these proceedings. In response to this, the Respondent issued a statement which was false or misleading in a number of material aspects.

*"The League Against Cruel Sports is a charity that cares passionately about animals, particularly those animals killed or abused for 'sport' or 'entertainment'. We try to protect animals from those involved in hunting, shooting, dog fighting, bullfighting and other activities on a daily basis. We are a small charity with a big reputation which shows how impactful and effective we are.*

*"When providing pensions for staff, there are strict regulations in place, which we follow. These are designed to ensure that organisations do not automatically enrol their staff into any funds which are financially risky or expensive. As a caring employer, we take this very seriously.*

*"Investment funds encompass different companies and fund managers make these decisions. There is unfortunately the potential that companies which don't always conform to our values are selected. That is why all our staff have the chance to choose their own pension fund.*

(112) The underlined section above is misleading:

- (a) In fact, all employees in all companies with an autoenrolled pension scheme have the option to choose their fund. This is the reason "why" the Respondent allows its employees the chance to choose, not because of any particular set of values held by the Respondent.

- (b) As set out above, several of the Respondent's staff including the Respondent had either been denied the opportunity to switch schemes, had been told their scheme was being switched when in fact it was not, or were not given the information by Mr Knott to allow them to make an informed choice in switching. The Claimant's sharing of this information was cited as the reason for his dismissal.

(113)The statement continued:

*There are pension funds available that offer more 'ethical' choices - but these are generally not available for organisations to offer automatically, because they often have higher financial risk and higher administration charges, that fall outside the regulations.*

(114)This is misleading because It implies that the Respondent was not able to offer "ethical" choices, which is false.

(115)The statement continued:

*"Up until 2015, League staff were automatically enrolled into an 'ethical' pension fund, but we understand that the FCA, the body responsible for pensions, changed the regulations and the fund became ineligible.*

(116)It is not known whether this is true or false. The Respondent is put to proof.

(117)The statement continued:

*We followed financial advice and changed our pension, while still offering the chance for individuals to change their own fund to an ethical fund.*

(118)The Claimant believes that this is false: the choice of "Cautious Lifestyle" or an Ethical Fund was always open to the Respondent and its staff.

(119)The statement continued:

*"Our former colleague Mr Casamitjana did raise concerns about the pension fund because he did not want to be contributing to certain companies and we respect that decision.*

(120) This is misleading: it implies that the Claimant was concerned only about the fund “he did not want to be contributed to”. The Claimant was clear throughout that his concerns were not merely about him, but also about and on behalf of his colleagues and also for the general reputation of the Respondent, which would be damaged were it more widely known that they were investing into a non-ethical fund.

(121) The statement continued:

*Our interim Chief Executive, Andy Knott, dealt with Jordi's request immediately on his arrival, and as a result Mr Casamitjana was able to transfer his own pension to an ethical fund within a few weeks.*

*Indeed, all staff were informed and given that option.*

(122) This is misleading: it implies that the Claimant's concerns were only for his own pension to be transferred to an ethical fund, not for all colleagues to be given the same option or for the risk to the Respondent of investing in non-ethical funds to be mitigated. It also does not disclose the facts that:

(a) The Claimant had spent over a year trying to correct the pension problem before the offer of an ethical fund was made. It implies that the Claimant's pension was being paid into a non-ethical fund for only “a few weeks”, which was not the case.

(b) Only one ethical pension fund was offered, when others were available.

It therefore unfairly casts the Claimant in a negative light.

(123) The statement continued:

*We were not able to change the League's automatic pension to the same ethical fund because of the FCA regulations, as they apply to our pension provider.*

(124) The Respondent is put to proof on this statement. If such an FCA regulation exists, it has never been identified by the Respondent. This casts the Claimant in an unfairly negative light because it implies that he was asking the

Respondent to do something which they were unable to do, which was not the case.

(125)The statement continued:

*Mr Casamitjana was not dismissed because he raised concerns about the pension, either internally or externally, so there is no substance to his claims that he was 'whistleblowing'.*

(126)This is false. The Claimant was explicitly dismissed because he shared information about the pension to his colleagues, even on the Respondent's stated reason for dismissal. In doing so, he was sharing concerns. Moreover, the reason for the Claimant's dismissal has no bearing on whether or not the Claimant had raised protected disclosures. This therefore cast the Claimant in an unfairly negative light because it called into question the accuracy of his public statements and whether he was "a whistleblower".

(127)The statement continued:

*All staff were informed about the situation and the processes in place to enable them to make their own choices.*

(128)This is misleading. It was the Claimant who informed staff about the situation and processes in place, via his email on 19 February 2018. It was this email for which he was dismissed. The information disseminated by the Respondent did not inform staff about the situation or enable them to make their own choices. The Respondent's information was at various times that the non-ethical fund was no longer being used and that staff pensions had been transferred to an ethical fund. Even Mr Knott's 17 February 2018 email disclosed the existence of only one ethical fund, ignoring eight others. This therefore prevented staff from knowing about the situation and prevented them from making their own choices. This unfairly cast the Claimant in a negative light.

(129)The statement continued:

*The reason for his dismissal is different from that which he states but clearly this is confidential information which we are respecting.*

(130) This is misleading. It implies that there is relevant information which the Claimant has withheld from the public and therefore that he has misled people. This is not the case. The Claimant has seen comments on social media of people asking "*what are the actual reasons?*", indicating that the Claimant's truthfulness has been called into question by this statement. This has therefore cast the Claimant in an unfairly negative light.

(131) The statement continued:

*"Since Mr Casamitjana raised the issue, we have not been hiring and thus we have had a period in which we can engage with our pension provider and an independent financial advisor to look to the wider market to see if there are any ethical options newly available which will comply with FCA regulations, as well as meeting our duty of care to look after staff. We are still in that process."*

(132) This is false. The Claimant first raised the issue to management in January 2017. Many new staff had been hired since, all autoenrolled to the non-ethical fund. Since Mr Knott joined the League in January 2017 there have been new posts recruited. This unfairly cast the Claimant in a negative light as it indicated that he had not been truthful when in fact he had.

(133) It is also misleading to refer to "options newly available" as other ethical options were already available when the Claimant first raised the issue, as other animal charities already had ethical funds.

#### **Protected Disclosures**

(134) The Protected Disclosures are particularised in the Schedule herewith. In respect of each of these:

- (a) All of the disclosures are in the public interest because they relate to investments made by a registered charity which collected funding from the public.

- (b) S.43(1)(b) Employment Rights Act 1996 ("ERA") is relied upon in four respects, as particularised in the Schedule. To provide further particularisation of these:
- (i) That the Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals. The Claimant reasonably believed that these specific legal obligations were contained in the Respondent's charitable object and/or in representations made to donors and/or were implied into employment contract by the obligations of good faith and trust and confidence.
  - (ii) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee. The Claimant reasonably believed that the specific legal obligation was contained in pensions legislation and/or were implied into employment contracts by the obligation of good faith and trust and confidence.
  - (iii) The Respondent's legal obligation not to recommend financial products without adequate permission from the FCA to do so. The Claimant reasonably believed that the specific legal obligation was contained in pensions legislation or binding FCA guidance.
  - (iv) The Respondent's legal obligation to its employees to comply with its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.
  - (v) The Respondent's legal obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.
- (c) The Claimant also relies on upon the gateway at s.43B(1)(e).



(135)The Claimant raised all his protected disclosures to his employer in compliance with s.43C ERA. He raised one (PD10) via an “all staff” email. To the extent that this was not a disclosure to his employer, it was a disclosure in compliance with s.43G ERA, the Claimant having previously made a disclosure of substantially the same information to his employer (s.43G(2)(c)(i) ERA). The Claimant claims that the provisions of s.43G(3) ERA are satisfied.

(136)The Claimant claims the following s.47B ERA detriments arising from his protected disclosures:

- (a) The disciplinary procedure to which he was subjected (independently from the outcome of the disciplinary procedure).
- (b) The prohibition on the Claimant communicating with colleagues and with anyone connected with the Respondent.
- (c) His suspension from work.
- (d) The denial of an appeal.
- (e) The false statements made by the Respondent to the public.
- (f) His dismissal, which was a detriment directed by Mr Knott for which the Respondent is vicariously liable (following Timis and Sage v Osipov [2018] EWCA Civ 2321).

(137)The Claimant claims that his dismissal was on the grounds of his protected disclosures, contrary to s.103A ERA.

#### **Protected Belief**

(138)The Claimant claims that he was discriminated against on the grounds of his protected belief in Ethical Veganism which is a philosophical belief protected by s.10 Equality Act 2010 (EqA) and in accordance with the characteristics set out in Grainger v Nicholson [2010] ICR 360.

(139)The specific acts of discrimination claimed are as follows:

- (a) Enrolling the Claimant on a non-ethical pension fund which invested in companies that hurt animals. This was indirect discrimination. The PCP

was the Respondent's choice of pension fund for all of its staff. The PCP put the Claimant (and all ethical vegans employed by the Respondent) at a substantial disadvantage as it required the Claimant to act contrary to his beliefs by contributing to companies that hurt animals. There is no legitimate aim on which the Respondent can rely because the choice of non-ethical fund was in breach of its charitable object.

- (b) Failing to change the non-ethical pension fund after the Claimant had drawn the Respondent's attention to it via his protected disclosures. This was indirect discrimination for the reasons set out at paragraph (139)(a) above, save that the PCP was the failure to change the pension fund.
- (c) The references to the Claimant's belief during the disciplinary hearing (paragraph (82) above). The Claimant claims that these were references to his protected belief. These were direct discrimination and harassment. The less favourable treatment, and/or alternatively unwanted conduct, was that the Claimant was required to justify his actions to a higher standard in the hearing because of his protected belief. Further, that the Respondent did not accept his justifications because of the Respondent's preconception about his belief, which contributed to the unfavourable outcome of the disciplinary procedure.
- (d) The references to the Claimant's belief and ethical principles in the outcome letter (paragraph (97) above). The Claimant claims that these were references to his protected belief. These were direct discrimination and harassment. The less favourable treatment, and/or alternatively unwanted conduct, was that the Claimant was required to justify his actions to a higher standard in the hearing because of his protected belief. Further, that the Respondent did not accept his justifications, which contributed to the unfavourable outcome of the disciplinary procedure.

- (e) The Claimant's dismissal, which was direct discrimination and harassment.
- (f) The refusal to allow the Claimant to appeal, which was direct discrimination and harassment.
- (g) Victimisation. The pleaded Protected Disclosures were also Protected Acts per s.27(2)(c) Equality Act 2010. The Claimant's disclosures about the Respondent's pension scheme were that it was being provided to staff in a manner contrary to the Claimant's beliefs, and also contrary to the beliefs of others understood by the Claimant to possess the same beliefs as him. These individuals are listed at paragraph (8) above. The Claimant claims that the detriments upon which he relies at paragraph (136) above were also detriments for the purposes of s.27(1) Equality Act 2010. In addition, the Claimant claims that his dismissal was an act of victimisation.

#### **Connection Between Protected Belief and Protected Disclosures**

(140) It is the Claimant's claim that he was subjected to the disciplinary procedure because of the protected disclosures. Once the disciplinary procedure was underway, the Claimant was discriminated and harassed on the grounds of his protected belief as particularised at paragraph (139) above. The decision to dismiss was therefore for the principal reason of his protected disclosures, but his dismissal was also related to his protected belief and was less favourable treatment subjected to the Claimant because of his protected belief, and was a detriment done on the grounds of his protected disclosures.

#### **Wrongful Dismissal**

(141) The Claimant was not paid notice pay in breach of his contract of employment.

#### **Unlawful Dismissal**

(142) The Claimant did not have two years' qualifying service to bring a claim for unfair dismissal. However, the Claimant claims that, but for his period of service, his dismissal would have been ordinarily unfair. The Claimant therefore

relies on this unfairness as evidence that the reason for his dismissal was his protected belief and protected disclosures as particularised at paragraph (140). The Claimant invites the Tribunal to draw inferences from the ordinary unfairness of his dismissal as follows:

- (a) The Claimant was ostensibly dismissed by reason of his misconduct, being the failure to follow a reasonable management request.
- (b) Contrary to the reason for dismissal, the Claimant did not in fact refuse to follow a reasonable management instruction: the Claimant did not understand the instruction that he received and accordingly did not refuse to follow it. The Claimant's understanding of the instruction was a reasonable misunderstanding and was not misconduct. The Respondent in reaching its decision to dismiss did not appear to challenge that the Claimant genuinely misunderstood the instruction.
- (c) The procedure followed in dismissing the Claimant was unfair:
  - (i) The Claimant was unfairly prevented from providing evidence for his dismissal, by reason of the instruction not to discuss the pensions issue with any colleague. This prevented him from adequately collating the evidence of his colleagues that they had not understood him to be providing financial advice, as alleged in the disciplinary.
  - (ii) Ms Lister unreasonably accepted the evidence of Mr Knott, which was false in material aspects (paragraph (64) above). Ms Lister knew at least one (paragraph (64)(f) above) of these to be untrue: she had been present in the meeting in which Mr Knott had stated that he had verbally instructed the Claimant not to communicate with colleagues about the pensions issue (paragraph (85) above).
  - (iii) The Claimant was denied his right to an appeal. Had a fair appeal been provided, the decision to terminate the Claimant's employment would have been rescinded.

- (iv) The investigation carried out was incapable of finding misconduct against the Claimant. It was implied (although not expressly stated) that the Claimant had breached FCA guidance. Ms Lister had undertaken at the disciplinary hearing to further research the “laws” relevant to this question, but appeared not to have done so. This would have been required to determine whether the Claimant had committed misconduct, and/or whether the management instruction he was said to have refused to follow was in fact reasonable.
- (d) The reasons for the dismissal were incapable of justifying the dismissal. In particular the conclusions reached about how the Claimant would behave were a similar situation to arise again were contrary to the Claimant’s (unchallenged) evidence. These conclusions could not justify a dismissal based on a situation that had not yet arisen and therefore where for an act that the Claimant had not committed. The reasons were generally confused and confusing, and the Claimant reserves the right to amend these pleadings in light of any clarification pleaded by the Respondent in its Grounds of Response.
- (e) The sanction of dismissal was inappropriate. The allegation against the Claimant was misconduct and not gross misconduct. The Respondent’s policy was not to dismiss for a first instance of misconduct.
- (f) If, which is denied, the reason for the Claimant’s dismissal was his insubordination, the Claimant had not been insubordinate and it was not reasonable to conclude that he had been.
- (g) If, which is denied, the reason for the Claimant’s dismissal was gross misconduct, it is denied that the Claimant’s conduct constituted a repudiatory breach of the employment contract and accordingly was not gross misconduct capable of justifying dismissal.

#### **AND THE CLAIMANT CLAIMS**

(143) Such damages as the Tribunal deems reasonable for:

- (a) Wrongful dismissal;
- (b) Loss of Earnings;
- (c) Injury to feelings in respect of:
  - (i) Protected disclosure detriment; and
  - (ii) Discrimination
- (d) Interest on the above at such rates and for such periods that the Tribunal deems reasonable.

Bindmans LLP

4 July 2018

Amended 1 February 2019

IN THE EMPLOYMENT TRIBUNAL

CASE NUMBER:[ ]

B E T W E E N:

JORGE CASAMITJANA COSTA

(Claimant)

-and-

THE LEAGUE AGAINST CRUEL SPORTS

(Respondent)

---

PARTICULARS OF CLAIM

SCHEDULE OF PROTECTED DISCLOSURES

---

(144) The Claimant relies on the following protected disclosures under s.43B Employment Rights Act 1996:

---

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 41 -

No.	Date	Document	Information Disclosed	Section 43B ERA
PD1.	27/1/2017	Email from C to Nicola Hill, Eduardo Gonçalves and Phillipa King.	<i>"the League's pension money goes to companies such as British America Tobacco PLC, Imperial Tobacco Group PLC, Royal Dutch Shell PLC, GlaxoSmithKline (vivsectionist!) etc. See attached screen capture for evidence of the top holdings in 2015"</i>	43B(1)b The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.
PD2.	1/2/2017	Email from C to Nicola Hill, Eduardo Gonçalves and Phillipa King.	<i>There were other people at the office when I discovered this problem so now they are asking me if I reported it to you and what has been done about it. I think that everyone should have the same option I have had to stop their contributions until an appropriate ethical fund is found, but of course not everyone is aware of this</i>	43B(1)b The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.  43B(1)b The Respondent's legal obligation to its employees comply with its obligations of trust and confidence and good faith, including in being

---

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 42 -



No.	Date	Document	Information Disclosed	Section 43B ERA
			<i>problem and they may still believe that their contributions are going to an ethical fund, as used to be in the past</i>	<p>forthright and honest in the companies in which the pension fund was investing.</p> <p>43B(1)b The Respondent's legal obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.</p>
PD3.	1/2/2017	Email from C to Chris Pitt	<i>As you were here when I discovered this, and you are in charge of TOTL, I think you need to know this (see below). [Below, PD1 and PD2]</i>	43B(1)b. The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.
PD4.	15/3/2017	Email from C to Nicola Hill, Philippa King.	<i>It also says that 100% of my contribution is going to the cautious lifestyle fund, that is</i>	43(1)(b) The Respondent's legal obligation to its donors and employees

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 43 -

No.	Date	Document	Information Disclosed	Section 43B ERA
			<i>the unethical one. As you know I requested that my contribution to be stoped [sic] so not a penny is sent to that fund.</i>	to conduct its affairs in a way which prevents cruelty to animals.  43(1)(b) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee.
PD5.	28/8/17	Email from C to Philippa King, Chris Luffingham, Nicola Hill	<i>Remember that the League has not paid into my pension anything yet due to the unethical pension scheme I raised despite I have been employed for 9 months now.</i>	43(1)(b) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee.  43(1)(b) The Respondent's legal obligation to enrol its employees in a pension scheme.  The Respondent's legal obligation to its donors and employees to conduct its

No.	Date	Document	Information Disclosed	Section 43B ERA
				<p>affairs in a way which prevents cruelty to animals.</p> <p>43B(1)b The Respondent's legal obligation to its employees comply with its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.</p> <p>43B(1)b The Respondent's legal obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.</p>

No.	Date	Document	Information Disclosed	Section 43B ERA
PD6.	3/10/17	Email from C to Philippa King and Jo Lister	<p>1. <i>The League's pension fund has not been changed as I was told by you, and the League continues to invest supporters and donors funds to vivisection companies and other nonethical companies</i></p> <p>2. <i>League's contribution in my behalf to a NON-ETHICAL fund have occurred despite the fact I was reassured that this would not happen</i></p>	<p>43(1)(b) The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p> <p>43(1)(b) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee.</p> <p>The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p> <p>43B(1)b The Respondent's legal obligation to its employees comply with</p>

No.	Date	Document	Information Disclosed	Section 43B ERA
				its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.  43B(1)b The Respondent's legal obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.
PD7.	17/10/17	Email from C to Philippa King and Jo Lister	<i>I received by post my annual 2017 statement ... the League is still paying staff pensions contribution to an unethical pension plan, and that despite my</i>	43(1)(b) The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.

---

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 47 -

No.	Date	Document	Information Disclosed	Section 43B ERA
			<p><i>instruction about not doing so in my behalf, this did not happen and contributions were made to that fund in my behalf</i></p>	<p>43(1)(b) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee.</p> <p>The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p> <p>43B(1)b The Respondent's legal obligation to its employees comply with its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.</p>

No.	Date	Document	Information Disclosed	Section 43B ERA
				43B(1)b The Respondent's legal obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.
PD8.	31/1/18	Email from C to Neal Soleil	<i>This is the message that was sent to all staff in October when it looked like the problem was going to be solved...but three months have happened and it doesn't seem to have been resolved</i>	43(1)(b) The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.  43(1)(b) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee.  The Respondent's legal obligation to its

---

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 49 -

No.	Date	Document	Information Disclosed	Section 43B ERA
				<p>donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p> <p>43B(1)b The Respondent's legal obligation to its employees comply with its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.</p> <p>43B(1)b The Respondent's legal obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to</p>



No.	Date	Document	Information Disclosed	Section 43B ERA
				animals.
PD9.	16/2/18	Email from C to Andy Knott and Luis Calvo Ramos	<i>the League has enrolled automatically all staff to the Cautions [sic] Lifestyle Pension fund without giving any alternatives (and possibly consent), which implicitly is a direct "advice" from senior management that this is the fund the League's recommend. If the League, and in this case you, have knowledge that there is an alternative ethical fund available to staff, but deliberately keeps this fund secret from staff even knowing that it will be unlikely that staff will find it following the advice you already sent to them, doesn't this expose you more?</i>	<p>43(1)(b) The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p> <p>43(1)(b) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee.</p> <p>43(1)(b) The Respondent's legal obligation not to recommend financial products without adequate permission from the FCA to do so.</p> <p>43(1)(f) That information tending to show that breaches of the Respondent's</p>

No.	Date	Document	Information Disclosed	Section 43B ERA
			<p>...</p> <p><i>What we are talking here is to "correct" the wrong "advice" that the League has already given to staff on pensions by providing only one.</i></p>	<p>foregoing legal obligations had been, was being or was likely to be deliberately concealed.</p> <p>The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p> <p>43B(1)b The Respondent's legal obligation to its employees comply with its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.</p> <p>43B(1)b The Respondent's legal</p>

---

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 52 -

No.	Date	Document	Information Disclosed	Section 43B ERA
				obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.
PD10.	17/2/18	Email from C to all staff	One of them, called "Cautious Lifestyle", is the UNETHICAL one the League has been auto-enrolling any staff when they join the League, and it seems it has been doing it for a few years now. However, when I first joined the League in 2004, the League enrolled me (and I assumed anyone else) to the Ethical Plan B of Scottish Equitable (now called Aegon), so sometime between when I left the League in 2007 and when I re-joined in 2016, the standard League's	<p>43(1)(b) The Respondent's legal obligation to invest pensions contributions in accordance with the wishes of the employee.</p> <p>43(1)(b) The Respondent's legal obligation not to recommend financial products without adequate permission from the FCA to do so.</p> <p>43(1)(b) The Respondent's legal obligation to give full and frank</p>

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 53 -

No.	Date	Document	Information Disclosed	Section 43B ERA
			<p><i>pension plan was switched from an ethical plan to an unethical plan. As several of you know I discovered that the fund the League was enrolling everyone was unethical just a few moth after re-joining the League, and I let management know about it more than a year ago (and I mentioned it in one of our all staff meetings). Despite promises and reassurances that the fund would be changed to an ethical one, as far as I am aware such change has not happened yet.</i></p> <p><i>So, if you have not switched the plan yourself, your contributions are still going to the unethical fund "Cautious Lifestyle".</i></p> <p>...</p>	<p>information about available pension funds to its employees.</p> <p>The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p> <p>43B(1)b The Respondent's legal obligation to its employees comply with its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.</p> <p>43B(1)b The Respondent's legal obligation to its employees not to</p>

---

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 54 -

No.	Date	Document	Information Disclosed	Section 43B ERA
			<p>Here is the “filtered” table with the 10 funds with the term “ethical” in them [and the table that follows]</p> <p>...</p> <p><i>Therefore, I don’t think there is any justification for all the League’s staff not switching to an ethical fund of their choice and for the League not stopping the auto-enrolling to any unethical one. After all, the money that we are investing in these funds come from donors, many of whom would be horrified in learning that a percentage of their donations is being used to invest in such unethical companies.</i></p>	<p>discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.</p> <p>43(1)(f) That information tending to show that breaches of the Respondent’s foregoing legal obligations had been, was being or was likely to be deliberately concealed.</p>
PD11.	1/3/18	C’s Disciplinary	The entire document, but in particular,	43(1)(b) The Respondent’s legal

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 55 -

No.	Date	Document	Information Disclosed	Section 43B ERA
		Statement	Section 2: "The Pensions Problem"	<p>obligation to invest pensions contributions in accordance with the wishes of the employee.</p> <p>43(1)(b) The Respondent's legal obligation not to recommend financial products without adequate permission from the FCA to do so.</p> <p>43(1)(b) The Respondent's legal obligation to give full and frank information about available pension funds to its employees.</p> <p>The Respondent's legal obligation to its donors and employees to conduct its affairs in a way which prevents cruelty to animals.</p>

No.	Date	Document	Information Disclosed	Section 43B ERA
				<p>43B(1)b The Respondent's legal obligation to its employees comply with its obligations of trust and confidence and good faith, including in being forthright and honest in the companies in which the pension fund was investing.</p> <p>43B(1)b The Respondent's legal obligation to its employees not to discriminate against them: in particular not to compel ethical vegans to invest in companies engage in cruelty to animals.</p> <p>43(1)(f) That information tending to show that breaches of the Respondent's foregoing legal obligations had been,</p>

- Amended Particulars of Claim -  
- 1 February 2019 -  
- Page 57 -

No.	Date	Document	Information Disclosed	Section 43B ERA was being or was likely to be deliberately concealed.

Bindmans LLP  
4 July 2018





## EMPLOYMENT TRIBUNALS

To: Rhys Wyborn  
Geldards LLP  
DX10010 Nottingham 1

3rd Floor, Radius House, 51 Clarendon Road,  
Watford, Hertfordshire, WD17 1HP

Office : 01923 281750  
Fax: 01264 887302  
155650 Watford 3

e-mail: [WatfordET@hmcts.gsi.gov.uk](mailto:WatfordET@hmcts.gsi.gov.uk)

Your Ref: RJW/102738.7

Date: 24 August 2018

**Case Number: 3331129/2018**

**Claimant**  
**Mr J Casamitjana Costa**

**V**

**Respondent**  
**The League Against Cruel Sports,**  
**Charity Number 1095234**

Dear Sir / Madam,

### **RESPONSE ACCEPTED** **Employment Tribunals Rules of Procedure 2013**

The response from the Respondent has been accepted and a copy is enclosed for the claimant. A copy has also been sent to ACAS. The case file has been referred to an Employment Judge.

If you have not already been informed of the hearing date I will be writing to you shortly. If the claim proceeds to a hearing a copy of the booklet 'The Hearing', which explains what happens at Tribunal hearings, can be found on our website at [www.justice.gov.uk/tribunals/employment/claims/booklets](http://www.justice.gov.uk/tribunals/employment/claims/booklets)

If you do not have access to the internet, paper copies can be obtained by telephoning the Tribunal office dealing with the claim.

Yours faithfully,

G BRION  
For the Tribunal Office

Enc. For the claimant: The response



cc Peter Daly  
Bindmans Llp  
236 Gray's Inn Road  
London  
WC1X 8HB

cc ACAS

5

Employment Tribunal

## Response form

Case number 3331129/2018

You must complete all questions marked with an '\*'

### 1 Claimant's name

1.1 Claimant's name

JORGE CASAMITJANA COSTA

### 2 Respondent's details

2.1\* Name of individual, company or organisation

League Against Cruel Sports

2.2 Name of contact

Jo Lister

2.3\* Address

Number or name

New Sparling House

Street

Holloway Hill

Town/City

Godalming

County

Surrey

Postcode

G U 7 1 Q Z

DX number (if known)

2.4 Phone number  
Where we can contact you during the day

01483 524 250

Mobile number (if different)

2.5 How would you prefer us to contact you?  
(Please tick only one box)

☐ Email

☒ Post

☐ Fax

Whatever your preference please note that some documents cannot be sent electronically

2.6 Email address

Fax number

2.7 How many people does this organisation employ in Great Britain?

2.8 Does this organisation have more than one site in Great Britain?

☐ Yes

☒ No

2.9 If Yes, how many people are employed at the place where the claimant worked?

RECEIVED

16 AUG 2018

EMPLOYMENT TRIBUNALS  
WATFORD

**3 Acas Early Conciliation details**

- 3.1 Do you agree with the details given by the claimant about early conciliation with Acas? ☒ Yes ☐ No

If No, please explain why, for example, has the claimant given the correct Acas early conciliation certificate number or do you disagree that the claimant is exempt from early conciliation, if so why?

**4 Employment details**

- 4.1 Are the dates of employment given by the claimant correct? ☒ Yes ☐ No

If Yes, please go to question 4.2

If No, please give the dates and say why you disagree with the dates given by the claimant

When their employment started

When their employment ended or will end

I disagree with the dates for the following reasons

- 4.2 Is their employment continuing? ☐ Yes ☒ No

- 4.3 Is the claimant's description of their job or job title correct? ☒ Yes ☐ No

If Yes, please go to Section 5

If No, please give the details you believe to be correct

**5 Earnings and benefits**

5.1 Are the claimant's hours of work correct? ☐ Yes ☐ No

If No, please enter the details you believe to be correct.  hours each week

5.2 Are the earnings details given by the claimant correct? ☐ Yes ☐ No

If Yes, please go to question 5.3

If No, please give the details you believe to be correct below

Pay before tax (Incl. overtime, commission, bonuses etc.)	£ <input type="text"/>	<input type="checkbox"/> Weekly	<input type="checkbox"/> Monthly
Normal take-home pay (Incl. overtime, commission, bonuses etc.)	£ <input type="text"/>	<input type="checkbox"/> Weekly	<input type="checkbox"/> Monthly

5.3 Is the information given by the claimant correct about being paid for, or working a period of notice? ☐ Yes ☒ No

If Yes, please go to question 5.4

If No, please give the details you believe to be correct below. If you gave them no notice or didn't pay them instead of letting them work their notice, please explain what happened and why.

The Claimant was summarily dismissed for gross misconduct. No notice pay is due.

5.4 Are the details about pension and other benefits e.g. company car, medical insurance, etc. given by the claimant correct? ☐ Yes ☐ No

If Yes, please go to Section 6

If No, please give the details you believe to be correct.

**6 Response**

6.1\* Do you defend the claim?



Yes



No

If No, please go to Section 7

If Yes, please set out the facts which you rely on to defend the claim.  
(See Guidance - If needed, please use the blank sheet at the end of this form.)

PLEASE SEE GROUNDS OF RESISTANCE ATTACHED.

**7 Employer's Contract Claim**

7.1 Only available in limited circumstances where the claimant has made a contract claim. (See Guidance)

7.2 If you wish to make an Employer's Contract Claim in response to the claimant's claim, please tick this box and complete question 7.3 ☐

7.3 Please set out the background and details of your claim below, which should include all important dates (see Guidance for more information on what details should be included)

## 8 Your representative

If someone has agreed to represent you, please fill in the following. We will in future only contact your representative and not you.

8.1	Name of representative	Rhys Wyborn	
8.2	Name of organisation	Geldards LLP	
8.3	Address	Number or name	The Arc
		Street	Enterprise Way
		Town/City	Nottingham
		County	Nottinghamshire
		Postcode	N G 2 1 E N
8.4	DX number (if known)	10010 Nottingham 1	
8.5	Phone number	0115 983 3706	
8.6	Mobile phone		
8.7	Their reference for correspondence	RJW/102738.7	
8.8	How would you prefer us to communicate with them? (Please tick only one box)	<input type="checkbox"/> Email <input checked="" type="checkbox"/> Post <input type="checkbox"/> Fax	
8.9	Email address	Rhys.Wyborn@geldards.com	
8.10	Fax number		

## 9 Disability

9.1 Do you have a disability? ☐ Yes ☒ No

If Yes, it would help us if you could say what this disability is and tell us what assistance, if any, you will need as the claim progresses through the system, including for any hearings that maybe held at tribunal premises.

Please re-read the form and check you have entered all the relevant information.  
Once you are satisfied, please tick this box. ☒

### General Data Protection Regulations

The Ministry of Justice and HM Courts and Tribunals Service processes personal information about you in the context of tribunal proceedings.

For details of the standards we follow when processing your data, please visit the following address <https://www.gov.uk/government/organisations/hm-courts-and-tribunals-service/about/personal-information-charter>.

To receive a paper copy of this privacy notice, please call 0300 123 1024/ Textphone 18001 0300 123 1024. If calling from Scotland, please call 0300 790 6234 Textphone 18001 0300 790 6234.

**Please note:** a copy of the claim form or response and other tribunal related correspondence may be copied to the other party and Acas for the purpose of tribunal proceedings or to reach settlement of the claim.



---

**Employment Tribunals check list and cover sheet**

Please check the following:

1. Read the form to make sure the information given is correct and truthful, and that you have not left out any information which you feel may be relevant to you or your client.
2. Do not attach a covering letter to your form. If you have any further relevant information please enter it in the 'Additional Information' space provided in the form.
3. Send the completed form to the relevant office address.
4. Keep a copy of your form posted to us.

Once your response has been received, you should receive confirmation from the office dealing with the claim within five working days. If you have not heard from them within five days, please contact that office directly. If the deadline for submitting the response is closer than five days you should check that it has been received before the time limit expires.

You have opted to print and post your form. We would like to remind you that forms submitted on-line are processed much faster than ones posted to us. If you want to submit on-line please go back to the form and click the submit button, otherwise follow the check list before you post the completed form to the relevant office address.

A list of our office's contact details can be found at the hearing centre page of our website at – [www.gov.uk/guidance/employment-tribunal-offices-and-venues](http://www.gov.uk/guidance/employment-tribunal-offices-and-venues); if you are still unsure about which office to contact please call our Customer Contact Centre England & Wales: 0300 123 1024 Scotland: 0300 790 6234 (Mon – Fri, 9am – 5pm) or for Textphone: add 18001 to the start of the phone number; they can also provide general procedural information about the Employment Tribunals.

**Continuation sheet**

**IN THE WATFORD EMPLOYMENT TRIBUNAL**

**CASE No: 3331129/2018**

**BETWEEN:**

**JORGE CASAMITJANA COSTA**

**Claimant**

**and**

**LEAGUE AGAINST CRUEL SPORTS**

**Respondent**

---

**GROUND OF RESISTANCE**

---

The Respondent denies these claims and will say as follows:

**Background**

1. The Respondent is an animal welfare charity that campaigns against sports such as fox hunting, stag hunting and hare coursing.
2. It is accepted that the Claimant was employed by the Respondent between 2004 and 2007, and returned to the Respondent's employment as Head of Policy and Research on 29 August 2016. The Claimant's employment with the Respondent terminated on 6 April 2018 and he therefore has less than two years' continuous service with the Respondent.
3. Save as expressly admitted, the Claimant's version of events as set out in his ET1 claim form and Particulars of Claim ("POC"), are denied.

**Preliminary and Jurisdictional Matters**

4. The Respondent contends that the Claimant does not have the required service to pursue a claim of ordinary unfair dismissal under the Employment Rights Act 1996 ("ERA") and that the Claimant is trying to make a tenuous link to his stated 'belief' and alleged less favourable treatment (all of which is denied, as explained in this Response) as a way of circumventing this service requirement to bring a claim for unfair dismissal. There is no basis for the Claimant to do so.

5. The Claimant was dismissed for the gross misconduct that was upheld, after fair and reasonable process, against him. This was the sole reason for the Claimant's dismissal. Nothing else. Any suggestion that there was anything else in the Respondent's mind in reaching the conclusion to end the Claimant's employment, is misleading, vexatious and is refuted in the strongest terms.
6. As there is no causative link to any suggested "protected disclosures", which are alleged but not accepted by the Respondent in any event, as the reason for the Claimant's dismissal, and as this was solely due to the gross misconduct upheld against him, it is submitted by the Respondent that the Tribunal cannot have jurisdiction to hear the complaint of unfair dismissal and that there is no basis for a claim of automatically unfair dismissal, as alleged.
7. The Respondent does not accept that the Claimant made "protected disclosures" under the Public Interest Disclosure Act 1998 ("PIDA") and the associated inserts to section 43 ERA, as alleged or as set out in the "Scott Schedule" attached with the Claimant's POC. The Claimant is put to proof in connection with each such alleged disclosure to satisfy the Tribunal as to how this is both qualifying and protected under the legislation. Furthermore, the Respondent contends that any concerns raised by the Claimant were in his interests and did not have any concern for the wider public so as to meet the requirements of the public interest test for such protection under the legislation.
8. In light of the above, the Respondent submits that there is no basis for the Claimant to pursue his claim of automatically unfair dismissal or to circumvent the length of service requirements needed to bring a claim of ordinary unfair dismissal.
9. Furthermore, the Respondent respectfully submits that the Employment Tribunal has no jurisdiction to hear the Claimant's claim for discrimination, and/or harassment, connected to his stated philosophical belief of "Veganism", as perused by the Claimant. It is submitted that Veganism is not a protected characteristic as a philosophical belief and that therefore the Claimant is unable to demonstrate that he holds a protected belief against which to pursue the claims pleaded. In any event, it is denied that any discrimination took place whilst the Claimant was employed by the Respondent.

**Preliminary Hearing – 13 March 2019**

10. The Respondent requests that a Preliminary Hearing be listed in the first instance to address the issue of "Veganism" as an alleged "philosophical belief" so as to clarify if this falls within the meaning of a protected characteristic under the Equality Act 2010 ("EqA 10"). Should it be decided that Veganism does not amount to a protected philosophical belief, as submitted by the Respondent, the Claimant's claims for harassment, discrimination and detriment linked to such, should be dismissed in their entirety against the Respondent. It is for this reason (and to simplify the issues and in the interests of the Overriding Objective) that a listing for an early, substantive, Preliminary Hearing, is requested from the Tribunal to determine this important issue as a preliminary matter.

11. Furthermore, in light of the Claimant's period of service and lack of any causative link to any other reason for his dismissal other than his upheld gross misconduct, it is submitted that the Tribunal does not have jurisdiction to hear a claim of unfair dismissal and that the remaining claims pursued can have no reasonable prospect of success. The Tribunal is accordingly, respectfully requested, to update the issues to be determined at the Preliminary Hearing listed for 13 March 2019 at 2pm, to address the issue of prospects and whether: -

- i. Strike out is appropriate should it be considered these claims have no reasonable prospect of success; or (in the alternative)
- ii. Whether a deposit order should be issued, with the Claimant ordered to pay a deposit of up to £1,000 as a condition of continuing with his claim, should it be considered the claims advanced have little prospect of success.

12. The Respondent respectfully submits that the current listing of 2 hours will be insufficient to deal with all such issues on 13 March 2019. Subject to Tribunal resource, the Respondent requests that the Preliminary Hearing be converted to a hearing of 1-day, in order for the Tribunal to hear evidence on the issue of Veganism as a protected "philosophical belief" under section 10 EqA and to address prospects and jurisdiction in connection with the Claimant's remaining claims, in accordance with the above terms.

**Respondent's factual account**

13. Save where indicated below, the Respondent does not accept the facts as pleaded by the Claimant. The Respondent sets out its version of the relevant facts leading to the Claimant's dismissal in the following paragraphs of this Response.

14. The Claimant was previously employed by the Respondent between 2004 and 2007, before being re-employed with the Respondent in August 2016. During the Claimant's previous period of employment with the Respondent, the Claimant was a member of the Respondent's pension scheme. When he returned in August 2016, the Claimant was again enrolled into the Respondent's pension scheme and his pension contributions began in December 2016.

15. On 11 January 2017, it is accepted that the Claimant contacted, Nicola Hill (Head of Finance, before she went on maternity leave) to ask which pension fund the Respondent was using. The Claimant was provided with the requested information by Ms Hill on 25 January 2017. Having considered the information provided, the Claimant subsequently contacted the Respondent by email on 27 January 2017 to express his concern at realising that the pension provider that the Respondent was using, AEGON, was investing the pension contributions into a fund that the Claimant stated was not "ethical" (with examples given). Philippa King, Chief Operations Officer of the Respondent at that time, replied to the Claimant, the same day, to inform him that the Respondent was in the process of reviewing all its financial investments and that, as part of that process, the Respondent's choice of pension provider would also be reviewed. Ms King sought to reassure the Claimant that this issue was under review as she was in London addressing this matter just that week.

16. It is accepted that on 30 January 2017, the Claimant contacted Ms King to request that his pension contributions be stopped until this pension fund issue had been resolved. Ms Hill responded to confirm this was no problem and would be arranged. This demonstrates the support and care shown towards the Claimant at all times during his employment, as the Respondent always has the best interests of its employees in mind and is committed to equality and diversity across the organisation.

17. Again, in being as supporting as possible to the Claimant around this issue, Ms Hill provided the Claimant with his National Insurance number and payroll number to assist with the Claimant's access to his pension information.

18. Save for the comments in paragraphs 14 and 15 above, at no time throughout this exchange of correspondence did the Claimant express any other concern about the pension fund or alleged impact that this had upon the Claimant, as he now seeks to exaggerate in his POC at paragraphs 15 and 16. Of particular note, there was never any suggestion of concern over alleged "harm" for the Respondent as now suggested in these pleadings, and the Claimant was looking to address his own concern and how his pension contributions were being invested.

19. It was agreed with the Claimant that Ms King would send a communication to all staff updating them on this discovery, which Ms King confirmed she was happy to do in an email dated 1 February 2017. Ms King agreed to send an update out in the Respondent's "Top Of The League" online internal news letter issued to staff, later in the week. This was duly done on 3 February 2017, as described by the Claimant in paragraph 19 of his POC. An update on the position was provided in the next instalment of the newsletter, on 17 February 2017.

20. On 16 February 2017, the Respondent contacted the Claimant again to inform him of the progress that it was making in relation to identifying ethical pension funds and that the Respondent was still waiting for a response from the pension provider as to the screening criteria that it undertook to ensure that the funds were ethically sound. To reassure the Claimant, Ms King confirmed she would speak with Ms Hill to discuss ring-fencing the Claimant's pension contributions until a workable solution was found.

21. On 27 February 2017, the Respondent received 4 pension factsheets in relation to ethical pension funds identified by the pension provider and the Respondent therefore undertook an exercise to examine these pension funds to identify the most appropriate one. Whilst this process was ongoing, the Claimant again contacted the Respondent on 15 March 2017, regarding his pension contributions. On 16 March 2017, the Respondent replied to the Claimant stating that, whilst the Claimant's pension contributions had been set up, no payments would be transferred until the pension fund had been moved to another ethical pension fund, as per the Claimant's request and preference. In doing so, Ms Hill also updated the Claimant on progress with the

pension provider and reassured the Claimant that she was chasing for a resolution to be found.

22. After a further update through the staff newsletter on 30 March 2017, highlighting the delayed, satisfactory, response from AEGON, the Respondent informed employees on 4 April 2017 that the process of identifying a more ethical pension fund had been a lengthy process, but that the Respondent was still making enquiries with AEGON to seek clarity on the ethical funds and its screening process to ensure that it would be transferring pension contributions into an ethical fund. To ensure that the Respondent made the correct pension fund choice, and to gather further information of relevance, the Respondent contacted the Claimant on 5 April 2017 to ask for the details of his former pension provider whilst he was employed by the IFAW, prior to being re-employed with the Respondent. The Claimant happily provided this information in understanding the Respondent was doing what it could to address the situation.

23. In late April, the Respondent made every effort to meet with the Claimant to discuss which ethical plan was the most suitable and the Claimant therefore attended a meeting with Ms Hill to discuss the situation. They sat down to discuss the issue and settled on a fund that might be suitable.

24. Following this meeting, on 1 June 2017, the Claimant contacted the Respondent again, asking for an update. Ms King responded, to inform the Claimant that AEGON had only recently responded re ethical pension funds and how the good news was that they had found a fund that does not invest in pharmaceutical companies. The Claimant was informed that his pension contributions would be backdated and invested into this new fund.

25. At this time the Respondent's Head of Finance, Ms Hill, had gone off on maternity leave, meaning that this pension fund issue needed to be picked up and progressed in her absence. Despite being aware of this, the Claimant continued to contact the Respondent on 6 July 2017, 12 July 2017, 28 August 2017 and 21 September 2017 to request information that he had already been provided with regarding the chosen ethical pension fund, and an update.

26. In mid-August, the Respondent contacted the Claimant to discuss the need to see confirmation of the change in pension fund in writing, and therefore in early September,



the Respondent made every effort to contact the pension provider to seek that written confirmation. On contacting the pension provider, Ms King was informed that she would not be given the requested information, as she was not the named person on the Respondent's scheme. Ms King continued to keep the Claimant informed of progress, and again contacted him on 22 and 26 September 2017 to confirm that she was seeking the necessary written confirmation and that the Claimant's pension had been transferred into the ethical fund, to enable contributions to now be made.

27. Again, throughout this time, in all exchanges with Ms King, there was no suggestion from the Claimant that he was upset or concerned by the situation as now alleged in his POC. The Claimant understood the difficulties facing the Respondent and how they were doing all they could to rectify the situation with AEGON.

28. Following ongoing phone calls with their pension provider and accountants, having received updated information, Ms King informed the Claimant later in the day on 26 September 2017 that AEGON and the accountants were looking into whether the pension scheme change was completed by Ms Hill and would be confirming in writing in the next week or so. At the same time, Ms King also updated the Claimant that once she had written confirmation that the Respondent was now in the "ethical" scheme, she would notify the Claimant, together with clarifying the pension contributions made for him. If it subsequently transpired any of the contributions for the Claimant had been made to the "non-ethical" fund, the Respondent would work on backdating the funds where possible and to resolving the situation to the Claimant's satisfaction. The Respondent was committed to supporting the Claimant's preferences and requests at all times, and sought to keep him updated throughout the dealings with AEGON and despite Ms Hill going on maternity leave, which added further difficulty and delay into the mix.

29. The Respondent immediately contacted its accountants, Carpenter Box, to request that they work directly with the pension provider to resolve the matter. Carpenter Box then requested the authority to be named on the employee account in order to complete the transfer of funds. Again, this demonstrates the Respondent's commitment to supporting the Claimant and treating him fairly at all times.

30. Despite the reassurance given by Ms King, on 3 October, the Claimant decided to take matters into his own hands, and he contacted the pension provider directly. Without



knowing that the Claimant had contacted the pension provider directly, the Respondent continued and again made another request, in writing, to the pension provider that the funds be transferred to an ethical fund that day. To resolve the Claimant's concern, the Respondent also requested that funds be backdated and transferred to an ethical fund, as they had committed to looking to resolve for the Claimant in recent correspondence. Additionally, the Respondent escalated a complaint with the pension provider for not having actioned the Respondent's request to transfer the pension fund to an ethical fund when this request was first made by Ms Hill, and concerning the delay throughout this process to date.

31. On 4 October 2017, Ms King again requested that Carpenter Box not make any pension contributions in the Claimant's name and requested that this be confirmed in writing to the Claimant. Carpenter Box were also requested to review the contributions made to the pension provider in the Claimant's name; all consistent with what the Claimant was previously told by Ms King would be actioned. Also on 4 October, Ms King emailed the Claimant with a detailed recap (although stated not to be complete and as an overview of timelines) of the actions taken to date to address the Claimant's concern over where his pension contributions would be invested. This is as described in the Claimant's POC at paragraph 31. The Claimant was also provided with a copy of the email Ms King sent to Carpenter Box instructing them to stop his contributions to the current scheme and that contributions would be backdated for the new scheme.
32. On her return from annual leave, Ms King responded on 17 October 2017 to another request for clarification from the Claimant, and confirmed that her instructions had been followed and no contribution had been made for the Claimant in October 17, as requested. The Claimant confirmed he understood and thanked Ms King for this.
33. On 23 October 2017, the Respondent contacted all its staff to confirm with them that their pensions would be changing from a "Cautious Lifestyle Fund" to an "Ethical Fund", with the bulk change for staff due to take place on 3 November 2017. The Claimant was also informed of the reason for AEGON's delay in progressing the switch of funds and updated again following Ms King's repeat attempts to clarify the situation with AEGON.
34. Unfortunately, at this time, both Ms King and Ms Hill were absent (through ill-health and maternity leave respectively), so this resulted in the pension fund change not being

implemented, as planned. Ms King had previously asked that Ms Hill action this with AEGON but this was not completed before Ms Hill went on leave and then due to Ms King's sickness absence.

35. Despite having been provided with an update on the status of the pension fund, the Claimant continued to contact the Respondent in November and December 2017 regarding the status of his pension payments. On 2 November 2017, the Claimant sought information from his line manager, Chris Luffingham, regarding his pension, and the Claimant was informed that, as before, an ethical fund had now been identified, but written confirmation was still outstanding; as Ms King had previously made clear.

36. On 2 January 2018, the Claimant emailed Jo Lister, an outsourced HR contractor of the Respondent at that time (but subsequently appointed Interim People and Culture Director), to request an update regarding his pension. In light of changes in senior management and the sickness of Ms King and the CEO at that time, the Claimant was informed that Ms Lister was working closely with the new Managing Director of the Respondent, Andy Knott, on the matter. The Claimant again contacted Ms Lister on 15 January, who replied that same day, recognising the need to address the situation and confirming that she would take responsibility for the pension transfer now, due to the illness of some of the senior executive and staff changes. Ms Lister apologised to the Claimant for the delay in resolving the situation but reassured him that she would be addressing this and reiterated it was something that she and Mr Knott needed to speak about when they met the next day.

37. Further communication was had with the Claimant in January and February 2018 regarding his pension and it was confirmed to the Claimant that the pension fund change was being addressed. The Claimant was grateful for this and for Ms Lister's intervention. Indeed, having recently joined the Respondent, Mr Knott undertook to resolve the longstanding pension issue and he took the matter up with Trustees of the Respondent, to agree a way forward. It was not just the Claimant that had raised pension concerns with Mr Knott, as another staff member had also expressed concern, with her preference to remain with the AEGON Cautious Fund (which was a lower risk fund), such that the Respondent was tasked with trying to find a solution that focussed on the collective, not just the preferences of any particular individual. In any event, Mr Knott was clear at all times that he and the Respondent could not give financial advice and that professional intervention was required to clarify the options. The Trustees

agreed and reiterated that this was not an issue to be determined by individual members of staff, in light of the potential risk and exposure this could cause if incorrect advice was given and loss was suffered in pension value. In light of this, the Respondent had to keep such risk in mind at all times. Mr Knott took this on board and had this in mind in his dealings with this pension issue.

38. Having agreed an approach with the Trustees, Mr Knott prepared a Pensions Paper, proposing options and based on the guidelines that had been agreed with the Trustees. Mr Knott acknowledged how staff had been in limbo for a considerable period of time, but also highlighted how employees at the Respondent had expressed concern that their financial futures and pension options were being dictated by the preference of one or two of their colleagues. Various options were set out for the Trustees to consider and decide in looking to move this matter forward as a matter of urgency, as Mr Knott had committed to doing upon his arrival.

39. Mr Knott ensured that his Pensions Paper was an Agenda item for the F&GP Committee that was due to meet on 13 February 2018.

40. At that time, Mr Knott updated the Claimant as he passed his door in the office. The Claimant was happy with the approach Mr Knott was taking and no concerns of any kind were raised at that time by the Claimant, as he is now suggesting in his POC. Mr Knott reiterated how the Claimant was not to give advice to staff on this matter and was to refrain from sending out further communications, as Mr Knott was now progressing the situation on professional advice, with Mr Knott in continuous contact with AEGON. These discussions with AEGON stressed how financial advice was not to be given unless it was done by an independent and regulated advisor, and that it was down to individual staff members to make decisions on the option to switch fund, after taking the independent financial advice they felt they required.

41. Following the discussion between Mr Knott and the Claimant, it was agreed that Mr Knott would provide staff with an update and with instructions on what needed to take place in respect of the pension transfer options, with Mr Knott having clarified this with AEGON and agreed a form of words with them to do so. On 14 February, Mr Knott also provided the Claimant with the telephone number and contact details, including surnames, of the fund contacts at AEGON and asked the Claimant to contact AEGON to expedite his request to change his pension fund to the "Ethical Fund". Again, this

all demonstrates Mr Knott's support and commitment to helping the Claimant resolve this issue. At no time did Mr Knott treat the Claimant unfairly or subject him to any detriment, as now unfairly alleged, or at all. Mr Knott was keen to help the Claimant, hence the updates and assistance given to the Claimant with Mr Knott's constant contact with AEGON. However, during this conversation, Mr Knott stressed and reiterated how, on no account, was the Claimant to share his views with others and he repeated the advice AEGON had given, which was that the options on fund were down to individual choice and were not to be influenced by others.

42. The Claimant followed up on 15 February, suggesting he had not noted the surnames at AEGON that Mr Knott had provided the day before which the Claimant suggested he was looking to call to *"sort out the League's pension problem"*. This shows the Claimant's mindset and how he felt he was asked to help resolve this pension issue for the Respondent. He was not asked to do so. Mr Knott made this clear and had this in hand. This email again demonstrates how the Claimant was looking to influence choice for others and was not just focussing on himself, as he had been clearly told to do by Mr Knott.

43. As agreed, Mr Knott duly emailed all staff on 16 February 2018, providing them with information from AEGON as to the pension switch process and fund options available. The Respondent explicitly stated that it was not in a position to provide financial advice to its members of staff. Mr Knott received further requests for clarity on the fund options available, but repeated his position by email of 16 February 2018, in confirming he was in no position to provide financial advice and that individuals should seek such advice from an IFA, licensed to advise them. Mr Knott did provide information to the Claimant in confirming the auto-enrolment fund is the "Cautious Fund" and that the "Ethical Fund" was another option available through AEGON, in response to his further enquiry. Again, Mr Knott signposted the Claimant to AEGON for questions and to confirm preferences. This was clear in the information given by Mr Knott to the Claimant.

44. Mr Knott noticed that the Claimant was copying his response to "all staff" at the Respondent in continuing to disseminate his own views to all staff, despite it being made clear in previous verbal discussion that the Claimant was not to do so and was not to share his views with others. The Claimant also requested, by separate email to Mr Knott, that he be permitted to send yet another email to all staff in relation to the

"Ethical Fund". Mr Knott replied by email at 16.01, with a clear, express, instruction saying *"Don't send anything to staff Jordi. If you step into the role of financial adviser you are personally at risk. Please only look at yourself. I have sent this info around & that is the limit of what I am allowed to do."* In doing so, Mr Knott again made it clear how the Claimant must not step into the role of financial adviser and how he must only look at himself and his own preferences. Mr Knott had been clear that he was not going to provide further advice and that the Claimant must not either.

45. Contrary to Mr Knott's clear and reasonable instructions, the Claimant continued to communicate with staff regarding the pensions available to them through 'all-staff' emails that evening. The Claimant advised members of staff that their pension fund may still be non-ethical and advised of them of a further nine potential pension funds available to them. Simply caveating his email to inform members of staff that he was not a financial advisor, nor was he providing financial advice, did not mean that he was not doing so. Indeed, the Claimant also highlighted that *"nobody had instructed him to send this or to do what I have done"*. This was right. What the Claimant failed to mention was that, in fact, the Claimant had been expressly told by Mr Knott not to send any such information.

46. The Respondent maintains its belief that the Claimant's email of 17 February 2018 at 00.58 does give financial advice in breach of the express, and repeat, instruction given to the Claimant not to do so. The Claimant (amongst other things and as a non-exhaustive list): -

- i. Attached 10 types of fund choices;
- ii. Created his own table of funds;
- iii. Checked which funds are ethical against the 'top investors list';
- iv. Promised to let others know about his experience;
- v. Listed financial choices such as risk, cost, equality, chances to gain investment, as well as the types of companies;
- vi. Expressed various opinions, including but not limited his thoughts on the justification for all staff not switching to an 'ethical fund of their choice', and passing comment on how some staff may prefer their investment to go into an *"unethical fund"* and how this may impact return on investment and growth.

47. Further, on the 19 February 2018, following the weekend, the Claimant again contacted all members of staff to inform them that he had now changed his pension fund, thus giving further indication and "advice" that others may wish to consider the same. That same day, Mr Luffingham, expressly requested that the Claimant cease communicating with all members of staff regarding their pensions. It had been reiterated to the Claimant on numerous occasions, formally and informally, and both verbally and in writing, that he must cease contacting members of staff regarding their pensions. Indeed, Mr Luffingham confirmed that further issues on the matter must come through him in the first instance from that point on, so as to avoid the Claimant continuing to contact all staff in breach of the express instruction he had been repeatedly given.

48. There could be no confusion as to the instructions given to the Claimant, as he now seeks to allege in his POC. The instructions were repeatedly made and clear; the Claimant simply thought he knew best and he preferred to ignore those instructions. This is demonstrated by the email sent by the Claimant to all staff at 10.17 on 17 February, where he finished by stating "...so the key thing to remember before you call is to choose the ethical fund you want to switch to." as he could just not refrain from giving his own input and seeking to influence others in their thinking and decision making, despite the warnings and instructions given, all of which were in the Claimant's best interests in seeking to avoid any risk or exposure from him giving financial advice, when not qualified or regulated to do so.

49. The Respondent had taken professional advice on the issue and their accountants, Carpenter Box Wealth Management LLP auto enrolment report dated Oct 2015 made recommendations and highlighted concerns over the previous pension fund used by the Respondent and lack of auto-enrolment compliance. It was clear that the Respondent was acting on professional advice in switching its auto-enrolment option, and while the uncertainty and time taken was not ideal, the Respondent wanted to ensure the correct advice was followed and staff were notified at all times. Rather than allow that to happen, the Claimant preferred to intervene, promoting his own agenda, despite repeatedly being told not to do so.

50. Given the Claimant's conduct in potentially exposing his colleagues, the Respondent and its Trustees to risk by providing financial advice and information to members of staff on a number of occasions, and having failed to follow the Respondent's



reasonable management instructions not to contact staff in this regard or to provide financial advice, it was decided that the Claimant's actions were of sufficient gravity to consider further action. The Claimant was invited to attend a disciplinary hearing to discuss the allegations further and this was confirmed by the additional, external, HR resource commissioned by the Respondent to assist them in managing the required processes, Ms Tutu Popoola.

51. The Claimant subsequently raised concerns to Ms Popoola about the arrangements proposed for the disciplinary hearing and queried the investigation carried out by the Respondent. The Respondent duly took those concerns into account and agreed to implement a full investigation into the allegations before the Claimant and to address the impartiality of the Chair to conduct the process with the Claimant, as required.

52. In the meantime, in an effort to manage the risk that the Respondent's members of staff may act upon any of the financial advice provided by the Claimant when he was in no place to do so, and when he had been expressly told no to, the Respondent sent an email on 23 February 2018, instructing staff to disregard the advice contained in the Claimant's emails dated 16 and 19 February 2018. As a precursor to this all-staff email, Mr Luffingham contacted the Claimant to explain that there was to be such an email sent to all staff and that it was very important that the Claimant did not respond to the email or communicate with others on the contents in any way as regards the pensions information provided, and that he was not to engage in any further communication on the subject with anyone other than Mr Knott or Mr Luffingham. Again, the express instruction was clear and succinct. The Claimant was asked to acknowledge this email, with positive assurance that he would comply with this management request. The Claimant replied to confirm he would but sought to introduce some caveat to this obligation. Mr Luffingham promptly followed up by email to reiterate that the Claimant was to ensure that he followed the express instruction given to him.

53. Given the seriousness of the allegations against the Claimant and recognising the concerns on process he had raised, it was decided that a further investigation into the Claimant's actions should be carried out. Therefore, the Claimant was contacted on 26 February 2018 by Ms Popoola, to update him accordingly. The Claimant was informed that Ms Lister would now chair any disciplinary hearing required, and that Chris Pitt, the Respondent's Deputy Director of Policy, Communications and Campaigns, would

be conducting further investigation into the allegations that had been raised. The Claimant was again updated by Ms Popoola on 28 February 2018 as to the aim of Mr Pitt's investigation and the process to be followed before any further decision would be taken on whether the Claimant would be required to attend a disciplinary process.

54. In light of the concerns identified, the Respondent also decided to suspend the Claimant from work pending the conclusion of the investigation (and any disciplinary) process. This was to facilitate Mr Pitt's investigation, and due to concern that the Claimant would continue to discuss pension issues with staff and give ongoing advice when he had been repeatedly told not to, which could interfere with the ongoing investigation and process that the Respondent was to follow and could create more risk and exposure for all concerned. The Claimant was notified as to the terms of his suspension by letter, sent by email on 1 March 2018. This letter clearly set out the updated allegations raised against the Claimant, as determined from the investigation carried out. The Claimant was expressly reminded that the suspension was not to be considered disciplinary action in any way.

55. Mr Pitt carried out a thorough investigation which included a detailed statement and document pack from both Mr Knott and the Claimant as to the issues under investigation. Mr Pitt concluded that he had found facts to support the allegation that the Claimant had failed to follow reasonable instructions given to him by management and that such instructions were very clear. Mr Pitt also explained that he believed the Claimant's desire to help resolve the pensions issue clouded his judgment on what was a very clear instruction from a senior manager. It was identified that there were other options for the Claimant to seek clarity, such as further reference to management or HR, but the Claimant opted to continue contacting all staff when he had been instructed not to do so. Furthermore, Mr Pitt concluded that the subsequent management instruction given by Mr Luffingham was also clear and that the Claimant should not contact other staff members about the email that Mr Knott was to send or about pensions generally. Mr Pitt found facts to support that the Claimant's response to this instruction could be interpreted as insubordination.

56. Mr Pitt provided a thorough Investigation Report confirming the process undertaken, issues he had considered and his summary in conclusion. This confirmed that Mr Pitt felt that the Respondent's senior management had handled the situation professionally and correctly, while understanding the pension concern and delay in resolving this had



been a protracted source of frustration for the Claimant. At no time was any alleged link made to the Claimant's pension concerns or that the Claimant felt such action was being taken because he had allegedly "blown the whistle" as the Claimant is now disingenuously seeking to allege in his POC. It was quite clear that Mr Pitt had been tasked to investigate matters arising from the Claimant's actions and the Respondent's concerns that he had failed to follow reasonable management instructions and had been insubordinate. The process centred on nothing else. Any suggestion otherwise by the Claimant, as only now alleged following his dismissal and in seeking to bring these proceedings when the Claimant does not have 2 years' service to bring an ordinary unfair dismissal claim, is entirely spurious and without merit.

57. Following Mr Pitt's comprehensive investigation, it was decided by the Respondent that the Claimant's actions were sufficiently serious to proceed to a formal disciplinary process on allegations of failing to follow reasonable management instructions and serious insubordination, which if upheld could amount to gross misconduct (individually or cumulatively) on the Claimant's part. Mr Pitt was the investigating officer and was not empowered to make a decision; he was merely tasked in investigating and summarising his findings. Having done so and after considering the information provided through the investigation, noting that the Claimant had been told verbally and in writing several times not to send the pension information to staff, and that the seriousness of it could attract large fines, detriments to staff, and penalties (potentially, Mr Knott believed, including imprisonment for Trustees) and the continued indications that he was not going to stop when he got back to work (as per the exchange with Mr Luffingham) the decision was reached to pursue the allegations as gross misconduct, subject to the Claimant's further comment and explanation during the disciplinary process. Through the Claimant's conduct, he effectively set himself up as outside of the management's control with all the concern that created for Mr Knott as the senior executive role in post, and this is why it was decided to proceed with allegations of gross misconduct, truly reflecting the seriousness of the way the Claimant had acted.

58. The Claimant was then invited by letter dated 22 March 2018 to attend a disciplinary hearing on 29 March 2018 to address those stated allegations. Jo Lister was appointed chair of the disciplinary process and the "Disciplining Officer" to ensure impartiality and fairness of process in light of the concerns previously raised by the Claimant. The Claimant was advised of his right to be accompanied to the disciplinary

hearing which he duly took up in being supported by Terry Hill. This resulted in the hearing being rearranged for 3 April 2018, by agreement.

59. The disciplinary hearing duly took place on 3 April 2018 and the Claimant was given the opportunity to put his explanations and mitigation forward in full, which he did. He also provided a printed statement for consideration by Ms Lister in coming to her decision. At the end of the hearing, Ms Lister confirmed that she would need time to review all of the information before her, including the statements of all relevant parties and it was agreed that Ms Lister would revert with her decision as soon as she was in a position to do so.

60. Having done so, Ms Lister confirmed her decision by letter of 6 April 2018. The outcome was that the allegations were upheld and the Claimant was dismissed with immediate effect. Ms Lister explained her reasoning for the Claimant's dismissal in her outcome letter, after consideration of all information that she had reviewed.

61. The notion that the Claimant's stated belief (protected or not) was part of the reasoning for the Claimant's dismissal is nonsense.

62. The Claimant was dismissed solely based on the gross misconduct he was found to have committed, after a full and fair process conducted by the Respondent, as outlined above. After a detailed investigation of the allegations raised, Ms Lister formed the reasonable belief that the Claimant's actions amounted to gross misconduct and that his immediate dismissal was a reasonable sanction in all of the circumstances, especially with the lack of recognition by the Claimant of the potential seriousness of his actions and concern that there may be repeat instances of the Claimant's desire to advise and inform staff, when told not to. During the disciplinary hearing, Ms Lister put to the Claimant that the instruction of Mr Knott appeared clear not to send anything to staff, but that he had proceeded to do so. The Claimant accepted this and confirmed that he did.

63. Ms Lister was satisfied with the evidence before her that both allegations were upheld and that the Claimant's actions amounted to gross misconduct warranting summary dismissal as the appropriate sanction. Ms Lister also had concern that the Claimant had indicated he felt he was an "Enforcer" at the Respondent and so felt he was responsible for solving problems he may detect, rather than relying on others to do so

and without regard to the instruction given by the Managing Director, who was the senior executive in place at the Respondent at that time, or other senior management, as applicable. In light of the Claimant's cavalier attitude and failure to acknowledge that he would have acted differently if the situation arose again, it was felt that this could be a repeat issue and that the Claimant was prepared to act in the same way again, in not following instructions and being insubordinate, if given the opportunity to do so.

64. The Claimant was also advised of his right to appeal which he duly did on 12 April 2018. This was acknowledged by the Ms Popoola the following day.

65. On 17 April 2018, the Respondent wrote to the Claimant to clarify the grounds of his appeal. Having reviewed the Claimant's response, it was decided that the Claimant had not provided sufficient grounds or new evidence to warrant conducting an appeal process. The Claimant was also unwilling to have any director hear the appeal, on the basis they all worked for Mr Knott. Recognising this, it was felt that there was no one able to hear the appeal, as it could not be heard by any other managers as they all work indirectly for Mr Knott and the others were the same level of seniority as the Claimant. It was felt, that would not have been fair to them or him. Likewise, the Respondent felt the Trustees could not hear the appeal as they would also not have been impartial of the relevant facts and circumstances of the disciplinary process and sanction imposed. The Claimant was notified accordingly on 23 April 2018.

66. Following conclusion of this process, it is accepted that the Claimant has begun a crowdfunding campaign with a view to funding these proceedings. The Claimant's advisers contacted the Respondent in advance to seek their input into the wording proposed for the crowdfunding page publication. In response, the Respondent's advisers wrote back on 29 May 2018, expressing concern with the wording proposed and how it was misleading and inaccurate in places. Nonetheless, despite the concerns expressed, the Claimant went on and published his crowdfunding application without addressing the valid issues raised on behalf of the Respondent. Understandably, in light of significant public comment on the crowdfunding page and social media generally, the Respondent sought to correct the inaccuracies set out by the Claimant and to set out its position on the matter, whilst recognising confidentiality and that legal proceedings were to unfold. This was an entirely reasonable step for

the Respondent to take, and it is denied that this was done to cause harm or detriment to the Claimant, as unfairly alleged in paragraph 136.

### **Whistleblowing**

67. The Respondent does not accept the Claimant made qualifying or protected disclosures in accordance with the legislative requirements and so puts the Claimant to strict proof in this regard. Likewise, it is not accepted that any such "disclosures" were raised in the public interest, as the Claimant now seeks to allege.

68. Should the Claimant be able to provide supporting evidence for the matters alleged in the schedule of disclosures appended to the POC, the Respondent reserves the right to plead fully in response to such matters upon receipt of such further information and documentation.

69. Indeed, the only time that the Claimant has sought to allege that "protected disclosures" were raised (including the detail now provided through the schedule attached to the POC), was after the Claimant's dismissal and in threatening such Tribunal proceedings, through his solicitor. Clearly, having now taken advice, the Claimant is seeking to make a case for unfair dismissal when he does not have the grounds, or service, with which to do so. This appears little more than a desperate attempt at making a causative link to the alleged "disclosures" that he is now claiming were made, and should be qualifying and protected under the legislation, when this was never previously raised by the Claimant at any time in the lead up to his dismissal.

70. Indeed, the concerns that the Claimant refers to in his POC and exchanges of correspondence identified, have the appearance of nothing more than the provision of information to the Respondent and requirement for updates on progress as to the changes to pension scheme and contributions that the Claimant was seeking. At no time, until after his dismissal and in the submission of these proceedings, has the Claimant attempted to allege that he was "whistleblowing" or otherwise seeking to show alleged unlawful activity on the part of the Respondent, the concealment of such or that the Claimant believed this to be taking place. The information provided by the Claimant was no more than a statement of the Claimant's position and expression of his own concern as to the pension fund available to him at the Respondent. At no time was such an issue raised by the Claimant to suggest this was a "protected disclosure"

benefiting from protection under the legislation, under which the Claimant is now seeking to pursue his claims.

71. The Claimant was fully aware of the Respondent's whistleblowing policy and helpline, as demonstrated by the formal complaint submitted by the Claimant, surrounding an entirely separate recruitment concern, through the whistleblowing report service at the Respondent, on 8 February 2018. Other than this, at no other time did the Claimant seek to raise any such concerns, as now alleged in his claim and POC, through the channel set up by the Respondent to do so in genuine "whistleblowing" situations. This again supports the Respondent's view that the Claimant did not raise any "protected disclosures" as he is alleging prior to the end of his employment, and this has been done, with attempts to link concerns to so called "unlawful acts" of the Respondent (all of which are denied by the Respondent), only once his employment had ended.

72. In light of the above, the Respondent does not accept that qualifying, protected, disclosures were made by the Claimant so as to give him protection under the PIDA legislation and so no claim for detriment, or dismissal, should proceed against the Respondent.

73. In the alternative, should the Tribunal find that the concerns raised by the Claimant do meet the test for protection under the whistleblowing legislation, the Respondent denies subjecting the Claimant to any detriment as alleged, or otherwise. The Respondent sought to resolve the Claimant's pension concern, with updates and courtesy extended to the Claimant at every turn, and with Mr Knott's undertaking to resolve this within the options available to him on professional advice and with full Trustee backing. The Claimant was grateful for Mr Knott's urgent intervention on this longstanding issue, once he took up his senior position with the Respondent, and at no time was any concern raised as to Mr Knott's approach. The Claimant was subsequently disciplined for the valid allegations raised against him in light of his conduct, none of which had any link to such alleged disclosures, or the Claimant's stated belief, as alleged or otherwise.

#### **Unfair dismissal**

74. The Respondent submits that this claim is a clear attempt on the Claimant's part to try to circumvent the length of service requirements for an ordinary unfair dismissal claim,

by making a spurious link to the suggestion that his dismissal was somehow connected to protected disclosures that he claims to have raised. The Respondent does not accept that protected disclosures were made, but, nonetheless, reiterates how no such issue had anything to do with the Claimant's dismissal. The Claimant was dismissed based on the Respondent's reasonable belief that he had committed gross misconduct through his repeat failure to follow reasonable management instructions and serious insubordination. This had nothing to do with any other matters that the Claimant now seeks to allege.

75. There is simply no causative link to suggest the "*sole or principal*" reason for the Claimant's dismissal was any alleged protected disclosure and so there is no basis for the Claimant's dismissal to be automatically unfair under s.103A ERA, as claimed. Furthermore, this dismissal had absolutely nothing to do with any alleged, but not accepted, "philosophical belief", as claimed by the Claimant at paragraph 140 of his POC. While the Respondent does not accept the dismissal to be unfair, as outlined in the Response above, any such unfairness would arise out of the gross misconduct dismissal without reference to any alleged protected disclosures, and so would fall to be addressed as an ordinary unfair dismissal claim, which requires the Claimant to have 2 years' service. He does not and so is unable to pursue such a claim against the Respondent.

76. In any event, it is denied that the Claimant was unfairly dismissed. The Claimant was dismissed for a fair reason namely, gross misconduct and this falls within section 98(2)(b) ERA. Furthermore, the Respondent followed a fair process with which to do so, in accordance with the requirements of section 98(4) ERA. After a fair and reasonable investigation, the Respondent formed a reasonable belief that the Claimant was guilty of gross misconduct through his failure to follow reasonable management instructions and serious insubordination. Having considered all representations and mitigation put forward by the Claimant, the Respondent considered there was sufficient grounds to uphold the allegations against the Claimant and confirmed his summary dismissal. The Respondent contends that this was the action of a reasonable employer and that the decision was squarely in the band of reasonable responses in the circumstances before the Respondent.

77. Pursuant to section 98(4) ERA, it was reasonable to dismiss the Claimant in the circumstances. The Respondent stressed at all times its desire to avoid risk and exposure for both the Claimant, staff generally, the Respondent and its Trustees, in



individuals giving financial advice when not authorised or licenced to do so. This was at the heart of the instructions given to the Claimant and with his interests in mind. Mr Knott was seeking to address the issue of pension fund access through the correct channels and upon professional advice on the issue. He provided updates and disseminated staff wide messages accordingly. Indeed, it must be noted that the Claimant was able to successfully change his pension fund shortly after the staff wide communication that Mr Knott issued to all staff (having taken advice on the appropriate wording to do so from AEGON, and as reference at paragraph 43). Mr Knott had done what he had promised in a short space of time and within two months of arriving at the Respondent as Interim Managing Director, when this had been a process that had been delayed previously for the various reasons described above. Demonstrating the support and commitment Mr Knott gave to the Claimant, he was able to get the situation resolved to the Claimant's satisfaction as a matter of urgency and the Claimant appreciated Mr Knott's intervention to do so. However, rather than leave Mr Knott to it, the Claimant could not refrain from continuing to interfere with the process and information provided to staff, and this is the sole reason for the action taken against him, with the undermining and lack of respect shown towards Mr Knott's senior management position and instructions he gave, when the information Mr Knott provided was always taken in the best interests of the Respondent and those it employs.

78. The Claimant preferred to promote his own thoughts and advice when expressly told not to do so. Furthermore, at no time did the Claimant seem to appreciate the potential seriousness of his actions (despite Mr Knott having made this clear to him) and he gave the Respondent no confidence that this issue would not arise again. In light of this, all trust and confidence in the Claimant's ability, or willingness to follow instructions, had broken beyond repair at the point of his dismissal.

79. If, which is denied, the Tribunal finds that the decision was procedurally unfair, the Respondent will rely upon *Polkey v AE Dayton Service Ltd [1987] ICR 142* to contend that the Claimant would have been dismissed in any event and seek a reduction to the compensation awarded accordingly.

80. Further and in the alternative if, which is denied, the Tribunal finds that the dismissal was unfair, any compensation awarded should be reduced by up to 100% to take into account the Claimant's contributory conduct in his dismissal.

### Notice pay

81. The Claimant was dismissed summarily in view of the gross misconduct upheld against him. No notice pay is due to the Claimant.

### Discrimination and Harassment

82. As stated under the jurisdictional section at the outset of this Response, the Respondent contends that the Claimant's stated belief of Veganism is not a protected "belief" within the meaning of section 10 of EqA. No case law has yet concluded that "Veganism" meets the test to warrant protection as such a protected philosophical belief. The Respondent submits that the Claimant is in no different a position and that this is because a belief in Veganism does not meet the required test for protection under the EqA. This is a moral issue and a strong viewpoint on the Claimant's part, but is not a philosophical belief for the protection afforded by the equality legislation.

83. In any event, should it be decided that this belief does constitute a protected belief under EqA, the Respondent denies treating the Claimant less favourable, directly or indirectly, or that the Claimant was subjected to any form of harassment, as alleged or otherwise, because of this alleged protected characteristic.

84. The Respondent made its decisions on pension fund provision based on professional advice and having been informed that the previous pension fund in place would not meet auto-enrolment requirements. The Respondent switched pension fund for all staff to meet auto-enrolment requirements, which is an entirely legitimate aim and based on the advice it received from professional advisers. No such action was taken on the basis of any protected characteristic, whether a philosophical belief (as alleged, but not accepted), or otherwise. This was done solely for regulatory compliance reasons and to avoid legal risk and exposure in not having a compliant auto-enrolment pension scheme.

85. It is further denied that any action was taken against the Claimant as regards the disciplinary allegations identified against him, or during any subsequent disciplinary process, in connection with any stated belief the Claimant holds, as claimed in his POC



at paragraphs 139(c)-(e). As set out above in this Response, the Respondent's sole reasoning for disciplining, and ultimately dismissing, the Claimant were due to his conduct and failure to follow reasonable instructions (and subsequent insubordination), in continuing to contact "all staff" on pensions when told not to, that the Respondent reasonably believed the Claimant to have committed, following due process.

86. While the Respondent denies all allegations of discrimination and harassment, the Respondent contends that the Claimant has not identified an appropriate comparator for direct discrimination purposes. Nonetheless, the Respondent submits that it treated all employees fairly and consistently in connection with its pension fund provision, and that no less favourable treatment, linked to any protected characteristic or otherwise, occurred.

87. For the reasons set out in this Response, the Claimant's claims are denied in their entirety.

**Geldards LLP**  
**16 August 2018**



**Judge's Note for Counsel**

Philosophical Belief

The classification of a belief as a Philosophical Belief which qualifies as a protected belief within the meaning of Section 4 and Section 10 of the Equality Act 2010 is a matter of jurisdiction and falls to be determined in this case as a preliminary issue in a public preliminary hearing.

Even where a Respondent concedes the issue, the Tribunal must nevertheless itself be satisfied that evidence upon which the Respondent has made the concession regarding the belief has a sound basis in accordance with the principles set out in the EAT case: Grainger plc v Nicholson [2010] ICR 960 and the Equality and Human Rights Commission Code of Practice on Employment 2011 (paragraphs 2.55–2.61).

So firstly, this Tribunal needs to understand how Ethical Veganism is defined and be satisfied that it is capable of constituting a philosophical belief before the Claimant is allowed to proceed with the claim.

Secondly, if so satisfied, it then needs to consider whether the Claimant actually adheres to that belief and that adherence forms something more than merely the assertion of an opinion or viewpoint. It is a question of fact, but it is a limited enquiry. The Tribunal is simply concerned to ensure that the assertion of the philosophical belief is made in good faith. That will require me to hear some evidence on oath from the Claimant.

If satisfied on those issues, the case will then be listed for a Tribunal to determine whether the Respondent treated the Claimant less favourably because of that belief. That Tribunal will need to consider, amongst other matters, whether Article 9(1) of the European Convention on Human Rights (freedom of thought, conscience and religion) is engaged and, if so, whether any restrictions are justified within the terms of Article 9(2).

Employment Judge Vowles

Reading

14 March 2019



## EMPLOYMENT TRIBUNALS

BETWEEN

**Claimant**

Mr J Casamitjana Costa

and

**Respondent**

The League Against Cruel Sports

**Public / Case Management**

**Preliminary Hearing held at Reading on:** 14 March 2019

**Appearances:**

**For the Claimant:**

Mr C Milsom, counsel

**For the Respondent:**

Mr P Keith, counsel

**Employment Judge:**

Mr SG Vowles (sitting alone)

## CASE MANAGEMENT ORDERS

**Made under rule 29 of Schedule 1 to the Employment Tribunals (Constitution and Rules of Procedure) Regulations 2013**

### **Application to Amend Claim**

1. The Claimant's application to amend the claim was granted.
2. The additional claims, along with the original claims, are included in the attached Agreed Schedule of Issues.

### **Postponement of Public Preliminary Hearing**

3. This case involves the issue of Ethical Veganism as a philosophical belief.
4. The classification of a belief as a philosophical belief which qualifies as a protected belief within the meaning of section 10 of the Equality Act 2010 is a matter of jurisdiction and falls to be determined as a preliminary issue in a public preliminary hearing.
5. Even where, as in this case, the Respondent concedes the issue, the Tribunal must nevertheless itself be satisfied that evidence upon which the Respondent has made the concession regarding the belief has a sound basis in accordance with the principles set out in the EAT case: Grainger plc v Nicholson [2010] ICR 960 and the Equality and Human Rights Commission Code of Practice on Employment 2011 (paragraphs 2.55–2.61).

**Case No: 3331129/2018**

6. The Tribunal needs to understand how Ethical Veganism is defined and be satisfied that it is capable of constituting a philosophical belief before the Claimant is allowed to proceed with the claim.
7. If so satisfied, the Tribunal then needs to consider whether the Claimant actually adheres to that belief and that that adherence forms something more than merely the assertion of an opinion or viewpoint. It is a question of fact, but it is a limited enquiry. The Tribunal is simply concerned to ensure that the assertion of the philosophical belief is made in good faith. That will require the Tribunal to hear some evidence on oath from the Claimant.
8. The Parties agreed that it would be necessary for the Tribunal to read documents upon which the belief is based and to hear evidence from the Claimant, but the parties were not sufficiently prepared to do so today.
9. With the agreement of the parties, therefore, the hearing was postponed for the above issues to be considered at a later public preliminary hearing, listed below.

#### **Further Public Preliminary Hearing**

10. With the agreement of the parties, the case is listed for a 2 day public preliminary hearing before an Employment Judge on **17 and 18 October 2019** commencing at 10.00am on the first day at the **Employment Tribunals, Bishopgate, Norwich, Norfolk, NR3 1UP**.
11. The purpose of the preliminary hearing is to consider the issues set out in paragraphs 3-7 above.
12. The preliminary hearing will also consider what further case management orders are necessary for the full merits hearing listed below.
13. The first day of the preliminary hearing will be a reading day for the Tribunal in chambers and the parties need not attend on that day.
14. The second day of the preliminary hearing will be in public and the parties and witnesses are to attend on that day.
15. No postponement of the preliminary hearing will be granted unless there are exceptional and unforeseen circumstances.

#### Preliminary Hearing Bundle of Documents

16. No later than **11 April 2019** the Claimant shall propose to the Respondent the contents of the preliminary hearing bundle of documents.
17. No later than **25 April 2019** the Respondent shall reply to the Claimant's proposal.
18. No later than **9 May 2019** the Claimant shall send to the Respondent an indexed, paginated bundle of the disclosed documents for use at the preliminary hearing.

Claimant's Witness Statements

19. The Claimant shall produce witness statements containing the evidence to be given at the preliminary hearing and send a copy to the Respondent no later than **6 June 2019**.

Respondent's Witness Statements

20. The Respondent shall produce witness statements containing the evidence they will give at the preliminary hearing and send a copy to the Claimant no later than **27 June 2019**. The Respondent shall also, by the same date, confirm whether the Claimant's witnesses will be challenged on their evidence and whether they need to attend the preliminary hearing.

Legal Submissions

21. No later than **23 October 2019** the parties shall exchange with each other copies of their legal submissions regarding the issues to be considered at the preliminary hearing.

Production of Documents to the Tribunal and to the Public and Press

22. No later than 04:00pm on **16 October 2019** the Claimant shall deliver 3 copies of the bundle of documents, witness statements and legal submissions to the Norwich Employment Tribunal offices at the above address.
23. By the same date, in the interests of open justice, the Claimant intends to publish the above documents on the website of Messrs Bindmans LLP Solicitors to assist members of the public and the Press who may wish to attend the second day of the preliminary hearing.

**Full Merits Hearing**

24. With the agreement of the parties, the case is listed for a 10 day full merits hearing before a full Tribunal on **24 February - 6 March 2020** commencing at 10.00am on the first day at the **Employment Tribunals, 3<sup>rd</sup> Floor, Radius House, 51 Clarendon Road, Watford, Hertfordshire, WD17 1HP**.
25. This allocation is for determination of liability only. The parties are to prepare and present their cases so as to complete all the evidence within 8 days. This includes time for reading the evidence by the Tribunal. The balance of the allocation is for the use of the Tribunal.
26. The claims which will be considered by the Tribunal at the full merits hearing are set out in the attached Agreed Schedule of Issues. No other claims will be considered without the permission of the Tribunal.
27. Case management orders for the full merits hearing will be considered at the preliminary hearing listed above.

Case No: 3331129/2018

28. No postponement of the full merits hearing will be granted unless there are exceptional and unforeseen circumstances.

**Public Access to Employment Tribunal Judgments**

29. The parties are informed that all judgments and reasons for judgments are published, in full, online at [www.gov.uk/employment-tribunal-decisions](http://www.gov.uk/employment-tribunal-decisions) shortly after a copy has been sent to the Claimant(s) and Respondent(s).

NOTES: CONSEQUENCES OF NON-COMPLIANCE WITH ORDERS

1. Failure to comply with an order for disclosure may result on summary conviction in a fine of up to £1,000 being imposed upon a person in default under s.7(4) of the Employment Tribunals Act 1996.
2. The Tribunal may also make a further order (an "unless order") providing that unless it is complied with the claim or the response shall be struck out on the date of non-compliance without further order or the need to give notice or hold a hearing.
3. An order may be varied or revoked upon application by a person affected by the order or on the initiative of a judge.



Employment Judge Vowles

Date: 14 March 2019

Sent to the parties on:

22/3/19



For the Tribunals Office

**Attached:** Agreed Schedule of Issues

Case No: 3331129/2018

Case No: 3331129/2018

In the Reading Employment Tribunal

BETWEEN:-

Mr Jorge Casamitjana Costa

Claimant

- and -

The League Against Cruel Sports

Respondent

--

Agreed Schedule of Issues

--

**Belief**

1. The Respondent concedes that the Claimant's belief in ethical veganism falls within the scope of s10 EqA 2010.

**Indirect Discrimination**

2. Was the Claimant subjected to the following PCPs? Do these PCPs satisfy the requirements of s19 EqA 2010:-
  - i. Enrolling the Claimant on the "non-ethical pension fund;"
  - ii. The failure to change the pension fund after the Claimant had registered his concerns?
3. Is the application of these PCPs objectively justified? What legitimate aims are advanced by the Respondent?



**Direct Discrimination/Harassment**

4. Was the Claimant subjected to the following treatment:-
  - i. The instigation and continuation of disciplinary procedures;
  - ii. The prohibition on the Claimant communicating with colleagues and anyone connected with the Respondent;
  - iii. Suspension;
  - iv. Ms Lister's comments during the disciplinary hearing: [82] ET1;
  - v. Dismissal;
  - vi. The references to the Claimant's belief in the disciplinary outcome letter;
  - vii. The denial of an appeal;
  - viii. The making of false statements by the Respondent to the public?
5. If so:-
  - i. Was this treatment materially influenced by the Claimant's belief contrary to s13 EqA 2010? Insofar as a comparator is required the Claimant advances a hypothetical comparator;
  - ii. Was this treatment related to the Claimant's belief and possessed the requisite purpose or effect proscribed by s26 EqA 2010?

**Protected Acts; Protected Disclosures**

6. The Claimant relies upon the following communications identified in the "Schedule of Protected Disclosures":-
  - i. Email of 27 January 2017 to Nicola Hill and others;
  - ii. Email of 1 February 2017 to Nicola Hill and others;
  - iii. Email of 1 February 2017 to Chris Pitt;
  - iv. Email of 15 March 2017 to Nicola Hill and others;
  - v. Email of 28 August 2017 to Philippa King and others;

- vi. Email of 3 October 2017 to Philippa King and Jo Lister;
- vii. Email of 17 October 2017 to Philippa King and Jo Lister;
- viii. Email of 31 January 2018 to Neal Soleil;
- ix. Email of 16 February 2018 to Andy Knott and Luis Calvo Ramos;
- x. Email of 17 February 2018 to all staff;
- xi. The Claimant's disciplinary statement of 1 March 2018.

7. Do these communications amount to protected disclosures pursuant to s43B ERA 1996? The Claimant relies upon the following gateways:-

- i. Section 43B(1)(b) in that the Claimant had a reasonable and genuinely-held belief that the Respondent had failed, was failing or was likely to fail to comply with the following legal obligations:-
  - (a) The legal obligation to comply with its charitable obligations;
  - (b) The legal obligation to comply with representations made to donors;
  - (c) The legal obligation to invest pensions contributions in accordance with the wishes of its employees whether by reference to pension legislation or the common law implied terms of good faith and trust and confidence;
  - (d) The Respondent's legal obligation not to recommend financial products without adequate permission from the FCA and/or in accordance with pensions guidance;
  - (e) The legal obligation owed to employees to comply with obligations of good faith and/or trust and confidence;
  - (f) The Respondent's legal obligation to its employees not to discriminate against them and in particular not to compel ethical vegans to invest in companies which engage in cruelty to animals
- ii. Section 43B(1)(e): that the environment has been, is being or is likely to be damaged.

8. Did the Claimant have a genuine and reasonably held belief that the disclosures were in the public interest?
9. Were these disclosures made pursuant to s43C ERA 1996? Insofar as they were not, do they satisfy the requirements of s43G ERA 1996?
10. Do these communications amount to protected acts pursuant to s27 EqA 2010? Whether by reference to the Claimant's own belief or his perceptions as to the beliefs of others the Claimant alleges that the communications satisfy s27(2)(c) and/or (d) EqA 2010.
11. Was the Claimant subjected to the matters cited at [4(i)-(iii), (v) and (vii)-(viii)] above?
12. If so, was this treatment on the grounds, at least in part, that the Claimant:-
- i. Had made one or more of the alleged protected disclosures;
  - ii. Had made one or more of the alleged protected acts; and/or
  - iii. The Respondent believed that the Claimant may do a protected act?
13. In respect of dismissal the Claimant alleges that the principal decision-maker was Mr Andrew Knott for whom the Respondent is vicariously liable: *Timis and Sage v Osipov* [2019] IRLR 52 (CA). The Respondent does not advance a statutory defence.

#### Additional Dismissal Complaints

14. Was the Claimant's dismissal for the sole or principal reason of having made one or more of the protected disclosures cited at [6] above?

**Case No: 3331129/2018**

15. Was the Claimant wrongfully dismissed and therefore entitled to notice pay?

**Remedy**

16. What is the just and equitable remedy having regard to the following:-

- i. The Claimant's desired remedies (including declarations/recommendations and an award for injury to feelings);
- ii. Causation of loss (including *Polkey/Chagger* and contributory fault);
- iii. The duty to mitigate.



## Correspondence

**From:** Eric  
**Sent:** 10 September 2007 17:48:04  
**To:** Manel Maci; Alejandra; Anna Mul; A da Gasc n; CINCOS medicina & est tica; Jordi Casamitjana  
**Cc:** noticias@liberaong.org; Carla Cornella; Matilde Figueroa, Fundacion Altarriba; francisco@animanaturalis.org; helenae@animanaturalis.org  
**Subject:** Re: Jordi Casatmitjana (La Vanguardia)  
**Attachments:** image005.gif

Enhorabona per l'entrevista!. He comprat La Vanguardia d'avui expressament. M'han agradat molt les respostes que li dona al periodista tauròfil.  
vaya personatge.

salut!

----- Original Message -----

Subject: Jordi Casatmitjana (La Vanguardia)

JORDI CASAMITJANA · ZOÓLOGO: COORDINA LA CAMPAÑA ANTITAURINA

"El toro de lidia es una aberración genética"

LLUÍS AMIGUET - 10/09/2007

Tengo 42 años. Nací en el Clot y vivo en Londres desde los 25: soy súbdito británico. Soy un antitaurino profesional: cobro 28.000 libras anuales de la League Against Cruel Sports por oponerme a las corridas tras haber conseguido ilegalizar la caza del zorro en mi país. Soy vegano: no consumo nada que provenga de la explotación animal

## Correspondence

- Conocí a un torero que se sentía culpable...
- ¿De qué?
- El matador Álvaro Munera fue corneado hace 20 años en la plaza hasta quedar paralítico. Desde la silla de ruedas tomó conciencia de lo absurdo que era jugarse la vida para envilecer a todo el público que contemplaba el martirio de un animal y enriquecía al empresario taurino.
- Ese público taurino cree que los toros son arte y cultura: su cultura.
- La esclavitud también era cultura, pero sobre todo un negocio para los esclavistas.
- ¿Munera se arrepentía de haberse jugado la vida o de habérsela quitado a los toros?
- Al matador Munera lo iniciaron de niño, como hacen las sectas, para que se jugara la vida para regocijo de muchos estupidizados y negocio de unos pocos listos. Se la jugó y perdió sus piernas en el juego: hoy es el líder de los antitaurinos en Colombia.
- Si los toros no mueren en la plaza, los apiolan sin dignidad en cualquier matadero.
- Pero la muerte de un toro en la plaza degrada al público que la presencia y convierte en espectáculo canallesco lo que debería merecer nuestro respeto: el sufrimiento y la agonía de otro ser vivo. Además, los toros son torturados en la lidia por puro placer.
- El placer no está en el inevitable sufrimiento del toro sino en el arte del torero.
- Usted habla del arte de torturar con gracia, estilo y elegancia para convertirlo en espectáculo y negocio.
- Dícese tauromaquia.
- También la esclavitud y la pena de muerte tuvieron sus tratadistas, artistas y hasta virtuosos.
- Morir fue un espectáculo sin duda.
- Al espectáculo ejemplar de la ejecución acudía el público para gozar con los retortijones del ejecutado en la horca - que a veces también, como el toro hoy en la plaza, se cagaba de miedo- y aplaudir la habilidad del verdugo. Si quiere, también llamaremos arte al de aquellos ahorcadores.
- La muerte en la plaza dicen quienes la disfrutan que ennoblece a la bestia.
- Los toros mueren entre su mierda, su sangre, los chillidos histéricos de la gente mezclados con los de los vendedores de patatas fritas... ¿De

## Correspondence

verdad ve nobleza en esa muerte?

- La fiesta de los toros salva de la extinción a una raza única: el toro de lidia.

- No me escandalice ni olvide que soy zoólogo: el toro de lidia no es una especie, es una monstruosidad genética.

- Pues hoy el toro de lidia, como el asno catalán, es símbolo de hispanidad reivindicada por el pueblo con pegatinas en sus coches.

- El toro de lidia español es el abyecto resultado de dos siglos de cruces y recruces en la libreta del ganadero para alumbrar un monstruo y concentrar la agresividad...

- ¿Y su bravura, el trapío, los arrestos?

-... en una abyección genética: es como los pitbull y esas otras razas de canes cruzados para las peleas de perros. ¡Cuánto sufrimiento en esos seres deformes! ¡Qué absurdo destino damos a un ser vivo cuyos genes hemos manipulado para nuestro placer y beneficio! Los toros bravos matan, y los perros de pelea enloquecen, sufren y también matan.

- Son apoteosis del arte del cruce.

-... Como aquellos esclavos que los esclavistas cruzaron para obtener mejores braceros en las plantaciones: está usted defendiendo en los animales las maquinaciones eugenésicas de Mengele que hemos impedido afortunadamente ya en los humanos.

- La eugenesia de los ganaderos es necesaria hoy en las granjas.

- Si usted profundiza en la ética, llegará también a condenar las tropelías genéticas de las granjas.

- Esas granjas dan de comer hoy a millones de seres humanos que antes pasaban hambre.

- Si, en lugar de granjas, hubiéramos apostado por los vegetales, tendríamos hoy menos purines en los campos y una alimentación mucho más eficaz en aprovechar la energía solar para alimentarnos.

- ¿No le gusta a usted un buen jamón?

- Soy vegano. No como carne ni nada que provenga de la explotación animal.

- ¿Y eso no es una secta como la taurina?

- Nosotros creemos que no es necesario provocar sufrimiento a ningún animal para alimentarnos. También creemos que nuestro medio ambiente estaría mejor sin granjas.

- Un respeto: en Catalunya convivimos con siete millones de cerdos y sus purines.



## Correspondence

- Creemos que otro mundo es posible.
- ¿Cuánto le pagan por creerlo?
- Cobro 28.000 libras anuales de la League Against Cruel Sports por militar contra las corridas de toros.
- ¿Cómo milita?
- Provoco el debate. Allá donde provocamos el debate, acabamos con los toros. Los toros y los taurinos no soportan el razonamiento: la razón los extingue.
- Cada uno que se divierta como quiera.
- Ésa es la peor actitud: tolerar la aberración de los toros.
- Peores son las guerras y no las prohíben.
- La crueldad de los toros es la misma que nos permite permanecer impasibles ante el bombardeo indiscriminado de civiles.
- Es una comparación dislocada.
- No es casualidad que los toros y la caza del zorro, que estoy orgulloso de haber conseguido eliminar de mi país, fueran pasatiempo favorito de la misma nobleza que jaleaba la esclavitud y la explotación de las personas.
- Cada uno que piense como quiera.
- No hay taurinos y antitaurinos: todos somos personas. Torturar a un animal desde sus genes hasta la plaza repugna a la dignidad y a la razón humanas. Podemos evitarlo.

"El toro de lidia es una aberración genética"

SIN CORRIDAS

Álvaro Domecq Díez, autor de 'La cría del toro bravo', me dijo en Los Alburejos, mientras enlotaba sus mejores vacas: "La lidia mueve demasiado dinero para que se acabe". De eso hace ya 12 veranos, porque hoy - y siento hurtar la causa a Casamitjana y sus veganos- la fiesta se muere sola de puro aburrimiento. Por eso, casi mejor que los de la League se vuelvan a Londres: aquí sólo recuperan glamour - rebeldía esnob ante papanatismo progre- para el negocio taurino, que, sin tele, sobrevive a fuerza de pura subvención. La Diputación de Tarragona - denuncian- gastó 10 millones en el 2006 en promocionar los toros, y la Comunidad de Madrid derrochó en ellos fortunas... ¡Hasta pagó el sitio web del Juli! La pena es que decaiga el rico lenguaje de la tauromaquia.

## Correspondence

LA VANGUARDIA, el diario más vendido en Catalunya

Copyright La Vanguardia Ediciones S.L.

All Rights Reserved -

<<http://www.lavanguardia.es/avisolegal/index.html>> Aviso Legal -

<<http://www.lavanguardia.es/contactenos/index.html>> Contacte con

nosotros - <<http://www.lavanguardia.es/publicidad/index.html>>

Publicidad

<javascript:history.back();>

Congratulations for the interview !. I have bought La Vanguardia d'avui expressament. M'han agree molt respostes that gives the tauromil journalist.

go personatge.

salut!

----- Original Message -----

Subject: Jordi Casatmitjana (The VAnguardia)

JORDI CASAMITJANA · ZOOLOGIST: COORDINATES THE ANTITaurine CAMPAIGN

"The fighting bull is a genetic aberration"

LLUÍS AMIGUET - 09/10/2007

I am 42 years old. I was born in Clot and I live in London since I was 25: I am a British subject. I am a professional anti-bullfighting: I collect 28,000 pounds a year from the League Against Cruel Sports for opposing the bullfights after having managed to outlaw fox hunting in my country. I am

Vegan: I do not consume anything that comes from animal exploitation

- I met a bullfighter who felt guilty ...

- Of what?

- The killer Álvaro Munera was gored 20 years ago in the square until he was paralyzed. From the wheelchair he became aware of how absurd it was to gamble life to demean the entire audience that contemplated the martyrdom of an animal and enriched the bullfighting entrepreneur.

- That bullfighting public believes that bulls are art and culture: their culture.

- Slavery was also culture, but above all a business for slavers.

- Did Munera regret having played his life or having taken it away from the bulls?

- The murderous Munera started as a child, as sects do, so that life would be played to the delight of many stupidized and business of a few smart. He played it and lost his legs in the game: today he is the leader of anti-bullfighting in Colombia.

- If the bulls do not die in the bullring, they stalk them without dignity in any slaughterhouse.

- But the death of a bull in the plaza degrades the public that the presence and turns into a show that is despicable what should deserve our respect: the suffering and the agony of another living being. In addition, the bulls are tortured in the fight for pure pleasure.

- The pleasure is not in the inevitable suffering of the bull but in the art of the bullfighter.

- You talk about the art of torturing with grace, style and elegance to turn it into a show and business.

- It's called bullfighting.

- Slavery and the death penalty also had its writers, artists and even virtuosos.

- Dying was a show without a doubt.

- To the exemplary spectacle of the execution came the public to enjoy with the cramps of the executed on the gallows - that sometimes also, as the bull today in the square, shit with fear - and applaud the skill of the executioner. If you want, we will also call art to those of the hangmen.

- Death in the square say those who enjoy it ennoble the beast.

- Bulls die between their shit, their blood, the hysterical shrieks of people mixed with those of the vendors of chips ... Do you really see nobility in that death?

- The bullfight festival saves a unique race from extinction: the fighting bull.

- Do not scandalize me or forget that I am a zoologist: the fighting bull is not a species, it is a genetic monstrosity.

- Today, the fighting bull, like the Catalan donkey, is a symbol of Hispanic identity claimed by the people with stickers on their cars.

- The Spanish fighting bull is the abject result of two centuries of crosses and recruits in the passbook of the rancher to light a monster and concentrate aggression ...

- And his bravery, the show, the arrests?

-... in a genetic abjection: it's like pit bulls and those other dog breeds crossed for dog fights. How much suffering in those deformed beings! What an absurd destiny we give to a living being whose genes we have manipulated for our pleasure and benefit! The brave bulls kill, and the fighting dogs go mad, suffer and also kill.

- They are apotheosis of the art of crossing.

-... Like those slaves that the slavers crossed to obtain better braceros in the plantations: you are defending in the animals the eugenics machinations of Mengele that we have fortunately already prevented in humans.

- The eugenics of farmers is necessary today in the farms.

- If you delve into ethics, you will also condemn the genetic outrages of the farms.

- Those farms feed millions of human beings who were once hungry.

- If, instead of farms, we had opted for vegetables, today we would have less slurry in the fields and a much more efficient feed to take advantage of solar energy to feed us.

- Do not you like a good ham?
- I'm vegan. Not like meat or anything that comes from animal exploitation.
- And that's not a cult like bullfighting?
- We believe that it is not necessary to cause suffering to any animal to feed us. We also believe that our environment would be better without farms.
- A respect: in Catalonia we live with seven million pigs and their slurry.
- We believe that another world is possible.
- How much do you get paid for believing it?
- I collect 28,000 pounds per year from the League Against Cruel

## Correspondence

**From:** Alejandra  
**Sent:** 24 September 2007 18:12:52  
**To:** Jordi Casamitjana  
**Subject:** Blog matarnoune...

Jordi, he recibido esto, pero yo no tengo contacto con asociaciones de Perú. Como ya tú eres el vegano del año por allí, tal vez puedas reenviarles estos datos para que esta persona no trabaje tan sola...

Besos,

Ale

De: Planeta-Animalitos@yahoogroups.com  
[mailto:Planeta-Animalitos@yahoogroups.com] En nombre de SuZiE CrUz  
Enviado el: lunes, 24 de septiembre de 2007 19:00  
Para: Natura animales  
Asunto: -><- P. A.-><- Blog matarnoune...

Fecha: Mon, 24 Sep 2007 15:15:38 +0200  
De: "juan carlos saire" <jcsaire@gmail.com>  
A: jcsaire@gmail.com  
Asunto: Corrida de toros por la "Integración Iberoamericana" en Madrid

Hola, mi nombre es Juan Carlos Saire y soy un peruano indignado por que una asociación está organizando la I Corrida de toros por la "Integración Iberoamericana". Me parece que manchar de sangre, tortura y muerte la palabra Integración, además de ofrecer un espectáculo sangriento para "hermanar" pueblos es realmente indigno.

He creado un blog para mostrar mi rechazo por esta actividad. Espero puedan verlo. Me gustaría tener la mayor cantidad de adhesiones posibles para demostrarle a la asociación UNEHE que en nombre de la Integración, ni de ningún otro fin, se deben de realizar matanzas.

Muchas gracias

El blog es: <<http://matarnoune.blogspot.com/>> matarnoune.blogspot.com



Jordi, I have received this, but I have no contact with associations in Peru. As you are the vegan of the year over there, maybe you can forward these data so that this person does not work so alone ...

Kisses,

Ale

From: Planeta-Animalitos@yahooogroups.com

[mailto: Planeta-Animalitos@yahooogroups.com] On behalf of SuZiE CrUz Posted on: Monday, September 24, 2007 7:00 PM

To: Natura animals

Subject: -> | <- P. A .-> | <- Blog matarnoune ...

Date: Mon, 24 Sep 2007 15:15:38 +0200

From: "Juan Carlos Saire" <jcsaire@gmail.com>

To: jcsaire@gmail.com

Subject: Bullfight for the "Ibero-American Integration" in Madrid

Hello, my name is Juan Carlos Saire and I am an indignant Peruvian because an association is organizing the First Bullfight for the "Ibero-American Integration". It seems to me that staining blood, torture and death the word Integration, besides offering a bloody spectacle to "twin" peoples is really unworthy.

## Correspondence

I created a blog to show my rejection for this activity. I hope you can see it. I would like to have the most possible accessions to demonstrate to the UNEHE association that in the name of Integration, or for any other purpose, killings should be carried out.

Thank you

The blog is: <<http://matarnoune.blogspot.com/>> matarnoune.blogspot.com

## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** Altarriba FMA'08  
**Cc:** Marius Kolff | CAS  
**Subject:** RE: Jordi Casamitjana - detalles de Participación

Hola

Aun no se exactamente cuando llegaré o partiré, pero lo mas probable es llegar el martes 29 por la tarde, i partiré el domingo 4 por la mañana

Si, necesito hotel (habitación individual). Como funciona el tema del alojamiento? Lo pagáis vosotros, lo tengo que pagar yo, solo pagáis el día de mi ponencia?

Necesitaré proyectar una presentación Power Point. Yo llevare mi propio laptop con ella, pero necesito conectarlo al proyector.

Por lo referente a la cena el viernes, yo soy vegano. Habrá comida para veganos?

Gracias

Jordi Casamitjana

Campaigns Co-ordinator

CAS

(Comité Anti Stierenvechten)

Postbus 1312

3500 BH Utrecht, Netherlands

UK Phone: +44 (0)7515 797 470 (mobile)

<http://www.stieren.net> <<http://www.stieren.net/>>

## Correspondence

-----Original Message-----

From: Altarriba FMA'08 [<mailto:foro@altarriba.org>]

Sent: 04 March 2008 11:46

To: Jordi Casamitjana | CAS

Subject: Jordi Casamitjana - detalles de Participación

Importance: High

Sr. Jordi Casamitjana

Participation Checking

Rogamos confirmación/rectificación de datos

Please confirm/modify your details

Viaje / Travel

Llegada/Arriving

?

Hotel - ¿necesita?

Salida/Leaving

?

Correspondence



Habitación individual  
Single room

Participación / Participation

Jue. 01.05



PONENTE  
Auditorio  
Pax - 300

16:00 - 17:45

Debate Internacional AntiTaurino

El movimiento internacional contra las corridas de toros: Europa  
y CAS

## Correspondence

Intervención individual, 20 min. aprox.

18:00 - 19:45

Debate Internacional AntiTaurino

El movimiento internacional contra las corridas de toros

Mesa redonda

Vier. 02.05

INVITADO

21:00

Cena

Entrega de la II Premios Fundación Altarriba

## Correspondence

Celebración de los X Aniversarios de Fundación Trifolium,  
Animals Asia Foundation y Fundación Altarriba

Hotel Avenida Palace <<http://www.avenidapalace.com/es/>>  
Gran Vía de les Corts Catalanes 605 - Barcelona

Notas / Notes

Servicio de transporte hotel-FOMA a las 09:00

Transport available hotel-WFA at 09:00

Servicio de transporte FOMA-hotel a las 20:00

Transport available WFA-hotel at 20:00

Traducción simultánea: Auditorio y Gamma

Simultaneous translation: Auditorio and Gamma

Rogamos indicar si necesita multimedia

Please notify multimedia requirements

## Correspondence

Fundación Altarriba | Pau Claris 87. 08010 Barcelona |  
<http://www.foma.es> | [foro@altarriba.org](mailto:foro@altarriba.org)



## Correspondence

Hello

I still do not know exactly when I will arrive or leave, but it is more likely that I will arrive on Tuesday, the 29th, in the afternoon, and I will leave on Sunday, the 4th, in the morning.

Yes, I need a hotel (single room). How does the accommodation issue work? You pay for it, I have to pay for it, you only pay for the day of my presentation?

I will need to project a Power Point presentation. I will carry my own laptop with her, but I need to connect it to the projector.

As for dinner on Friday, I'm a vegan. Will there be food for vegans?

Thank you

Jordi Casamitjana

Campaigns Co-ordinator

CAS

(Anti Stierenvechten Committee)

Postbus 1312

3500 BH Utrecht, Netherlands

UK Phone: +44 (0) 7515 797 470 (mobile)

<http://www.stieren.net> <<http://www.stieren.net/>>

----- Original Message -----

From: Altarriba FMA'08 [mailto:[foro@altarriba.org](mailto:foro@altarriba.org)]

Sent: 04 March 2008 11:46

To: Jordi Casamitjana | CAS

Subject: Jordi Casamitjana - Participation details

Importance: High

Mr. Jordi Casamitjana

Participation Checking

Please confirm / rectify data

Please confirm / modify your details

Travel /Travel

Arrival / Arriving

?

Hotel - do you need?

Departure / Leaving

?

Single room

Single room

Participation / Participation

Thu. 01.05

SPEAKER

Audience

Pax - 300

4:00 - 5:45 PM

International Anti-Taurine Debate

The international movement against bullfighting: Europe and CAS

Individual intervention, 20 min. approx.

6:00 - 7:45

International Anti-Taurine Debate

The international movement against bullfighting

Round table

Vier. 02.05

INVITED

21:00

Dinner

Delivery of the II Altarriba Foundation Awards

Celebration of the X Anniversaries of Trifolium Foundation, Animals Asia Foundation and Altarriba Foundation

Hotel Avenida Palace <<http://www.avenidapalace.com/es/>>

Gran Vía de les Corts Catalans 605 - Barcelona

Notes / Notes

Hotel-FOMA transportation service at 09:00

Transport available hotel-WFA at 09:00

FOMA-hotel transportation service at 20:00

Transport available WFA-hotel at 20:00

Simultaneous translation: Auditorium and Gamma

Simultaneous translation: Auditorium and Gamma

Please indicate if you need multimedia

Please notify multimedia requirements

Altarriba Foundation | Pau Claris 87. 08010 Barcelona | <http://www.foma.es> | [foro@altarriba.org](mailto:foro@altarriba.org)

## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** Fernanda [REDACTED]  
**Subject:** RE: Meeting in Portugal on April the 6th, 2008

Thanks very much

Jordi Casamitjana  
Campaigns Co-ordinator

CAS  
(Comité Anti Stierenvechten)

Postbus 1312  
3500 BH Utrecht, Netherlands  
UK Phone: +44 (0)7515 797 470 (mobile)  
<http://www.stieren.net> <<http://www.stieren.net/>>

-----Original Message-----

From: Fernanda [REDACTED]  
Sent: 05 March 2008 11:46  
To: Jordi Casamitjana | CAS  
Subject: RE: Meeting in Portugal on April the 6th, 2008

Dear Jordi,

I thought so, so I had already taken care of this.

Best regards Fernanda

---

From: Jordi Casamitjana | CAS [<mailto:Jordi@stieren.net>]  
Sent: terça-feira, 4 de Março de 2008 23:01  
To: Fernanda [REDACTED]  
Subject: RE: Meeting in Portugal on April the 6th, 2008

Thanks Fernanda

## Correspondence

I take note of the address.

By the way, regarding lunch, I do not know if you are aware that I am vegan (in case there will be a set lunch for us)

See you there.

Jordi Casamitjana

Campaigns Co-ordinator

CAS

(Comité Anti Stierenvechten)

Postbus 1312

3500 BH Utrecht, Netherlands

UK Phone: +44 (0)7515 797 470 (mobile)

<http://www.stieren.net> <<http://www.stieren.net>>

-----Original Message-----

From: Fernanda [REDACTED]

Sent: 04 March 2008 20:42

To: [REDACTED]

Jordi Casamitjana | CAS

Subject: Meeting in Portugal on April the 6th, 2008

Importance: High

Dear Friends,

I hope you are all well!

Just a quick update with the details of our meeting, dated for Sunday, April the 6th from 11h to 17h.

## Correspondence

The location of the meeting is confirmed and has changed to the following:

Hotel Albatroz

Address: Rua Frederico Arouca 100, 2750 353 in Cascais

Tel: 351 21 484 7380

The meeting will take place in the Nobre meeting room located in the Albatroz Palace situated in the beautiful building located in front of the Hotel Albatroz. If you have any difficulties in finding it, please contact reception or my mobile [REDACTED]

Lunch will be served in the main Hotel Albatroz.

We look forward to seeing you all. Have a safe trip.

Warm regards Fernanda

## Correspondence

**From:** Horacio Curti  
**Sent:** 31 July 2008 23:05:51  
**To:** Jordi Casamitjana | CAS  
**Subject:** Re: Horacio Curti de parte de Silvia Martinez

Hola Jordi.

Gracias por tu pronta respuesta.

Los aspectos que mencionas sobre tu casa me parecen mas que bien. Soy no fumador y si bien como algunas de las cosas que mencionas (carne solo de pescado) no hay problemas con no llevar nada de eso a tu casa y para nada con los horarios. Mi plan para esos dias es estar todo el dia fuera y tener un sitio donde dormir, tomar una ducha y dejar mis cosas, asi que no le veo problema a todo lo que mencionas.

De nuevo agradezco tu generosidad.

Sobre el plan B esta en camino aunque aun no confirmado y de hecho quizas ni deba molestarte.

En cuanto a mis fechas, ya tengo confirmado que llego el dia miercoles 27 y me regreso el domingo 31 por la mañana y ya tengo solucionada la noche del viernes 30, por lo cual necesitaria sitio para el miercoles 27, jueves 28 y sabado 30.

Yo estare fuera de barcelona desde mañana hasta el 9 y desde el 11 al 26 (estoy aqui el 26 y el 27 ya salgo para alli) por lo cual si te surge cualquiera de las cosas que mencionas obviamente te agradeceria me avises lo antes posible y si mi plan B se consilida igual no deba molestarte tanto o nada "at all".

Gracias de nuevo y seguimos en contacto.

Horacio

2008/7/31 Jordi Casamitjana | CAS <Jordi@stieren.net>

Hola Horacio, que tal

Si, te puedes quedar, pero solo si yo estoy en Londres ya que vivo solo, y aunque de momento parece que estaré todos esos días en Londres, mi trabajo me hace viajar inesperadamente o con poco aviso, así que hay la posibilidad de que aunque te diga si ahora, al ultimo momento te diga que me tengo que ir a alguna parte, y no puedes estar algunos o todos los días. Así que sería prudente que te prepararas plan 'b' también, por si acaso, ya que la posibilidad de que tenga que viajar al final no es remota (en los últimos seis meses no he conseguido estar mas de dos semanas

## Correspondence

seguidas en mi casa). Pero de momento si todos esos días.

Te tengo que advertir que mi casa (que es un Studio-flat, de hecho; así que ni califica como 'piso') es muy pequeña y poco confortable (ni aire acondicionado ni nada), y aunque esta un un barrio un poco peligroso por las noches (pero no durante el día), esta bastante céntrico (la zona se llama Elephant & Castle; y la parada de metro también), dentro de la zona 1 del metro, y por tanto fácil desde el punto de vista de moverte por la ciudad. También, cuando estoy en Londres, mi casa es mi oficina, así que la necesito para mi durante las horas de trabajo (de 9 a 18:00) ya que hay aspectos de el que son bastante confidenciales. El resto de esas horas eres bien venido a usar la.

Solo hay una condición para poder estar en mi casa (para ti, y para cualquiera). Yo soy vegano y no fumador, y por tanto mi casa es vegana y no fumadora, con lo que no puedes traer comida que contenga cualquier productor animal (no solo carne o pescado, pero tampoco leche, huevo, mantequilla o incluso miel) para cocinarla o incluso consumirla en mi casa, ni puedes fumar en ella. Espero que esto te sea aceptable.

Dime con mas precisión tu itinerario cuando lo sepas

Hasta pronto

Jordi Casamitjana

Campaigns Co-ordinator

CAS-International

(Comité Anti Stierenvechten)

CAS-UK

PO Box 63427

London SE1 5FB

United Kindom

Phone: +44 (0)7515 797 470 (mobile)



## Correspondence

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0)30 2300093

Fax: +31 (0)30 2343886

info@stieren.net

<http://www.stieren.net/> <http://www.stieren.net>

-----Original Message-----

From: Horacio Curti [mailto: [REDACTED]]

Sent: 31 July 2008 17:58

To: Jordi Casamitjana | CAS

Subject: Horacio Curti de parte de Silvia Martinez

Hola Jordi, soy Horacio, el amigo de Silvia Martinez.

Se que ella te escribió preguntando por un sitio de donde parar unas noches en Londres donde debo estar los últimos días de Agosto.

Voy por dos razones, encontrarme con un amigo e intentar gestionar una cita en una universidad.

En principio mis fechas son llegar el 27 y regresarme el 1 de septiembre (o quizás el 31 de Agosto) y tengo la noche del 29 resuelta pero me quedan las otras en blanco.

No querría imponerme tantas noches y sin siquiera que me conozcas.

Silvia me dijo que no tenías problemas de que use tu sofá si estabas por allí.

Como lo ves?

Si fuese alguna de esas noches y no las otras sería muy bueno igualmente.

Agradezco tu disponibilidad y espero que me digas algo de fechas y posibilidades así termino de cerrar el viaje.

Muchas gracias y hasta pronto

Horacio

--

Horacio Curti

Maestro de shakuhachi

Etnomusicólogo

[www.shakuhachi.es](http://www.shakuhachi.es)

[www.musikeon.net](http://www.musikeon.net)

[REDACTED]

## Correspondence

[+34] 93 674 2710 & [+34] 653 169 597

--

Horacio Curti  
Maestro de shakuhachi  
Etnomusicólogo  
[www.shakuhachi.es](http://www.shakuhachi.es)  
[www.musikeon.net](http://www.musikeon.net)

hcurti@musikeon.net



Hello Jordi.

Thanks for your prompt response.

The aspects that you mention about your house seem more than good to me.

I am a non-smoker and if as some of the things you mention (meat only fish) there are no problems with not bringing any of that to your home and nothing with the schedules.

My plan for those days is to be out all day and have a place to sleep, take a shower and leave my things, so I do not see any problem with everything you mention.

Again, I appreciate your generosity.

On plan B is on the way although not yet confirmed and in fact maybe should not bother you.

As for my dates, I have confirmed that I arrived on Wednesday 27 and I returned on Sunday 31 in the morning and I have solved the night of Friday 30, so I would need room for Wednesday 27, Thursday 28 and Saturday 30.

I will be out of Barcelona from tomorrow until 9 and from 11 to 26 (I'm here on the 26th and the 27th and I'll go there) so if any of the things you mention arise, obviously I'd appreciate it if you let me know as soon as possible and if my plan B is consilida equal, it should not bother you so much or nothing "at all".

Thanks again and we keep in touch.

Horacio

2008/7/31 Jordi Casamitjana | CAS <Jordi@stieren.net>

Hello Horacio, how are you?

Yes, you can stay, but only if I am in London since I live alone, and although at the moment it seems that I will be all those days in London, my work makes me travel unexpectedly or with little notice, so there is the possibility that although tell you if now, at the last moment I tell you that I have to go somewhere, and you can not be some or every day. So it would be wise to prepare 'b' plan also, just in case, since the possibility of having to travel at the end is not remote (in the last six months I have not managed to stay more than two weeks in a row at home) . But at the moment if all those days.

I have to warn you that my house (which is a Studio-flat, in fact, so it does not qualify as 'floor') is very small and uncomfortable (no air conditioning or anything), and although this is a somewhat dangerous neighborhood in the evenings (but not during the day), it is quite central (the area is called Elephant & Castle, and the metro stop is also), inside the area

1 of the metro, and therefore easy from the point of view of moving around the city. Also, when I'm in London, my house is my office, so I need it for me during working hours (from 9 a.m. to 6 p.m.) since there are aspects of it that are quite confidential. The rest of those hours you are well come to use the.

There is only one condition to be in my house (for you, and for anyone). I am vegan and non-smoker, and therefore my house is vegan and non-smoker, so you can not bring food that contains any animal producer (not only meat or fish, but also milk, egg, butter or even honey) to cook it or even consume it in my house, nor can you smoke in it. I hope this is acceptable to you.

## Correspondence

Tell me more precisely your itinerary when you know it

See you soon



Jordi Casamitjana

Campaigns Co-ordinator

CAS-International

(Anti Stierenvechten Committee)



CAS-UK

PO Box 63427

London SE1 5FB

United Kingdom

## Correspondence

Phone: +44 (0) 7515 797 470 (mobile)

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0) 30 2300093

Fax: +31 (0) 30 2343886

info@stieren.net

<<http://www.stieren.net/>> <http://www.stieren.net>

----- Original Message -----

From: Horacio Curti [mailto: [REDACTED]]

Sent: 31 July 2008 17:58

To: Jordi Casamitjana | CAS

Subject: Horacio Curti on behalf of Silvia Martinez

Hello Jordi, I'm Horacio, the friend of Silvia Martinez.

I know she wrote you asking for a place to stop a few nights in London where I should be the last days of August.

I go for two reasons, meet a friend and try to arrange an appointment at a university.

In principle my dates are to arrive on the 27th and to return on September 1st (or maybe on August 31st) and I have the night of the 29th resolved but the others remain blank.

I would not want to impose myself so many nights and without even knowing you.

Silvia told me that you had no problem using your sofa if you were there.

What do you think?

If it were one of those nights and not the others, it would be very good, too.

I appreciate your availability and I hope you tell me some dates and possibilities so I finish closing the trip.

Thank you very much and see you soon

Horacio

-

Horacio Curti

Master of shakuhachi

Ethnomusicologist

[www.shakuhachi.es](http://www.shakuhachi.es)

[www.musikeon.net](http://www.musikeon.net)



[Redacted]

-

Horacio Curti

Master of shakuhachi

Ethnomusicologist

[www.shakuhachi.es](http://www.shakuhachi.es)

[www.musikeon.net](http://www.musikeon.net)

[Redacted]



## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** Will  
**Subject:** RE: Will at Monkey Sanctuary

Hi Will

Nice to hear from you.

I am very well. I work now for a Dutch animal protection organisation called CAS International and last week I was in Amsterdam in a event, when I saw Hannes. She then told me that you and Hez were back.

I have been working on many animal issues since I left the Sanctuary (if you surf with my name with Google you will find many of them), and all has been good. After leaving I went immediately to work for the Born Free Foundation on the zoo issue. I become more or less an expert on abnormal behaviour of zoo animals and I managed to close down 6 zoos. A few years later I became for a few years a freelance animal protection investigator, going undercover to gather evidence of animal abuse for several organizations. The most remarkable work I did during that time was on aquatic animals, with my investigation on public aquaria. Then I moved on the subject of hunting working for the League Against Cruel Sports. As you know hunting is now illegal in Greta Britain, and the first cases of hunters being prosecuted successfully were cases of mine. Then, still at the League, I started an anti-bullfighting campaign, which lead me to leave the League about a year ago to work for CAS International, the Dutch anti bullfighting organization (the biggest in the world), with which currently I am its Campaign Coordination, as you can see in my signature.

So, having been a monkey man, then a zoo animal man, then a fish man, and then an anti-hunting man, now I am the anti-bullfighting man, and getting quite well known through the world for it. I am travelling a lot (a third of the year I am somewhere else in the world where bullfighting is practiced, often in Latin America), which is perfect for my style of working.

I still leave in the UK (London at the moment). As you may remember, from the Sanctuary I went to lived in Plymouth, then for a few years in Brighton, and finally in London again. I represent CAS International in the UK, and every four of five weeks I spend a week in Holland (and during the last time is when I saw Hannes).

## Correspondence

On a personal note, I am now vegan (for 8 years already), and I have published a novel which features the Monkey Sanctuary and some of the moneys that were there when I worked there (I sent it to the Sanctuary a few years ago. Have you seen it? If not, I can send you a copy).

So, all good

Does Hez have its own email address? Say hello to him in my behalf.

Yes, I do remember Brooke, of course, Say hello to everyone else that know me.

Are Brian and Rachel still there?

Funny, Patas monkeys and Barbary macaques. What next, chimps?

It would be interesting g to visit the sanctuary and see how you deal with all this.

Regards

Jordi Casamitjana

Campaigns Co-ordinator

CAS International

(Comité Anti Stierenvechten)

CAS-UK

PO Box 63427

London SE1 5FB

United Kingdom

Phone: +44 (0)7515 797 470 (mobile)

## Correspondence

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0)30 2300093

Fax: +31 (0)30 2343886

info@cas-international.org

<http://www.cas-international.org> <<http://www.cas-international.org>>

This email has been sent from my new address:  
jordi@cas-international.org. For the time being both my new address as well as the old one (jordi@stieren.net) will be active, but I suggest you change my address in your address book today.

-----Original Message-----

From: Will [<mailto:Will@monkeysanctuary.org>]

Sent: 12 October 2008 12:55

To: Jordi Casamitjana | CAS

Subject: RE: Will at Monkey Sanctuary

Dear Jordi,

Yes it is me. I have been back for nearly 2 years. I have tried many different things, nearly becoming a Buddhist monk! But at the end of it I found sanctuary life suits me best, even though some days I feel like just walking out. Hez is here too and Brooke who you might remember as the American long term volunteer. Not many Woollies left, only 8 but we have 11 Capuchins, 2 Patas and soon 4 Barbary Macaques. Can you believe it, Old world monkeys at the sanctuary. Anyway, Kerri got the sack just before I got back and is now shackled up with the Uk IPPL rep, who was also a keeper here. How are things going with you? Good to here from you, sorry my e-mail is short but my typing skills are poor and its taken me ages just to type this.

Regards,

Will

## Correspondence

Volunteer co-ordinator & Keeper

[will@monkeysanctuary.org](mailto:will@monkeysanctuary.org)

The Monkey Sanctuary Trust

Education, Conservation, Welfare: Protecting Primates

The Monkey Sanctuary

Looe, Cornwall, England, PL13 1NZ

Tel/Fax: 01503 262532

E-mail: [info@monkeysanctuary.org](mailto:info@monkeysanctuary.org)

Web: [www.monkeysanctuary.org](http://www.monkeysanctuary.org)

Registered Charity No: 1102532

A company limited by guarantee registered in England and Wales No:  
4995906

VAT Reg. No: 668 4949 67

This E-mail is confidential. It may also be legally privileged. If you are not the addressee you may not copy, forward, disclose or use any part of it. If you have received this message in error, please delete it and all copies from your system and notify the sender immediately by return email.

Internet communications cannot be guaranteed to be timely secure, error or virus-free. The sender does not accept liability for any errors or omissions.

Please consider the environment - do you really need to print this email?

---

From: Jordi Casamitjana | CAS [<mailto:Jordi@cas-international.org>]  
Sent: 09 October 2008 13:11  
To: Will  
Subject: Jordi

## Correspondence

Will, is that you?

Are you back at the sanctuary?

Jordi Casamitjana

Campaigns Co-ordinator

CAS International

(Comité Anti Stierenvechten)

CAS-UK

PO Box 63427

London SE1 5FB

United Kingdom

Phone: +44 (0)7515 797 470 (mobile)

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0)30 2300093

Fax: +31 (0)30 2343886

info@cas-international.org

<http://www.cas-international.org> <<http://www.cas-international.org>>

This email has been sent from my new address:  
jordi@cas-international.org. For the time being both my new address as  
well as the old one (jordi@stieren.net) will be active, but I suggest  
you change my address in your address book today.



## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** [REDACTED]  
**Subject:** Jordi, una consulta.

Hola Francisco

Si, te paso la foto, no hay problema

Por lo referente a zapatos veganos, hoy en día la tecnología de imitación de cuero es muy buena y por tanto se han solucionado los problemas del olor y la duración, pero todo depende del fabricante, claro. Mis zapatos duran mucho y no huelen más que los de cuero.

Se pueden comprar en muchos sitios Internet, pero por supuesto se tienen que enviar de países como el Reino Unido o los Estados Unidos, y son bastante caros. Te pongo algunos ejemplos.

<http://www.vegetarianshoesandbags.com/>

<http://www.vegetarianshoesandbags.com/men/vegan+shoes/search.aspx>

Para mí, el gastarme más dinero en estos productos es parte de mi filosofía vegana, ya que considero que así estoy apoyando aquellas empresas que deciden producir productos veganos, en un mundo donde el mercado es mayoritariamente no vegano. Pero esto porque me puedo permitir gastarme ese dinero, claro (pero de hecho los precios están bajando mucho)

La otra opción son zapatos o cinturones de tela, que duran menos pero son más ligeros. De hecho, el tema de la duración es relativo al uso, así que zapatos de tela que no se usan mucho son una alternativa más barata vegana.

Bueno, nos vemos mañana

## Correspondence

Jordi Casamitjana

Campaigns Co-ordinator

CAS International

(Comité Anti Stierenvechten)

CAS-UK

PO Box 63427

London SE1 5FB

United Kingdom

Phone: +44 (0)7515 797 470 (mobile)

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0)30 2300093

Fax: +31 (0)30 2343886

info@cas-international.org

<http://www.cas-international.org> <http://www.cas-international.org>

This email has been sent from my new address:  
jordi@cas-international.org. For the time being both my new address as  
well as the old one (jordi@stieren.net) will be active, but I suggest  
you change my address in your address book today.

-----Original Message-----

From: Caminante Bohemio - Francisco López

[mailto: ]

Sent: 27 November 2008 06:22

To: Jordi Casamitjana | CAS

Subject: Jordi, una consulta.



## Correspondence

Jordi:

Te saluda Francisco López, hoy estuve en el conversatorio que presidiste en Lince. El tema estuvo muy interesante ya que aunque no pertenezco formalmente a ninguna de las agrupaciones animalistas, desde hace algunos años vengo colaborando independientemente con varias de ellas cada vez que puedo como puedes observar en mi Hi5:

<http://caminantebohemio.hi5.com>

Ahí puedes ver los álbumes de fotos:  
ANTITAUROS 2007  
JORNADAS INOLVIDABLES  
1ER VIAJE A PISCO CON ASPPA  
2DO VIAJE A PISCO CON ASPPA

Pues bien, de hecho que estaré presente el viernes en la Universidad San Marcos, trataré de ir con mi novia.

Te quería pedir de favor si podías enviarme la foto que tomaste hoy a todo el grupo a este mismo correo (en máxima resolución porque tengo espacio de sobra) y por otro lado que me orientes en cuanto a alternativas de productos que reemplacen al cuero vacuno como para reemplazar calzado, correas, casacas, etc., pero que no sean caros y que a su vez no hagan sudar mucho ni sean muy caros.

Por ejemplo en Lima se pueden conseguir buenos zapatos de cuero a 28 dólares y los sintéticos, o duran muy poco o sacan mal olor de pies. Sé que un vegano va a poner en más estima el hecho de simplemente no usar cuero, pero como tú mismo indicaste, quisiera saber de una alternativa buena que pueda interesarle a la gente de verdad "sin perder las bondades del cuero" y a su vez comenzar a respetar más a los animales.

GRACIAS por la atención prestada y por la foto de antemano. Nos vemos el viernes. Chau.

FRANCISCO JAVIER LÓPEZ TEJADA.

Caminante Bohemio.

<<http://gfx1.hotmail.com/mail/w3/pr01/emoticons/mobile.gif>> Móvil  
(51-1) 99713-3696 (CLARO.com.pe)

<<http://gfx1.hotmail.com/mail/w3/pr01/emoticons/mobile.gif>> Móvil  
(51-1) 99558-1704 (MOVISTAR.com.pe)

<<http://gfx1.hotmail.com/mail/w3/pr01/emoticons/mobile.gif>> NEXTEL  
(99) 827\*1798 (NEXTEL.com.pe)

<<http://graphics.hotmail.com/i.p.ememail.gif>>  


## Correspondence

<<http://graphics.hotmail.com/i.p.emmessag.gif>>

---

Express yourself instantly with MSN Messenger! MSN Messenger  
<<http://clk.atdmt.com/AVE/go/onm00200471ave/direct/01/>>

Hello Francisco

Yes, I pass the photo, no problem

As for vegan shoes, nowadays the imitation leather technology is very good and therefore the problems of smell and duration have been solved, but everything depends on the manufacturer, of course. My shoes last a lot and do not smell more than leather.

They can be purchased on many Internet sites, but of course they have to be shipped from countries like the United Kingdom or the United States, and they are quite expensive. I give you some examples.

<http://www.vegetarianshoesandbags.com/>

<http://www.vegetarianshoesandbags.com/men/vegan+shoes/search.aspx>

For me, spending more money on these products is part of my vegan philosophy, as I believe that I am supporting those companies that decide to produce vegan products, in a world where the market is mostly non-vegan. But this because I can afford to spend that money, of course (but in fact prices are going down a lot)

The other option is shoes or cloth belts, which last less but are lighter. In fact, the issue of duration is relative to use, so cloth shoes that are not used much are a cheaper vegan alternative.

Well, see you tomorrow

Jordi Casamitjana

Campaigns Co-ordinator

CAS International

(Anti Stierenvechten Committee)

## Correspondence

CAS-UK

PO Box 63427

London SE1 5FB

United Kingdom

Phone: +44 (0) 7515 797 470 (mobile)

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0) 30 2300093

Fax: +31 (0) 30 2343886

info@cas-international.org

<<http://www.cas-international.org>> <http://www.cas-international.org>

This email has been sent from my new address:

jordi@cas-international.org For the time being both my new address as well as the old one (jordi@stieren.net) will be active, but I suggest you change my address in your address book today.

----- Original Message -----

From: Caminante Bohemio - Francisco López [mailto: [REDACTED]]

Sent: 27 November 2008 06:22

To: Jordi Casamitjana | CAS

Subject: Jordi, a query.

Jordi:

Francisco López greets you, today I was in the conversation that you presided over at Lince. The topic was very interesting because although I do not formally belong to any of the animal groups, for some years I have been working independently with several of them whenever I can as you can see in my Hi5:

<http://caminantebohemio.hi5.com>

There you can see the photo albums:

ANTITAUROS 2007

UNFORGETTABLE DAYS

1ST TRIP TO PISCO WITH ASPPA

2ND TRIP TO PISCO WITH ASPPA

Well, in fact I will be present on Friday at San Marcos University, I will try to go with my girlfriend.

I wanted to ask you please if you could send me the photo you took today to the whole group to this same mail (in full resolution because I have space to spare) and on the other hand that you guide me in terms of product alternatives that replace leather as to replace shoes, belts, jackets, etc., but not expensive and in turn do not sweat a lot or are very expensive.

For example in Lima you can get good leather shoes at \$ 28 and synthetics, or they last very little or get a bad smell from your feet. I know that a vegan is going to put in more esteem the fact of simply not using leather, but as you indicated, I would like to know of a good alternative that can really interest people "without losing the benefits of leather" and at the same time begin to respect animals more.

THANKS for the attention and the photo in advance. See you on Friday. Bye.

FRANCISCO JAVIER LÓPEZ TEJADA.

Bohemian walker

<<http://gfx1.hotmail.com/mail/w3/pr01/emoticons/mobile.gif>> Mobile  
(51-1) 99713-3696 (CLARO.com.pe)

<<http://gfx1.hotmail.com/mail/w3/pr01/emoticons/mobile.gif>> Mobile  
(51-1) 99558-1704 (MOVISTAR.com.pe)

<<http://gfx1.hotmail.com/mail/w3/pr01/emoticons/mobile.gif>> NEXTEL  
(99) 827 \* 1798 (NEXTEL.com.pe)

<<http://graphics.hotmail.com/i.p.ememail.gif>>

caminantebohemio@yahoo.es

<<http://graphics.hotmail.com/i.p.emmessag.gif>>

caminantebohemio@hotmail.com

---

Express yourself instantly with MSN Messenger! MSN Messenger

<<http://clk.atdmt.com/AVE/go/onm00200471ave/direct/01/>>



## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** casadruna  
**Subject:** RE: consulta vegana

Hola Marta

Estoy en Philadelphia de memento, y si estoy bien. Espero que tu también lo estés.

Si, la vitamina B12 es la única que no se puede obtener con una comida 100% vegana. Para mi no es problema ya que en Inglaterra todos los productos derivados de leche de soya están fortalecidos con Vitamina B12 (así que solo tengo que tomar leche de soya, yogurt de soya o parecido de vez en cuando), pero no se como será allí abajo (me imagino que no).

Cuando viajo durante un tiempo largo en países donde no se suplementa la leche de soya (como ahora, ya hace casi dos meses que estoy viajando sin haber vuelto a Londres), entonces si me llevo unas píldoras (multivitaminas para veganos, incluyendo B12), y me tomo una de vez en cuando (ya que la B12 no es una de esas vitaminas que se necesita tomar continuamente, como la C; hay una tribu totalmente vegana en china que los antropólogos se preguntaban el porque no tenían deficiencia de esta vitamina, hasta que se descubrió que de vez en cuando, cuando cocinaban su arroz, so colaba un escarabajo pequeño que era el suficiente para darles la vitamina)

Jordi Casamitjana  
Campaigns Co-ordinator

CAS International  
(Comité Anti Stierenvechten)

CAS-UK  
PO Box 63427  
London SE1 5FB  
United Kingdom  
Phone: +44 (0)7515 797 470 (mobile)

CAS (Netherlands' headquarters)  
Postbus 1312  
3500 BH Utrecht, Netherlands  
Tel: +31 (0)30 2300093  
Fax: +31 (0)30 2343886  
[info@cas-international.org](mailto:info@cas-international.org)

<http://www.cas-international.org>

This email has been sent from my new address:  
[jordi@cas-international.org](mailto:jordi@cas-international.org). For the time being both my new address as well as the old one ([jordi@stieren.net](mailto:jordi@stieren.net)) will be active, but I suggest you change my address in your address book today.

-----Original Message-----

From: casadruna [<mailto:casadruna@cas-international.org>]

## Correspondence

Sent: 29 December 2008 20:28  
To: Jordi Casamitjana | CAS  
Subject: consulta vegana

hola,

no se por donde estaras pero espero estes bien.

hasta ahora no estabamos tomando suplemento de vitB12. he leído en un libro de david roman de la union vegetariana española que es necesario tomarla en veganos.

por si acaso ya he comprado unas pastillas de la marca lamberts.

¿ tu tomas suplementos por ser vegano ?

saludos y ya te contara luis la reunion que tuvo con mathias en estoril.

## Correspondence

Hello, Martha

I'm in Philadelphia for a while, and if I'm fine. I hope you are too.

Yes, vitamin B12 is the only one that can not be obtained with a 100% vegan meal. For me it's not a problem because in England all the products derived from soy milk are fortified with Vitamin B12 (so I only have to drink soy milk, soy yogurt or similar from time to time), but I do not know how it will be there below (I guess not).

When I travel for a long time in countries where soy milk is not supplemented (as now, I have been traveling for almost two months without returning to London), then if I take a few pills (multivitamins for vegans, including B12), and I take one once in a while (since B12 is not one of those vitamins that need to be taken continuously, like C), there is a totally vegan tribe in China that the anthropopogues were wondering why they were not deficient in this vitamin, until it was discovered that every once in a while, when they cooked their rice, a small beetle would come out that was enough to give them the vitamin)

Jordi Casamitjana

Campaigns Co-ordinator

CAS International

(Anti Stierenvechten Committee)

CAS-UK

PO Box 63427

London SE1 5FB

United Kingdom

Phone: +44 (0) 7515 797 470 (mobile)

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0) 30 2300093

Fax: +31 (0) 30 2343886

info@cas-international.org

<http://www.cas-international.org>

This email has been sent from my new address:

jordi@cas-international.org For the time being both my new address as well as the old one (jordi@stieren.net) will be active, but I suggest you change my address in your address book today.

----- Original Message -----

From: casadruna [mailto: ]

Sent: 29 December 2008 20:28

To: Jordi Casamitjana | CAS

Subject: vegan consultation

Hello,

I do not know where you'll be but I hope you're fine.

until now we were not taking vitB12 supplement. I have read in a roman david book of the Spanish vegetarian union that it is necessary to take it in vegans.

just in case I have already bought some lamberts brand pills.

Do you take supplements for being vegan?

Greetings and I will tell you about the meeting you had with Matthias in Estoril.



## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** newyorkinn@regencyhospitality.com  
**Subject:** booking

Hello

I am just emailing you to confirm my arrival at the New York Inn tomorrow 23 Dec 08, since I booked a single room from the 23rd to the 27th through booking.com (num 129113780) some time ago. I should be arriving in the evening.

In the booking I mentioned that I am vegan, in case this could be taken into account as far as the breakfast is concerned.

Sincerely

Jordi Casamitjanajavascript

## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** crobinson@milner-hotels.com  
**Subject:** FW: NOTICE: Please contact Milner Hotel - Boston!

Dear Sir/Madam

I am writing you to confirm my reservation as stated in the email below.

Please confirm that the reservation has been booked.

Jordi Casamitjana  
Campaigns Co-ordinator

CAS International  
(Comité Anti Stierenvechten)

CAS-UK  
PO Box 63427  
London SE1 5FB  
United Kingdom  
Phone: +44 (0)7515 797 470 (mobile)

CAS (Netherlands' headquarters)  
Postbus 1312  
3500 BH Utrecht, Netherlands  
Tel: +31 (0)30 2300093  
Fax: +31 (0)30 2343886  
info@cas-international.org

<http://www.cas-international.org>

This email has been sent from my new address:  
jordi@cas-international.org. For the time being both my new address as  
well as the old one (jordi@stieren.net) will be active, but I suggest  
you change my address in your address book today.

-----Original Message-----

From: nlsupport@remcosoftware.com [<mailto:nlsupport@remcosoftware.com>]  
Sent: 02 January 2009 02:49  
To: Jordi Casamitjana | CAS  
Subject: NOTICE: Please contact Milner Hotel - Boston!

THIS IS AN AUTOMATED MESSAGE! PLEASE DO NOT REPLY TO THIS MESSAGE!

Please call Milner Hotel - Boston at 617-426-6220 or e-mail them at  
crobinson@milner-hotels.com to confirm your reservation.

This is just a notice to alert you that your reservation with--

Milner Hotel - Boston  
78 Charles Street South  
Boston, MA 02116

has not been received by the property yet. It has been 1 hour(s) since

## Correspondence

you submitted your reservation. Milner Hotel - Boston could be experiencing technical difficulties and may be unable to process your reservation over the Internet at this time.

We apologize for any inconvenience and thank you for your patience!

The following is the reservation information you submitted:

-----  
CONTACT INFORMATION  
-----

First name: Jordi  
Last name: Casamitjana  
Address: First Floor 163 New Rd, London, SE14ag  
Phone number: 00447515797470  
Email address: jordi@cas-international.org

-----  
RESERVATION INFORMATION  
-----

Room type: Single  
Arrival: 1/7/2009  
Departure: 1/9/2009  
Adults: 1  
Children: 0  
Notes: I am vegan

-----  
PAYMENT INFORMATION  
-----

Card Type: MasterCard  
Credit card number: xxxxxxxxxxxx2664  
Name on card: J. Casamitjana Costa

NiteLink Reservation Service



## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** Marius Kolff | CAS  
**Cc:** Comité Anti Stierenvechten  
**Subject:** FW: Your booking at Little Siam Hotel

Hi

For a change next week when I am coming to the office for a couple of days I will stay at Utrecht instead The Hague. I could then check if this is better. I found a suitable hotel close to the train station, so it is practical for the trip to the airport too.

Below is the booking (it is more or less the same price of Hotel Sabel).

Jordi Casamitjana

Campaigns Co-ordinator

CAS International

(Comité Anti Stierenvechten)

CAS-UK

PO Box 63427

London SE1 5FB

United Kingdom

Phone: +44 (0)7515 797 470 (mobile)

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0)30 2300093

Fax: +31 (0)30 2343886

## Correspondence

info@cas-international.org

<http://www.cas-international.org> <<http://www.cas-international.org>>

This email has been sent from my new address:  
jordi@cas-international.org. For the time being both my new address as  
well as the old one (jordi@stieren.net) will be active, but I suggest  
you change my address in your address book today.

-----Original Message-----

From: booking.com [<mailto:customer.service@booking.com>]

Sent: 17 March 2009 13:17

To: Jordi Casamitjana | CAS

Subject: Your booking at Little Siam Hotel

Booking confirmation

Dear Jordi Casamitjana,

Thank you for your reservation made through booking.com.

We hereby confirm the following booking.

booking.com booking number

123252555

Pincode

1359

Your name

Jordi Casamitjana

Your email

jordi@cas-international.org

How to change or cancel your booking or send us a message using our  
online self service tool myBooking:

<https://secure.booking.com/mybooking.html?bn=123252555;pincode=1359>  
<<https://secure.booking.com/mybooking.html?bn=123252555;pincode=1359>>

## Correspondence

Your booking

Hotel information

Hotel

Little Siam Hotel

Address

Balijelaan 17  
Utrecht, 3521 GJ  
Netherlands

Phone

+31 30 297 01 05

Fax

+31 30 293 1299

E-mail

info@littlesiam.nl

Travel information

For personalized driving directions please go to  
<http://www.booking.com/directions.en.html?id=123252555>

Your reservation details

Arrival

Monday, March 23, 2009, check-in 14:00 – 00:00

Departure

Thursday, March 26, 2009, check-out before 11:00

Hotel page

<http://www.booking.com/hotel/nl/littlesiam.html?aid=312627>

## Correspondence

Quantity

1 room

Total price

€ 267

Please note: additional supplements (ie. extra bed) are not be added to this total

Room 1

Guestname

Jordi Casamitjana

Room type

Large Single/Double Room – for 2 persons (non-smoking preference)

Arrival

2009-03-23

Departure

2009-03-26

The biggest room with twin beds.

Date

23/03

24/03

25/03

Price (€)

89

89

Total cost of this room: € 267

Meal plan: Continental breakfast is included in the room rate.

Taxes: VAT is included.; Service charge is included.; 5 % city/tourist tax per room per night is not included.

Cancellation Cost:

- \* until March 21, 2009 11:59 PM [CET] : € 0
- \* from March 22, 2009 12:00 AM [CET] : € 267

Comments from the booker

I am Vegan. Perhaps soya milk instead cow's milk could be supplied for the breakfast

How to change or cancel your booking

If you want to cancel or change your booking, please go to:

<https://secure.booking.com/mybooking.html?bn=123252555;pincode=1359>  
<<https://secure.booking.com/mybooking.html?bn=123252555;pincode=1359>>

Hotel policies

These are general hotel policies. As they may vary per room type; please also check the room description.

Cancellation policy

- \* If cancelled up to 1 day before the date of arrival, no fee will be charged.
- \* If cancelled later or in case of no-show, the total price of the reservation will be charged.

Children and extra bed policy

- \* All children under 2 years stay free of charge when using existing bedding.
- \* All children under 2 years are charged EUR 30.00 per night and person for cots.
- \* All older children or adults are charged EUR 30.00 per night and person for extra beds.
- \* Maximum capacity of extra beds/babycots in a room is 1.

Extra beds and baby cots are upon request and need to be confirmed by the hotel. Supplements will not be calculated automatically in the total costs and have to be paid separately in the hotel.

Internet

## Correspondence

- \* Wireless internet is available in the entire hotel and is free of charge.

### Guest parking

- \* Free private parking is possible at a location nearby.

### Pets

- \* Pets are not allowed.

### Credit Card / Guarantee / Payment information

#### Payment

You have now confirmed and guaranteed your booking by credit card.

All payment is to be made during your stay at the hotel. Payments in advance will be clearly stated on the website.

The hotel reserves the right to pre-authorise credit cards prior to arrival.

This hotel accepts the following forms of payment:

Visa, Euro/Mastercard

#### Important information

Please note that the guest rooms are only accessible via very steep stairs, but the hotel staff are happy to carry your luggage.

#### Customer service info

Wishing you a pleasant stay!

Booking.com online hotel reservations  
E-mail: [customer.service@booking.com](mailto:customer.service@booking.com)  
Phone In-country: 0845 0805012  
Phone International: +44 20 3320 2600

## Correspondence

**From:** Jaysee Costa  
**Sent:** 14 June 2012 20:57:19  
**To:** Jaysee Costa  
**Subject:** Fwd: Animal Care Expo Mayo 2012

----- Forwarded message -----

**From:** Animal Protection Consultancy <[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)>  
**Date:** 28 February 2012 17:59  
**Subject:** RE: Animal Care Expo Mayo 2012  
**To:** Donna Pease <[dpease@hsi.org](mailto:dpease@hsi.org)>

Thanks Donna

I understand now.

It would be better if you make the reservation and book the flight. This is the information you will need for now:

\*Name: Jorge Casamitjana Costa (note that this is different than my "normal" name. Both are my "legal" names, but since my passport has this one, please use this for travelling arrangements. In any other case use Jordi Casamitjana, which is the name I normally use). By the way, "Casamitjana Costa" together is my passport surname, and "Jorge" the passport name (I don't have a middle name)

\*Nationality (citizenship): British

\*Passport number: [REDACTED]

Passport date of issue: [REDACTED]

\*Date of Birth: [REDACTED]

\*Emergency name: [REDACTED]

\*Frequent flyer numbers: [REDACTED]

\*Meal preference: vegan (strict vegetarian, no dairy or eggs). Considering the length of the flight I cannot stress enough how important is to ensure that the meal that will be provided is actually VEGAN.

\*Seating preference: window

Once we sort out everything regarding the contract I will look for the exact flight that will be convenient for me. But in order to do that I need to check whether you will cover the accommodations and meals for the 22nd, 23rd (day of my presentation) and 24th only, or you could also cover any other days before or after (within the conference period, that is) in case that it turns out that it is more convenient (or cheap) to travel in any

## Correspondence

other day rather than the 22nd and 24th.

Thanks

Jordi

-----Original Message-----

From: Donna Pease [mailto:[dpease@hsi.org](mailto:dpease@hsi.org)]

Sent: Tuesday, February 28, 2012 4:34 PM

To: [info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)

Subject: RE: Animal Care Expo Mayo 2012

If you want me to book your flight, provide me with the flight info you want and the additional info I need to make your reservation. If you want to book your flight, that's fine too.  
I'm fine with either way -

To save on confusion .... send me the information that I require (a & b) and I'll handle making your travel arrangements. You need to look into flight schedules and let me know what you'd like and I'll look at our on-line agency to see if I can get the same flight.

Thanks!

-d-

Donna M. Pease  
Expo International Coordinator  
Humane Society International  
700 Professional Drive  
Gaithersburg, MD 20879  
Tel: [301-548-7739](tel:301-548-7739)  
Fax: [301-258-3082](tel:301-258-3082)  
Email: [dpease@hsi.org](mailto:dpease@hsi.org)  
Website: [hsi.org](http://hsi.org)

Expo website: [animalsheltering.org/Expo](http://animalsheltering.org/Expo)

Expo 2012 Dates: May 21-24, 2012 - Las Vegas, Nevada

Humane Society International is rated a 4-star charity (the highest possible) by Charity Navigator and approved by the Better Business Bureau for all 20 standards for charity accountability. Our U.S. affiliate, The Humane Society of the United States, was voted by GuideStar's Philanthropedia experts as the #1 high-impact animal protection group and named by Worth Magazine as one of the 10 most fiscally responsible charities in the USA.



## Correspondence

-----Original Message-----

From: Animal Protection Consultancy  
[mailto:[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)]  
Sent: Tuesday, February 28, 2012 11:00 AM  
To: Donna Pease  
Subject: RE: Animal Care Expo Mayo 2012

Hi Donna

All good, thanks.

However, I am not quite clear in the two options regarding flights that you suggest.

If I am not mistaken, Option 2 is that you book (and directly buy --therefore pay) my ticket once I choose the airline and flights I would prefer, and I tell you which once I have chosen together with my frequent flyer number, dietary preference (definitively applicable, since I am vegan), and relevant travelling information. Once you have bought the ticket with the information I have provided you then you will email me the electronic ticket for me to use at the airport. Am I right?

I am not clear about Option 1. Is this that I book and buy the ticket directly myself, and I then send you an invoice for the cost once I have done so, which you will pay to me together with the fee, etc?

I am a bit confused about the options (a) and (b) under point 3 also since for me booking and reservation are synonymous. Please clarify.

Kind regards

Jordi

-----Original Message-----

From: Donna Pease [mailto:[dpease@hsi.org](mailto:dpease@hsi.org)]  
Sent: Tuesday, February 28, 2012 2:40 PM  
To: [info@animal-protection-consult.com](mailto:info@animal-protection-consult.com); Alexandra Rothlisberger  
Subject: RE: Animal Care Expo Mayo 2012

## Correspondence

Hi Jordi-

Alexandra forwarded your missing email to me ... I don't know why I didn't receive your email - I'm generally good about responding.

(1) Thanks for your contact name/affiliation so I can add you to the Expo website as a presenter.

(2) I am aware of the additional fees that you charge for your services beyond the usual travel expenses. HSI has a consultant contract that I can use and place you under contract. I will work on this and seek executive approval before passing along to you for signature.

(3) Purchasing airline tickets - I can do one of two things (1) have you purchase directly or (2) I can book for you through our on-line travel agency. If you prefer to have me make your travel plans, I need the following information:

(a) For flight bookings: I need - Name of airlines, flight #, departure location, flight times/return flight times

(b) For the reservation: I already have contact info below but in addition to that, I need: DoB, Citizenship, Emergency contact name/#, any frequent flyer #s that you have with a particular airline, seating preference, meal preference (if applicable).

(4) Yes, I can provide you with a listing of the countries being represented at Expo once all information has been provided by you and a contract is signed.

(5) AV equipment, I will be sending you a "speaker information" sheet with all the details that will be provided to speakers during Expo. Your presentation is submitted via an on-line process so that information is also in the "speaker information" sheet.

(6) Now that I have your information, I can start working on your contract, speaker invitation letter, speaker MoU, etc.

Any additional questions, let me know.

-d-

Donna M. Pease  
Expo International Coordinator  
Humane Society International  
700 Professional Drive  
Gaithersburg, MD 20879  
Tel: [301-548-7739](tel:301-548-7739)  
Fax: [301-258-3082](tel:301-258-3082)  
Email: [dpease@hsi.org](mailto:dpease@hsi.org)  
Website: [hsi.org](http://hsi.org)

Expo website: [animalsheltering.org/Expo](http://animalsheltering.org/Expo) Expo 2012 Dates: May 21-24, 2012 - Las Vegas, Nevada Humane Society International is rated a 4-star charity (the highest)

possible) by Charity Navigator and approved by the Better Business Bureau for all 20 standards for charity accountability. Our U.S. affiliate, The Humane Society of the United States, was voted by GuideStar's Philanthropedia experts as the #1 high-impact animal protection group and named by Worth Magazine as one of the 10 most fiscally responsible charities in the USA.

-----Original Message-----

From: Animal Protection Consultancy  
[mailto:[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)]  
Sent: Monday, February 27, 2012 5:31 PM  
To: Alexandra Rothlisberger  
Cc: Donna Pease  
Subject: RE: Animal Care Expo Mayo 2012

Thanks Alexandra

This is the reply I sent to her a few days ago. Can you please forward it to her as well since I am replying to her request for my details:

Hi Donna

Thanks very much for your message and for accepting my proposal.

My full name is Jordi Casamitjana; I am the director of Animal Protection Consultancy (based in London, UK); my address is First Floor Flat, 163 New Kent Road, London SE1 4AG, UK; and my phone number is [REDACTED] (mobile). You may also find my "CV" in LinkedIn.

I do have a few questions.

Since in addition of expenses there is a fee involved, you may want us to write a contract for "the job". If you would like me to draw a contract myself I could do that. Perhaps you have one yourself for this sort of situations, or you do not think a contract is necessary. Let me know.

How do you deal with the plane tickets? Do you buy them yourselves and then send them to the people (or send the electronic codes), or you ask them to buy them themselves and then reimburse the cost afterwards? If I do not have to spend any money on expenses before the event (such as buying the plane ticket myself) I will be happy to be paid my entire fee after the job is done by providing you an invoice. However, if I do have to spend anything before, I normally ask for 50% of the fee be paid in advance. Just let me

## Correspondence

know how do you normally do these things and we will sort it out.

If you have a preliminary list of possible attendee's countries (even if they are not definitive yet) that you could send me now, that would help me to start thinking in possible additional examples and tone to use for my presentation (if, for instance, most countries are Latin American, that already will be informing you in which direction should start looking).

I will definitively be using a Power Point presentation, so I assume that there will be all the necessary facilities for that.

I am really looking forward to the conference.

Best wishes

Jordi Casamitjana

-----Original Message-----

From: Alexandra Rothlisberger [mailto:[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)]

Sent: Monday, February 27, 2012 10:17 PM

To: <[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)>

Cc: Donna Pease

Subject: Re: Animal Care Expo Mayo 2012

Hi Jordi,

It is very likely that Donna hasn't received your emails, and that they are in fact sitting in one of the various spam folders; i did because of the google group exchange. I just forwarded your past email to Donna so she can answer your questions.

Thanks for checking! -alexandra

Alexandra Rothlisberger

Program Manager, Latin America & Caribbean Companion Animals and Engagement

[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)<mailto:[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)>

t [301.721.6491](tel:301.721.6491) f [301.258.3082](tel:301.258.3082)

Humane Society International

2100 L Street NW Washington, DC 20037 USA

[hsi.org](http://www.hsi.org)<<http://www.hsi.org>>

Join Our Email List<<http://www.hsi.org/join>>

Facebook<<http://www.facebook.com/hsiglobal>>

Twitter<<http://twitter.com/hsiglobal>>

[cid:image001.gif@01CCE1A2.F521B400]<<http://www.hsi.org/>>

## Correspondence

<http://www.hsi.org/>

On Feb 27, 2012, at 4:39 PM, Animal Protection Consultancy wrote:

Hi Donna and Alexandra

Are you getting my replies? I

I got the feeling that somehow they may have been directed to your spam folder (mainly because the message below does not seem to have been written having received the copy of my reply to Alexandra). If they are somehow being blocked I could always use a different email address. Just let me know.

Regards

Jordi

From: Donna Pease [mailto:[dpease@hsi.org](mailto:dpease@hsi.org)]

Sent: Friday, February 24, 2012 8:13 PM

To:

[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com) <mailto:[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)>

Subject: RE: Animal Care Expo Mayo 2012

Importance: High

Hi Jordi-

This is Donna, the International Coordinator for Animal Care Expo 2012.

Alexandra has indicated that you are willing to present at Expo and we'd love to have you!

You are correct, the workshop that we would like to have you present in is scheduled for Wednesday, May 23 from 1-2:30pm entitled "Putting Animal Cruelty Laws and Policy into Effect." You will have the entire 1.5 hour workshop to present your material to the international audience.

Would you please provide me with your full name, affiliation, and contact information and I will go ahead and send you the speaker information packet. In the meantime, if you have any questions please let me know. If you have questions regarding content of the workshop, please contact Alexandra but I believe you understand everything.

Let me know.

Thanks!

## Correspondence

-donna-

Donna M. Pease  
Expo International Coordinator  
Humane Society International  
700 Professional Drive  
Gaithersburg, MD 20879  
Tel: [301-548-7739](tel:301-548-7739)  
Fax: [301-258-3082](tel:301-258-3082)  
Email: [dpease@hsi.org](mailto:dpease@hsi.org)<<mailto:dpease@hsi.org>>  
Website: [hsi.org](http://hsi.org)<<http://hsi.org>>

Expo website: [animalsheltering.org/Expo](http://animalsheltering.org/Expo)<<http://animalsheltering.org/Expo>>  
Expo 2012 Dates: May 21-24, 2012 - Las Vegas, Nevada Humane Society International is rated a 4-star charity (the highest possible) by Charity Navigator<<http://www.charitynavigator.org/index.cfm?bay=search.summary&orgid=5456>> and approved by the Better Business Bureau<<http://www.bbb.org/charity-reviews/national/animal-protection/humane-society-international-in-washington-dc-22447>> for all 20 standards for charity accountability. Our U.S. affiliate, The Humane Society of the United States, was voted by GuideStar's Philanthropedia<<http://www.myphilanthropedia.org/blog/2011/08/24/humane-society-of-the-united-states-hsus-1-expert-identified-animal-rights-and-welfare-nonprofit/>> experts as the #1 high-impact animal protection group and named by Worth Magazine<[http://www.humanesociety.org/assets/pdfs/about/worth\\_top\\_10\\_fiscally\\_responsible\\_charities.pdf](http://www.humanesociety.org/assets/pdfs/about/worth_top_10_fiscally_responsible_charities.pdf)> as one of the 10 most fiscally responsible charities in the USA.  
From: Alexandra Rothlisberger  
Sent: Tuesday, February 21, 2012 2:07 PM  
To: [info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)<<mailto:info@animal-protection-consult.com>>  
>  
Cc: Donna Pease  
Subject: RE: Animal Care Expo Mayo 2012

Hi Jordi,

Apologies for not writing sooner; we had a long weekend (yesterday was a holiday) and I took full advantage of it for a change.

Thank you for taking the time to write such a thorough, and thoughtful proposal. We are happy to accept the terms of your proposal and to have you as a speaker for our Animal Care Expo/international track 2012.

Through this email I'd like to put you in touch with Donna Pease; Donna

## Correspondence

coordinates Expo and will continue to liaise with you, supplying you with all the information you will need from now until Expo takes place (including paperwork). She will also be able to give you an idea of the participating countries as we hear back from those that get their visa petition accepted/declined.

If you'd like to continue to brainstorm on the subject I'd be happy to get on skype with you. We all like what you propose on your email though, and after seeing you mediate the summit I think you'd be a great presenter (you will have to keep in mind that though most everyone speaks English, many and most are by no means fluent; speaking slowly is an asset at Expo). And you are right, Ara and Gustavo will not be presenting; Kitty Block is HSI's vice-president, but it seems she will be unavailable that day (we will confirm soon).

Thank you once again for your willingness to present, and I look forward to seeing your work.

Regards, -alexandra

Alexandra Rothlisberger  
Program Manager, Latin America & Caribbean Companion Animals and Engagement  
[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)<mailto:arothlisberger@hsi.org>  
t 301.721.6491 f 301.258.3082  
Humane Society International  
2100 L Street NW Washington, DC 20037 USA  
[hsi.org](http://www.hsi.org/)<<http://www.hsi.org/>>  
Join Our Email List<<http://www.hsi.org/join>>  
Facebook<<http://www.facebook.com/hsiglobal>>  
Twitter<<http://twitter.com/hsiglobal>>

<image001.gif><<http://www.hsi.org/>>

Humane Society International is rated a 4-star charity (the highest possible) by Charity

Navigator<<http://www.charitynavigator.org/index.cfm?bay=search.summary&orgid=5456>> and approved by the Better Business

Bureau<<http://www.bbb.org/charity-reviews/national/animal-protection/humane-society-international-in-washington-dc-22447>> for all 20 standards for charity accountability. Our U.S. affiliate, The Humane Society of the United States, was voted by GuideStar's

Philanthropedia<<http://www.myphilanthropedia.org/blog/2011/08/24/humane-society-of-the-united-states-hsus-1-expert-identified-animal-rights-and-welfare-nonprofit/>>experts as the #1 high-impact animal protection group and named by Worth

Magazine<[http://www.humanesociety.org/assets/pdfs/about/worth\\_top\\_10\\_fiscally\\_responsible\\_charities.pdf](http://www.humanesociety.org/assets/pdfs/about/worth_top_10_fiscally_responsible_charities.pdf)> as one of the 10 most fiscally responsible

## Correspondence

charities in the USA.

[<http://www.hsi.org/>](http://www.hsi.org/)

[<http://www.hsi.org/>](http://www.hsi.org/)

From: Animal Protection Consultancy  
[mailto:[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)] <mailto:[mailto:[info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)]>

Sent: Thursday, February 16, 2012 8:19 AM

To: Alexandra Rothlisberger

Subject: RE: Animal Care Expo Mayo 2012

Hi Alexandra

Let's continue these communications in English since you may need to show this to other people.

It was nice to speak to you the other day, and thanks for considering the possibility of my participation at the Expo.

I have been looking at the schedule of the event and reflecting on what we discussed on the phone, and I feel that I could indeed participate giving a presentation. I believe that the issue that you were interested in my participation is the one scheduled for Wednesday May 23 at 1:00-2:30p, titled "Putting Animal Cruelty Laws and Policy into Effect".

I read at the description of it ("Learn the steps to taking action and utilizing the law to enhance animal welfare in your country. Learn how to lobby your government to push for legislation that protects animals.") and I believe I could deliver it as it is. What I could do is to approach it from a theoretical point of view, and then use specific examples relevant to the attendees to illustrate the relevant points made. In this way the talk would be applicable to any country (for its theoretical structure) but also inspirational for every participant (for the specific successful examples used). For instance, I could explain that when an animal protectionist faces the issue of legislation, there are basically three routes he/she could take: create new laws where there is none dealing with the issue at hand, modify existing laws to make them work on the issue at hand, and help the enforcement of existing laws that are not having the desired effect for lack of enforcement. I could, for instance, use the examples I know more deeply to illustrate the steps that were taken to achieve the final goals in these three routes (such as the case of the creation of a new Animal Welfare Bill in Ecuador, the modification of the animal welfare legislation that led to the banning of bullfighting in Catalonia, and the steps taken to enforce the existing foxhunting ban in the UK when it had not been successfully enforced



yet).

What I could also do is try to find additional examples that may be more relevant for the type of audience that will be listening, so if a list of the nationalities of those 70 attendees that you already know will be there could be forwarded to me, I could try to make the conference even more relevant to them.

Just to double check, the speakers set for this piece in the schedule (Kitty Block, Ara Ferris, Gustavo Larios) are the ones who had to cancel, so I would have the entirety of the 1.5 hours to speak, am I right?

One hour and a half is not a lot of time to give an in-depth "guide" to what to do when wanting to use legislation to help animals, but I believe I could deliver a sufficiently useful conference to satisfy both the audience and HSI, since I do have a nag for "synthesising" issues, I do have direct (and diverse) experience on the subject in different countries, and I believe I am quite good in making points across in conferences and talks.

As I mentioned to you on the phone, since I live from my freelance animal protection consultancy work and part of the services I charge to my clients for is giving "training" sessions and conferences as the one we are talking about here, I have to charge you some fees in addition of the normal travelling, accommodation and subsistence expenses (fees that you could "label" as "additional expenses", if you like). What I do when I calculate the fees I would like to charge is to estimate the time involved in the job, and apply my usual fees per day. In this case, since I have calculated that for the conference itself, I need at least three full days due to the distance involved (one day to travel to Las Vegas, one to give the conference, and another day to return to London), and at the very least two full days to prepare the conference, since I have not given this conference before and needs some research and preparation (I will use a Power Point presentation, by the way). This means that my reduced fee for a week's work (I charge more per hour if the job last less than five working days) is applicable here. Therefore, having already made the appropriate calculation for the change of currency from British pounds to US dollars at today's rate, for this job I would like to be paid a fee of US \$1,200 (in addition to the travelling, accommodation and subsistence expenses, for the three days I will not be at home, that is). Please let me know if that suits you.

I will be happy to discuss further what you have in mind in relation of the content of the conference, whether there will be the need of any sort of contract or invoicing if you decide to go ahead in using my services for the Animal Care Expo 2012, or any other issue.

## Correspondence

Kind regards

Jordi

From: Alexandra Rothlisberger  
[mailto:[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)]<mailto:[mailto:[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)]>  
Sent: Tuesday, February 14, 2012 8:29 PM  
To: Animal Protection Consultancy  
Subject: Animal Care Expo Mayo 2012

Hola Jordi,

Tienes un momento para que hablemos por teléfono, skype?

Puede ser que estés al tanto de la conferencia que realizan HSUS/HSI en conjunto, Animal Care Expo:

<http://www.animalsheltering.org/training-events/expo/>

Pues este año uno de nuestros ponentes invitados no puede asistir, y los cambios se han dado un poco a ultimo momento. Luego de conocerte en México durante la cumbre y conocer tu trabajo mas a fondo en estos últimos meses, quisiera proponerte la posibilidad de que asistas como conferencista.

Si tienes tiempo me gustaría discutir la posibilidad, los temas y detalles contigo por teléfono o por skype (mi computador en la oficina es un poco anticuado y el micrófono lo debo sostener a pulso así que mejor seria por teléfono). Por favor mándame un numero donde pueda conseguirte, y tu disponibilidad esta semana.

De antemano te agradezco por tu tiempo y consideración.

Recibe un cordial saludo, -alexandra

Alexandra Rothlisberger  
Program Manager, Latin America & Caribbean Companion Animals and Engagement  
[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)<mailto:[arothlisberger@hsi.org](mailto:arothlisberger@hsi.org)>  
t [301.721.6491](tel:301.721.6491) f [301.258.3082](tel:301.258.3082)  
Humane Society International  
2100 L Street NW Washington, DC 20037 USA  
[hsi.org](http://www.hsi.org)<<http://www.hsi.org>>  
Join Our Email List<<http://www.hsi.org/join>>  
Facebook<<http://www.facebook.com/hsiglobal>>

## Correspondence

Twitter<<http://twitter.com/hsiglobal>>  
<image001.gif><<http://www.hsi.org/>>

---

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)<<http://www.avg.com>>

Version: 2012.0.1913 / Virus Database: 2112/4808 - Release Date: 02/13/12

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)<<http://www.avg.com>>

Version: 2012.0.1913 / Virus Database: 2114/4829 - Release Date: 02/24/12

-----  
No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.1913 / Virus Database: 2114/4835 - Release Date: 02/27/12

-----  
No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.1913 / Virus Database: 2114/4837 - Release Date: 02/28/12

-----  
No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.1913 / Virus Database: 2114/4837 - Release Date: 02/28/12

--

Jaysee Costa

## Correspondence

**From:** Lauren Pell  
**Sent:** 27 June 2012 10:48:24  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Response from ASDA (Ref #000000033674610)

Hi Jordi

Thank you for getting in touch about our Vegan products and how these are labelled.

I'm sorry you're unhappy that our own brand products are not labelled as suitable for a Vegan diet. I can certainly understand the frustration this must cause, as it would make you're shopping so much quicker and easier.

We don't currently label our own brand products as Vegan, as we are always changing our products to improve them and the range for our customers.

I've sent a copy of your email on to our Customer Insight Team so they can discuss this further with all Buying Teams, to see if this is something we can implement in the future.

Once again thank you for getting in touch. If there is anything else I can help you with, please let me know.

Kind regards

Lauren Pell  
ASDA Service Team

Tel: 0800 952 0101

Take the Asda Price Guarantee 10% challenge - <http://www.asdapriceguarantee.co.uk/>

Please do not reply to this email. This is not a monitored inbox and you may not receive a reply. In order to receive a quick response, please contact us using this link, <http://your.asda.com/contact-us> Could you please quote the reference number which is in the 'subject field.'. This will help us to deal with your response quickly and efficiently.

----Your Original Comments Were----

Your Asda email contact form submission

Submitted: 2012-06-18 18:21:44 +0100

From: Jordi Casamitjana

Email: jordi.casamitjana@btinternet.com

Telephone: 07515797470

Subject: customer\_service

Store Name: all

## Correspondence

### Enquiry:

I would like to ask you to label all the products that are suitable for vegans as such. The vegan lifestyle is a "creed" recognised by British law and one cannot be discriminated against for being vegan. I personally feel that when other people (such as lacto-ovo vegetarians) can have the benefits of having labels showing the product is suitable for them, the fact that we do not have the same is a form of discrimination. For a vegan person the overall criteria to buy or not a product is whether it is suitable for vegans, and if a supermarket decides that it does not want to label its products so vegans can instantly realise that are suitable for them, this is going to be very poor business practice indeed. There are over 100,000 vegans in England alone, so it does not make much sense to me to ignore us.

This email and any files transmitted with it are confidential and intended solely for the individual or entity to whom they are addressed. If you have received this email in error please accept our apologies & destroy it immediately.

\*\*\* Walmart Stores, Inc. Confidential \*\*\* -----

----- Asda Stores Ltd, Registered in England No. 464777. Registered Office: Asda House, Southbank, Great Wilson Street, Leeds LS11 5AD. -----

-----

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2180 / Virus Database: 2437/5095 - Release Date: 06/26/12

## Correspondence

**From:** lv.subscriptions@londonvegans.org.uk  
**Sent:** 09 July 2012 01:16:41  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** London Vegans Subscription  
**Attachments:** hsr1797.HTM, ATT00002.txt

London Vegans,  
7a Deansbrook Road,  
Edgware,  
Middlesex,  
HA8 9BE.

08/07/12

Jordi Casamitjana  
First Floor  
163 New Kent Road  
London  
SE5 4AG

Dear Jordi,

This letter is to thank you for remaining with us over the past twelve months or so and to invite you to renew your London Vegans subscription.

We hope that you have found the London Vegan Diary useful, and that if you have attended any of our organised events you found them enjoyable. Since your last subscription we have organised many public meetings, social events and run a number of information stalls at other organisations' events.

We hope that you will be able to subscribe for a further year. The charges are mainly to cover postage, printing and computer costs, and we think that you will agree that this is good value for money. However, if you are able to give more, this is always welcome, as it helps to subsidise our free information and educational activities, as well as the monthly "Last Wednesday" meetings. If you have been one of the many who have given their time, many thanks for this and we hope that you can continue to support us in this way.

You will find a subscription renewal form attached to this letter. Please alter any incorrect details, complete the form and send it to us with your remittance. Alternatively, you can pay online using your credit card, debit card or PayPal account by going to [www.londonvegans.org.uk/lvsrpay.htm](http://www.londonvegans.org.uk/lvsrpay.htm).

We hope to see you soon.

Yours sincerely,

## Correspondence

London Vegans

[LVS\_R]

---

-----

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2195 / Virus Database: 2437/5118 - Release Date: 07/08/12

virgin atlantic



Our ref: 1375125/CUSCRW/3

12 July 2012

Mr Jordi Costa  
163 New Kent Road  
London  
SE1 4AG

Dear Mr Costa,

Thank you for your most recent correspondence regarding the complimentary snacks and meal services available to passengers on our flights.

Your correspondence has been passed to me, since I understand that you were dissatisfied with the response of one of our executives. I have therefore thoroughly reviewed your file.

Like my colleague Charlotte, I was sorry to learn that you had not fully enjoyed our services as we would have hoped you would. We celebrate the diversity of passengers and crew and respect the individual choices and preferences of those who travel with us. We aim to be fair and consistent in our handling of a spectrum of views and beliefs, therefore I can assure you that we do not tolerate discrimination.

With respect to meal services, we offer the opportunity to pre-book an alternative main meal if the standard menu is thought to be inadequate - in terms of passenger preference. A large range of main meal options may be found on our website, together with advice relating to the limitations of our onboard offerings (as mentioned in our previous correspondence).

We realise that since it is not possible to cater for every variation of passenger preference, that we are unable to meet the needs of all. As such, should a passenger wish, they are welcome to provide for their own needs onboard, if our complimentary offering is not suitable.

Mr Costa, we value the choice you have made to travel with us and appreciate you sharing your views. Charlotte has already passed these to our in-flight services department - as part of our on-going listening and development of the hopes and desires of the travelling public.

Virgin Atlantic Airways Limited

Customer Relations  
PO Box 747  
Dunstable LU6 9AH  
United Kingdom

T +44 (0)844 873 7747  
F +44 (0)844 209 8708  
customer.relations@fly.virgin.com  
www.virginatlantic.com

Registered Office Company Secretariat  
The Office, Manor Royal, Crawley RH10 9PL  
United Kingdom  
Registered in England 1603117  
VAT Number GB425 216184





There are many enhancements planned on Virgin Atlantic over the coming year and I hope you will come back and share with us our industry leading benefits. I also hope that you might accept the thousands of miles you are already due for taking these most recent flights with us – more than enough for exclusive fare discounts using the 'Miles Plus Money' reward. Alternatively, there are many partners in the scheme that can earn you extra miles everyday towards great rewards.

Full details of the many benefits of the scheme and how to enrol may be found on our website at: <http://www.virginatlantic.com/flyingclub>

I realise Mr Costa that in the short term you may not be fully satisfied with our full catering service; however I hope that our willingness to listen, coupled with our great products and services, will mean that we may be able to share flights with you in the years to come.

We look forward to welcoming you back on board.

Yours sincerely

David White  
Customer Liaison Manager

Virgin Atlantic Airways Limited

Customer Relations  
PO Box 747  
Dunstable LU6 9AH  
United Kingdom

T +44 (0)844 873 7747  
F +44 (0)844 209 8708  
[customer.relations@fly.virgin.com](mailto:customer.relations@fly.virgin.com)  
[www.virginatlantic.com](http://www.virginatlantic.com)

Registered Office Company Secretariat:  
The Office, Manor Royal, Crawley RH10 9NU  
United Kingdom  
Registered in England 1600117  
VAT Number GB425 216184

## Correspondence

**From:** Jake Allen  
**Sent:** 01 October 2012 16:49:51  
**To:** Jordi Casamitjana  
**Subject:** Vegan Suit

Dear Mr Casamitjana

Many thanks for your email. We can indeed make you a vegan suit. We have cotton or linen fabrics and we can use non animal product buttons and trims.

Please let me know if you would like to book an appointment. For more information please visit our website: <http://www.kingandallen.co.uk/book/>

Kind regards

---

**Jake Allen**  
**Director**  
**King & Allen**

**The greatest compliment to my business is a referral. If you know someone who is looking for a suit, please give them my name and number. Thank you.**

T 0208 390 6134  
F 0208 390 4579  
E [jake.allen@kingandallen.co.uk](mailto:jake.allen@kingandallen.co.uk)

8 Coppergate Mews  
103/107 Brighton Road  
Surbiton, Surrey  
KT6 5NF  
[www.kingandallen.co.uk](http://www.kingandallen.co.uk)

**Winner: "Young Gun 2010/11" - *Growing Business Magazine***

---

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2221 / Virus Database: 2441/5302 - Release Date: 10/01/12

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 01 October 2012 20:38:10  
**To:** helpdesk@peterchristian.co.uk  
**Subject:** Re: [#582289] Message received from web site

Thanks you  
Jordi

On 01/10/2012 09:48, helpdesk@peterchristian.co.uk wrote:

> --please reply above this line--

>

> Dear Mr Casamitjana,

>

> Unfortunately, all of our suits will have a part of a material in it which seems would be unsuitable for you. We do not produce vegan suits at this stage but I will pass your comments onto our Buying Department.

>

> Kind Regards

>

> Kim Jones

> Customer Care

>

>

>

> Don't forget you can now follow us on Facebook for the latest news and offers...

> <http://www.facebook.com/pages/Peter-Christian/114604545231129>

>

> Peter Christian

> Phone: 01273 492 287

> Fax: 01273 491 774

>

> 25 Mackley Estate

> Henfield Road

> Small Dole

> West Sussex

> BN5 9XR

>

> [www.peterchristian.co.uk](http://www.peterchristian.co.uk)

>

> The information contained in this email is intended solely for the stated recipient(s) alone. Access to this email by anyone else is unauthorised. If you are not the intended recipient of this email take note that you must not copy, disclose or distribute its contents, as to do so may be deemed unlawful. If you have received this email in error you must notify us immediately by using the reply facility on your email system or by writing to: The Company Secretary, Hills of Bramley Ltd T/A Peter Christian, 25, Mackley Estate, Henfield Road, West Sussex, BN5 9XR. United Kingdom.

>

>

>

>

> -----

> No virus found in this message.

> Checked by AVG - [www.avg.com](http://www.avg.com)

> Version: 2012.0.2221 / Virus Database: 2441/5302 - Release Date: 10/01/12

>

>

## Correspondence

**From:** Jake Allen (King and Allen)  
**Sent:** 02 October 2012 19:10:08  
**To:** 'Jordi Casamitjana'  
**Subject:** RE: Vegan Suit

Dear Mr Casamitjana

Prices would start at £699 for a two piece suit. This would include any style you wanted and all fittings. It takes about 12 weeks to complete the suit from start to finish although it is likely to be around 9 weeks. We also have an express service that reduces this to 6 weeks.

Please let me know if you would like to book an appointment.

Kind regards

Jake

---

**Jake Allen**  
**Director**  
**King & Allen Ltd**

**The greatest compliment to my business is a referral. If you know someone who is looking for a suit, please give them my name and number. Thank you.**

T 0208 390 6134

F 0208 390 4579

E [jake.allen@kingandallen.co.uk](mailto:jake.allen@kingandallen.co.uk)

8 Coppergate Mews  
103/107 Brighton Road  
Surbiton, Surrey  
KT6 5NF  
[www.kingandallen.co.uk](http://www.kingandallen.co.uk)

**Winner: "Young Gun 2010/11" - *Growing Business Magazine***

---

**From:** Jordi Casamitjana [mailto:jordi.casamitjana@btinternet.com]  
**Sent:** 01 October 2012 20:47  
**To:** Jake Allen  
**Subject:** Re: Vegan Suit

## Correspondence

Dear Jake

Thanks for your reply

Can you please give me an idea about price, and how long it would take to make?

Thanks

Jordi

On 01/10/2012 16:49, Jake Allen wrote:

Dear Mr Casamitjana

Many thanks for your email. We can indeed make you a vegan suit. We have cotton or linen fabrics and we can use non animal product buttons and trims.

Please let me know if you would like to book an appointment. For more information please visit our website: <http://www.kingandallen.co.uk/book/>

Kind regards

---

**Jake Allen**  
**Director**  
**King & Allen**

**The greatest compliment to my business is a referral. If you know someone who is looking for a suit, please give them my name and number. Thank you.**

T 0208 390 6134  
F 0208 390 4579  
E [jake.allen@kingandallen.co.uk](mailto:jake.allen@kingandallen.co.uk)

8 Coppergate Mews  
103/107 Brighton Road  
Surbiton, Surrey  
KT6 5NF  
[www.kingandallen.co.uk](http://www.kingandallen.co.uk)

**Winner: "Young Gun 2010/11" - *Growing Business Magazine***

---

## Correspondence

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2221 / Virus Database: 2441/5302 - Release Date: 10/01/12

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2221 / Virus Database: 2441/5304 - Release Date: 10/02/12

## Correspondence

**From:** Richard Thompson  
**Sent:** 03 October 2012 09:32:13  
**To:** Jordi Casamitjana  
**Subject:** Re: vegan suits

Hi Jordi

The service we offer is that we come to you with the fabrics, take measurements, discuss style etc and come to you to do the fitting.

Suits take 5 weeks for a made to measure and a fully Savile Row fully bespoke can be done in 3 to 4 weeks.

Made to measure is £550 and a fully bespoke is £1200.

Regards

Richard Thompson

On 2 Oct 2012, at 07:56 PM, Jordi Casamitjana <jordi.casamitjana@btinternet.com> wrote:

> Dear Richard

>

> Thanks for your reply

>

> Could you please tell me the prices of your suits, and how long would they take to make?

> I could not find the information in your website.

>

> Regards

>

> Jordi

>

> On 28/09/2012 21:23, Richard Thompson wrote:

>> Hi Jordi

>> Everything is synthetic.

>> Regards

>>

>> Richard Thompson

>>

>> On 28 Sep 2012, at 08:31 PM, Jordi Casamitjana <jordi.casamitjana@btinternet.com> wrote:

>>

>>> Dear Sir/Madam

>>>

>>> I would like to ask you whether you produce bespoke men's suits entirely vegan. With this I mean that no animal products (such as wool, silk, bone, etc.) are used in the fabric, lining, buttons, etc.

>>>

>>> Thank you

>>>

>>> Best wishes

>>>

>>> Jordi Casamitjana

>>

>> -----

>> No virus found in this message.

>> Checked by AVG - [www.avg.com](http://www.avg.com)

>> Version: 2012.0.2221 / Virus Database: 2441/5296 - Release Date: 09/28/12

>>

>>

>>

## Correspondence

>

-----

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2221 / Virus Database: 2441/5307 - Release Date: 10/03/12



**From:** Casamitjana, Jordi  
**Sent:** 05 October 2012 17:01:52  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** FW: soya milk drinkers  
**Importance:** Low

---

**From:** Casamitjana, Jordi  
**Sent:** 05 October 2012 16:34  
**To:** UK Office  
**Subject:** RE: soya milk drinkers  
**Importance:** Low

Dear all

Due to the positive response I had regarding this Friday inspired email, and encouraged with the prospect of quorum being achieved, from Tuesday 9<sup>th</sup> to Thursday 11<sup>th</sup> of October an Almond milk cruelty-free testing experiment will be conducted in this office. I will bring several brands of almond milk and put them in the fridge for everyone to taste them with their coffees, teas or just "al natural", I will leave a "feedback" form for those trying them to give their thoughts, and after the proper assessment of the answers the almond-milk sub-committee of the vegetable-milk committee will meet to decide the next action.

In the meanwhile, have these thoughts in mind when you taste the milk:

Ethical:

- almond crops are more sustainable
- the tree does not "die" through harvesting
- some soya comes from deforestation sources but no almond fields grow in the rainforest
- almonds tend to travel shorter distances than soya –so, better carbon print.
- And of course, it is still 100% vegan

Health:

- Tree-nut proteins and fats are supposed to be healthier than those from legume origin
- Some people is intolerant to soya

Practical

- Most soya milk producers are now also producing almond milk, because it is increasingly popular (so, it is easy to find)
- It has a distinctive taste that may enhance your drinking experience
- The prices are not that different than soya milk
- You can find it in all formats and types

Psychological

- We will not ask to replace soya for almond, only to add almond to the "choice" of IFAW's supplied vegetable drinks, so the increase in mild diversity should improve staff moral, which could lead to more animals protected

Jordi

---

**From:** Casamitjana, Jordi  
**Sent:** 05 October 2012 15:18  
**To:** UK Office  
**Subject:** soya milk drinkers  
**Importance:** Low

Hi UK office soya milk drinkers.

I do not know who you all are (just the vegan folk, or perhaps many more), but I was wondering whether you are all content with the "communal" soya milk you are having from the fridge, or some of you would rather get other types of vegetable milks, such as almond, rice, oats, hemp, etc. I am these days partial to almond milk, so I wonder whether I am not alone in this preference shift, and if enough quorum can be achieved, we could ask to those "operating" the office for a mix supply of almond and soya milk (at not extra cost to IFAW, that is).

If I don't get any reply, I will happily continue living a double life of work-soya-drinker/home-almond-drinker

Jordi

Jordi Casamitjana | Campaigns and Enforcement Officer

**IFAW - International Fund for Animal Welfare**

UK Office  
87-90 Albert Embankment, London, SE1 7UD  
tel. +44 (0)207 587 6728 email. [jcasamitjana@ifaw.org](mailto:jcasamitjana@ifaw.org)  
mob. 07801 613521

Rescuing and protecting animals around the world [www.ifaw.org](http://www.ifaw.org)  
Watch videos of our work at... <http://bit.ly/vid12>

This email and any attachments are confidential and may be legally privileged. It is intended solely for the addressee and any unauthorised use is strictly prohibited. If you are not the intended recipient please notify the sender immediately and delete the email and any attachments. While IFAW takes care to protect its systems from virus attacks and other harmful events, the company gives no guarantee that the message and attachments is free of any virus or other harmful matter, and accepts no responsibility for any loss or damage resulting from the recipient receiving, opening or using it.

International Fund for Animal Welfare (IFAW), Registered Charity No. 1024806, Registered Office 87-90 Albert Embankment, London SE1 7UD. A company Limited by guarantee and Registered in England and Wales, Registration No: 2701278.  
IFAW in Action, Registered Office 87-90 Albert Embankment, London SE1 7UD. A company Limited by guarantee and Registered in England and Wales. Registration No: 1556892

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2221 / Virus Database: 2441/5309 - Release Date: 10/04/12

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 10 October 2012 19:41:54  
**To:** customer.service@topman.com  
**Subject:** Re: I have a general product query [#629758]

Dear Medhavi

Thank you for your reply and for taking my inquiry seriously.

The suit I may be interested in, and therefore I would like to know whether it is entirely vegan, is the one found in your website under the title "Charcoal Slim Two-pieces suit". The jacket is number 87J54DCHR, and the trouser number is 87T54DCHR.

Any further information about the materials used in them would be appreciated.

Yours

Jordi Casamitjana

On 10/10/2012 12:09, Topman Customer Service wrote:

# TOPMAN

Dear Jordi,

Thank you for your email received 6 October 2012.

I was sorry to note your comments and can understand your frustration. I can confirm that the reply you received previously by my colleague, was the information given to us by the Buying Department. Unfortunately we do not hold this kind of information in Customer Service Department.

I have called them again today. They assured that we never use bones for buttons, it has always plastic. Also we never use any sort of animal hair apart from wool which can be found on the care label. So I can confirm that they are not entirely vegan. However, if there is any particular suit you like to purchase, please forward us the line number of the suit so we can provide you with more details.

I apologise for all the inconvenience this has caused you.

If there is anything further I can help with, please do not hesitate to contact me by replying to this email address.

Regards,

## Correspondence

Medhavi  
Topman Customer Service

To telephone us please call the Customer Services department on  
0844 984 0264 between 9am and 9pm Monday-Friday, 9am-6pm Saturday and Sunday and  
9am - 5:30pm on Bank Holidays.

---

--Original Message--

From: [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

Date: 06/10/2012 11:45:34

To: [customer.service@topman.com](mailto:customer.service@topman.com)

Subject: Re: I have a general product query [#629758]

Amina

This is going to be the least helpfully reply of a customer service I have ever received.

You are basically telling me that you may have vegan suits, but you may not, and if I have any questions, don't ask anyone at Topman Customer service, nor anyone at the shop, but just read the labels, because all answers will be written there.

In addition to your patronising and un-helpful reply, you are actually misleading me, since you are claiming that in the labels of your suit, all the contents of it will be defined, while this is not true (or are you claiming that the material of the buttons, which could be plastic or animal bone, is also written in the label, or that the content of the canvas, which sometimes has horse hair, will also be in the label, etc.).

I would like to make an official complaint about your reply, so can you please pass this message to your supervisors, from which I expect I reply addressing my complaint, and getting a proper answer to my original question.

Thank you

Jordi Casamitjana

On 03/10/2012 11:01, Topman Customer Service wrote:

# TOPMAN

Dear Jordi,

Thank you for your email received 28 September 2012.

## Correspondence

Our suit vary form suits to suits. You will need to check the care label where it defines what content the material is made from.

If there is anything further I can help with, please do not hesitate to contact me by replying to this email address.

Regards,

Amina  
Topman Customer Service

To telephone us please call the Customer Services department on 0844 984 0264 between 9am and 9pm Monday-Friday, 9am-6pm Saturday and Sunday and 9am - 5:30pm on Bank Holidays.

---

--Original Message--

From: [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

Date: 28/09/2012 21:14:38

To: [feedback@topman.com](mailto:feedback@topman.com)

Subject: I have a general product query

Order Number

Tracking Number

RMA Number

How would you like us to contact you?: Email

Contact reason: I have a general product query

Please choose a title: Mr

First name: Jordi

Last name: Casamitjana

Address 1: First Floor Flat

Address 2: 163 New Kent Road

City: London

County: London

Post Code: SE14AG

Country: United Kingdom

Phone number:

Email: [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

Comments I live in London (UK) and I was wondering if any of the men's suits you sell in your shops there are entirely vegan --so, no animal materials (such as wool, silk or bone) in either the fabric, the lining or the buttons,

Thanks you

Language -1

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2221 / Virus Database: 2441/5307 - Release Date: 10/03/12

## Correspondence

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2221 / Virus Database: 2441/5322 - Release Date: 10/10/12

## Correspondence

**From:** sales@vegansociety.com  
**Sent:** 14 April 2013 12:52:58  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** The Vegan Society: Order 573

Hi,

Thank you for ordering via our online webshop and for supporting the work we do.

Your order will be processed within 2 working days.

For deliveries within Great Britain please allow up to 5 working days for your order to be delivered.

For deliveries outside Great Britain but within the EU please allow up to 10 working days for your order to be delivered.

For deliveries outside of the EU please allow up to 15 working days for your order to be delivered.

You can track the progress of your orders on our web site via the link below:

<http://www.vegansociety.com#!/~/orders>

Order Number: 573  
Order Status: Accepted  
Order Date: 14.04.2013 12:49 PM BST

===== Shipping Details =====

-- Ship to --

Jordi Casamitjana  
First Floor Flat  
163 New Kent Road  
London, LND, SE14AG  
United Kingdom  
Phone 447515797470

-- Shipping method --  
UK First Class

===== Items =====

VEG1 Orange 180 Tablets  
SKU SU-OR180  
Weight 0.18kg

Quantity: 1  
Price (each): £10.98

Glyde Vegan Condoms - Ultra  
SKU PE-GCU  
Weight 0.10kg

Quantity: 1

## Correspondence

Price (each): £7.00

==== Order Totals =====

Items: £17.98  
Shipping: £2.85  
Tax: £0.00  
TOTAL: £20.83

-- Payment method --

Credit card

-- Billing address --

Jordi Casamitjana  
First Floor Flat  
163 New Kent Road  
London, LND, SE14AG  
United Kingdom  
Phone 447515797470

Thank you once again for your order.

---

The Vegan Society  
Donald Watson House  
21 Hylton Street  
Hockley, BIR, B18 6HJ  
United Kingdom  
Phone +44 (0)121 523 1730

Email: [sales@vegansociety.com](mailto:sales@vegansociety.com)

-----

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2240 / Virus Database: 2641/5744 - Release Date: 04/14/13



## Correspondence

**From:** sales@vegansociety.com  
**Sent:** 15 April 2013 09:07:14  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** The Vegan Society: Order 573 has been shipped

Hi,

Thank you once again for shopping via our webshop and for supporting the work we do.

Your order #573 has been shipped and will be with you shortly.

For deliveries not in Great Britain but within the EU please allow up to 10 working days for your order to arrive.

For deliveries outside of the EU please allow up to 15 working days for delivery.

Order Date: 14.04.2013 12:49 PM BST

Thank you,

The Vegan Society

-- Ship to --

Jordi Casamitjana  
First Floor Flat  
163 New Kent Road  
London, LND, SE14AG  
United Kingdom  
Phone 447515797470

-- Shipping method --  
UK First Class

-- Order tracking --

---  
The Vegan Society  
Donald Watson House  
21 Hylton Street  
Hockley, BIR, B18 6HJ  
United Kingdom  
Phone +44 (0)121 523 1730

Email: sales@vegansociety.com

-----

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2012.0.2240 / Virus Database: 2641/5744 - Release Date: 04/14/13

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 15 July 2013 22:59:23  
**To:** Beenal Shingadia  
**Subject:** Re: Animals - I have been thinking and wanting to talk to you about these

Hi Beenal

Slavery is an interesting concept. What is best, slave owner who looks after his slaves properly, or an employer who abuses his employees? Why the former is highly illegal and politically super-incorrect, while the latter, which may lead to a worse welfare outcome, is just slightly illegal and in fact politically correct in many environments? Well, the worst is the former, because slavery is nothing to do with welfare of the victim. It's only to do with the fundamental "wrong" of "ownership", which not only tends to lead to bad "welfare", but it perpetuates it at a much more fundamental level.

So, for a pet, the welfare of it does of course matter, but there is another thing far more important than his/her welfare. The "concept" behind ownership. Because if you "own" somebody, you rights as "proprietor" trumps the rights of the victim to free choice and freedom. It gives you "carte blanche" to treat your property as you like, and nobody can tell you how you should treat it. So, in a slavery situation, although a slave may be looked after properly, if he/she is not, "society" has no "right" to help him/her. It is all up to the owner, and therefore up to "luck".

No much different with a child and a parent, as you point out. A parent "owns" the child, does he/she not? He/she treats him/her as property...but if he does not look properly after him/her, then the "State" takes over, you may say. Does it? Does it really?

Well, only in the very extreme forms of abuse, but not in the most common forms of abuse. For instance, giving a child non-vegan food is, for me, a form of abuse. Indoctrinating a child into any religion is for me another form of abuse. Even the name of the child is chosen by the parent, and sometimes this may also be a form of abuse.

And what is the results? Children "owning" their children as their parents own them, because they thing that is "how always it has been". Perpetuating the "abuse". Perpetuating the "omnivorism". Perpetuating the "consumer" society.

What is the alternative? Treating children as "free adults", and let them do what they want? And what about pets?. Is the solution letting them do what they want? Should we not use leashes, and let them run and be run over cars? No, the alternative is not that. The alternative is treating children and the animals we live with as "companions". Somebody we share a life with, a space with, a meal with. Somebody who we relate "at equal basis", but nevertheless somebody that has different needs, and need different things from us that we need for them. And what do they need? What can we give them that they need? How do we make this relationship truly "equal"?

Well, no treating them as "classes", as "types", as "species". Just treat them as individuals. Develop a relationship base in you two, not on any other prejudgement, and when there is good

enough communication, then simply ask "what do you need from me"? And then you'll know.

You often talk about "men". Who do you mean? Who are "men"? I never met any. I never met any woman either. I only met people. From different genders, sexual persuasions, species...and is the relationship that I developed with them which made me treat them right or wrong. As I explain in my book, it was not about being vegetarian or vegan. It was about not eating this person, not drinking the milk of that other person, not stealing the egg of that other person. It was about betraying a relationship, or even denying a relationship. It was all about me wrongly "classing" them as food or as pets, and thinking that I owed them.

If we reject our ownership of each-other, the only thing left we have are relationships...and then is when we can start understanding each other.

Jordi

PS. Thanks for thinking I am "cool". I've never seen myself as "cool", but again, what do I know about me?

On 15/07/2013 14:34, Beenal Shingadia wrote:

Hey

I think it was more the deep discussion in the book, and having you to talk to you that is what's great about the whole animal discussion...I have recently decided to take out people in my life that aren't "quality" and part of that is "being a vegan" and it defining me, plus hating the commercial bull shit of people - actually the "NICE" Bull-shit of people, who just don't see the things I see.

It's tough also cos there are some dogs who might be old, but you can see an element of "down trodden" or maybe history. I know from seeing the ways dogs are treated that it wouldn't surprise me that after years of abuse, they don't go to the park and think "freedom"...hehe! It's really sad, in that aspect.

I totally agree, we don't really know! hehe Agree about the faking or honest, I am recently taking on "lying" similar to my concept of anger and hatred exploration - to stop being "nice" and find out more about me. It's tough (especially with work) how much you "put up with in order to"

I agree about my having "somebody to feed you, love you and play with you", cos it's like kids - sometimes you want to tell them to just go away - FOR PEACE. hehe! dogs sound like humans, wanting FREEDOM AND INDEPENDENCE. Maybe by having a pet we take that away from them....we stop lions, etc from FREE MOVEMENT, when they are impeding on our environment, etc.

OMG - Dogs are just something else we control to feel good, why else do you want a pet to be an extension of your success, such as kids - LEGACY. I can see that side

of it definitely, its twisted. My sister recently bought a kitten, and I said "did you bring it with you to Moms?" and she said "I don't want it going outside?????"....hehe! I thought about how much I wanted to see it, and maybe it might want to see me. Bought back memories of the control drama issues my sisters had with their kids, I had not visitation rights - cos they didn't want X, Y and Z....funny how screwed it is, I know my sisters would say its "MY CHILD", and "Im protecting her interests" but even indirectly we take power, control and freedom away ALL the time.

Wow, you are so cool - come over for dinner or keep emailing me. You might not have the time or commitment which is ok also, but I have enjoyed exploring this (for now) I know I also put conditions on things. For example if people are late or stand me up (We arrange to meet and then they cancel or restructure it, I get super annoyed)....but then as a human I want to be super efficient and my life to work without drama. Why cant people just meet on the day, time with the purpose they intended? But this is how I live my life for now.

OK, so you then talk about ownership and slaves, but I think IN A WAY this cannot be avoided. If I am excited about a person, I need them to know my boundaries, commitment, loves etc and maybe I am owning them - by demanding "don't be late", I am a vegan, etc. But I want you to see the beauty I see in "ownership", which might be the wrong word and as I write this I haven't fully structured it...ok I am running out of time also but say I get a dog/husband/child - what if you create a monopoly of all this. I think the problem is we want perfection, or something to ALWAYS work, etc - but what if I had a cat and ok imprisoned her in the flat but then gave her a room, a TV, etc ....plus is safer she is inside. Also, with this room maybe add a garden, and also I give her play time, where we play for 2 hours every day or I get home and just how I would give a child attention I am attentive to her, maybe even bring in play friends....some more pets etc

Maybe I am being to AIRY FAIRY in creating middle ground or a utopia (As best as possible), the fact is SOMEONE will always say its wrong or cruel...

Look I don't have plans for a cat, child, etc - Its just talking, maybe this is also a very pointless conversation but I hope you consider the positive - that's all I wanted you to see.

And whilst I write this I think about "the love of my life", and somehow I cant help thinking I wish Id NEVER met him because the pain (SUPER PATHETIC) as it is, still comes back in moments. So maybe a pet should NEVER be born??

Mmmm hehe

Maybe its nice debating in this (it feels relaxed to me), I am trying to balance both views out. I have a neighbour who was screaming at his 2 year old to sleep (he had been drinking and smoking cannabis), and the boy was screaming back TRYING TO SLEEP at 10.30pm-12pm...I say it but I WAS THE ONE TRYING TO SLEEP,

who knows what they were doing? hehe! Just sad though, or is it freedom - a 2nd year up watching TV with his drinking dad?

I am just annoyed I Wanted silence, and I know my child wouldn't have that bull shit....its bull shit and not working WHEN YOU LIVE IN MODERN WORKING SOCIETY WITH NEIGHBOURS WHO WANT TO SLEEP

but then I Am against drugs and smoking, drinking, etc

Right I better go back to work, speak soon :-) thanks for your listening and words !

---

Date: Sun, 14 Jul 2013 13:36:35 +0100

From: [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

To: [REDACTED]

Subject: Re: Animals - I have been thinking and wanting to talk to you about these

Hi Beenal

I am doing fine, thanks.

I am glad that my book makes you think :)

Indeed the dogs you may have seen may be happy. Dogs, as humans, are individuals, and each one deals with its life in a different way. There are optimistic and pessimistic dogs. Intelligent and simpleton dogs. Aspirational and content dogs. The point is that we do not really know, unless you know each individual very well. In the same way that when you see a person smiling you don't know if they are happy or they are nervous, if they are honest or they are faking, so goes with dogs.

I am not sure if you would be happy if you had somebody that feed you, love you and play with you, and at the same time put you on a leash, remove your genitals if your interest for other people become annoying, and decide for you when you are going out, where, and why. It is not what we have what determines our happiness, but what we don't have, and we want to have.

And I tell you one thing that dogs want. Don;t want to be left alone, don't want to sit if they want to run, and don't want to stay if they want to go.

Dogs happiness does not come from being "adopted" by someone. This may lead to not being too unhappy, but not really to be happy as such. It comes from being where they want to be, with whom they want to be, and when they want to be, doing what they like to do most. And does goes with people too.

There is no problem in sharing your live with anyone of any species, and looking after him/her in the best or your abilities. The problem is when rather than sharinnng your life with a willing companion, you actually buy a pet or a slave, who do you

"own" and decide for him/her everything he/she is entitle to decide. Owning someone is wrong at many levels, no matter who they are.

Jordi

On 12/07/2013 20:43, Beenal Shingadia wrote:

Hey JC

How you doing?

I have recently been thinking about your book and you, especially as I go through a park every day to work and see lots of dogs with their owners

and this is the thought I had "Maybe they are happy"

IF I had someone who wanted to feed me, love me and play with me...even if partly (not all the time) isnt that a joy?

I know NOT all owners are great, but the fact is ANIMALS arent human - no lion, dog or alike will say "I want to be a vegan?"

Anyway I wanted to share these with you, I know I will not find someone who will want to "adopt" or love me and IN A WAY I think humans do take on pets as a way to express love....it cant be all bad, especially look at cats - passing into people homes, eating food, getting patted and then moving on.

I just wanted to hear what you thought about the above, and also if you would be willing to consider the ALTERNATIVE. Your dog needed you, just as all the men have come into my life and served a purpose - maybe we educate our pets?

Wow, getting all deep :-)

I wish I had someone to have these conversations with, maybe then I would become someones pet - and they would dot all over me :-)  
Feeding, loving and playing with me. The point, its a relationship. And just as parents, friends, human mistreat each other, - people are SO flawed. I personally dont think "we do the best we can" is GOOD ENOUGH AT ALL.

We should all be more philosophical, critical and better as people

## Correspondence

Well these are my thoughts, and maybe you treat your next pet better....  
Giving it vegan love, food and vegan play ;-)

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2013.0.3349 / Virus Database: 3204/6486 - Release Date:  
07/12/13

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2013.0.3349 / Virus Database: 3204/6493 - Release Date: 07/15/13

## Correspondence

**From:** Google Base on behalf of Ethical Wares Sales  
**Sent:** 06 October 2013 18:28:25  
**To:** Jordi Casamitjana  
**Subject:** ethical WARES Ltd: New Order # 100002939



**Hello Jordi Casamitjana,**

Thank you for your order from ethical WARES Ltd. Once your package ships we will send an email with a link to track your order. You can check the status of your order by [logging into your account](#). If you have any questions about your order please contact us at [vegans@ethicalwares.com](mailto:vegans@ethicalwares.com) or call us at 01570 471155.

Your email address for this order is [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com).

Your order confirmation is below. Thank you again for your business.

**Your Order #100002939** (placed on 6 October 2013 18:27:56 BST)

### Billing Information:

Mr Jordi Casamitjana  
IFAW  
IFAW  
87-90 Albert Embankment  
London, SE17UD  
United Kingdom  
T: 07801613521

### Payment Method:

Pay By Credit or Debit Card | SagePay

CC Type:



CC \*\*\*\*\*772

Number: 3

### Shipping Information:

Mr Jordi Casamitjana  
IFAW  
IFAW  
87-90 Albert Embankment  
London, SE17UD  
United Kingdom  
T: 07801613521

### Shipping Method:

Shipping Rates - Standard

Item	SKU	Qty	Subtotal
Tregaron Boot	tregaron_boot-42	1	£69.13



## Correspondence

### **Footwear Sizes**

42

Subtotal	£69.13
Shipping & Handling	£0.00
<b>Grand Total (Excl.Tax)</b>	<b>£69.13</b>
UK VAT (20%)	£13.83
Tax	£13.83
<b>Grand Total (Incl.Tax)</b>	<b>£82.96</b>

Thank you again,  
**ethical WARES Ltd**

Caegwyn  
Temple Bar  
Felinfach  
Ceredigion  
SA48 7SA

VAT: 629 7317 010

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2013.0.3408 / Virus Database: 3222/6727 - Release Date: 10/06/13


Correspondence

**From:** Google Base on behalf of Ethical Wares Sales  
**Sent:** 07 October 2013 16:12:33  
**To:** Jordi Casamitjana  
**Subject:** ethical WARES Ltd: Shipment # 100002514 for Order # 100002939



**Hello Jordi Casamitjana,**  
Thank you for your order from ethical WARES Ltd. You can check the status of your order by [logging into your account](#). If you have any questions about your order please contact us at [vegans@ethicalwares.com](mailto:vegans@ethicalwares.com) or call us at 01570 471155.  
Your shipping confirmation is below. Thank you again for your business.

**Your Shipment #100002514 for Order #100002939**

<b>Billing Information:</b>  Mr Jordi Casamitjana IFAW IFAW 87-90 Albert Embankment London, SE17UD United Kingdom T: 07801613521	<b>Payment Method:</b>  Pay By Credit or Debit Card   SagePay  CC Type:  CC *****772 Number: 3
<b>Shipping Information:</b>  Mr Jordi Casamitjana IFAW IFAW 87-90 Albert Embankment London, SE17UD United Kingdom T: 07801613521	<b>Shipping Method:</b>  Shipping Rates - Standard

Item	SKU	Qty
Tregaron Boot Footwear Sizes 42	tregaron_boot-42	1

## Correspondence

Thank you again,  
**ethical WARES Ltd**

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2013.0.3408 / Virus Database: 3222/6727 - Release Date: 10/06/13

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 11 November 2013 23:12:31  
**To:** lv.information@londonvegans.org.uk  
**Subject:** Re: London Vegans Xmas Meal at 222 - reminder.

Hi Brian

Can I book a place for the dinner, please?

Jaysee  
07801613521

On 11/11/2013 18:43, London Vegans wrote:

The London Vegans Xmas meal will be on Wednesday 18th December at 222 Veggie Vegan, and will be a set three course festive meal for £19 + drinks + service. See attached menu.

If you haven't yet booked, but would like to come along, **please email me asap** as places are limited and I will shortly be opening up the invites to those not on our email list.

To book your place just email me your name and contact phone number.

Kind regards

Brian  
London Vegans  
[www.londonvegans.org.uk](http://www.londonvegans.org.uk)

[www.vegcom.org.uk](http://www.vegcom.org.uk) - accommodation in London  
[www.veganlondon.co.uk](http://www.veganlondon.co.uk) - resources for vegans in London  
[www.vegansociety.com](http://www.vegansociety.com) - The Vegan Society

No virus found in this message.  
Checked by AVG - [www.avg.com](http://www.avg.com)  
Version: 2013.0.3426 / Virus Database: 3222/6827 - Release Date: 11/11/13

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 18 November 2013 00:12:10  
**To:** info@somersethouse.org.uk  
**Subject:** Skating at Somerset House

Dear Sir/Madam

I would like to book to come to skate at Somerset House, but being vegan I cannot wear leather boots. Can you please tell me if any of the skating boots you will be supplying to those who do not bring their own are suitable for vegans (i.e., do not contain any leather?)

Thank you

Best

Jordi

## Correspondence

**From:** Casamitjana, Jordi  
**Sent:** 06 November 2014 09:56:38  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** FW: WorldPay CARD transaction Confirmation

---

**From:** shopper@worldpay.com [mailto:shopper@worldpay.com]  
**Sent:** 06 November 2014 01:40  
**To:** Casamitjana, Jordi  
**Subject:** WorldPay CARD transaction Confirmation

### Transaction Confirmation

**Please retain for your records**

#### Thank you

Your transaction has been processed by WorldPay, on behalf of VEGAN TUCK BOX.

#### Transaction details:

*Transaction for the value of:* GBP 10.00  
*Description:* Payment 1 of FuturePay agreement ID 50905789  
*From:* VEGAN TUCK BOX  
*Merchant's cart ID:* wc\_order\_5432f7a35b3ea-3966-1412626341  
*Authorisation Date/Time:* 06/Nov/2014 01:40:06  
*WorldPay's transaction ID:* 1005581942  
This is not a tax receipt.

#### Enquiries

This confirmation only indicates that your transaction has been processed successfully. It does not indicate that your order has been accepted. It is the responsibility of VEGAN TUCK BOX to confirm that your order has been accepted, and to deliver any goods or services you have ordered.

If you have any questions about your order, please email VEGAN TUCK BOX at: [enquiries@vegantuckbox.co.uk](mailto:enquiries@vegantuckbox.co.uk), with the transaction details listed above.

**Thank you for shopping with VEGAN TUCK BOX.**

---

When you submit your transaction for processing by WorldPay you confirm your acceptance of WorldPay's shopper privacy policy, a copy of which can be viewed at: <http://www.worldpay.com/shopper/privacy/>

To find out more about how your transaction was processed, visit WorldPay's Frequently Asked Questions at: <http://www.worldpay.com/shopper/faqs/>

This email and any attachments are confidential and may be legally privileged. It is intended solely for the addressee and any unauthorised use is strictly prohibited. If you are not the intended recipient please notify the sender immediately and delete the email and any attachments. While IFAW takes care to protect its systems from virus attacks and other harmful events, the company gives no guarantee that the message and attachments is free of any virus or other harmful matter,

## Correspondence

and accepts no responsibility for any loss or damage resulting from the recipient receiving, opening or using it.

International Fund for Animal Welfare (IFAW), Registered Charity No. 1024806, Registered Office 87-90 Albert Embankment, London SE1 7UD. A company Limited by guarantee and Registered in England and Wales, Registration No: 2701278.

IFAW in Action, Registered Office 87-90 Albert Embankment, London SE1 7UD. A company Limited by guarantee and Registered in England and Wales. Registration No: 1556892

**No virus found in this message.**

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2013.0.3485 / Virus Database: 4189/8537 - Release Date: 11/08/14

## Correspondence

**From:** webmaster@vegansociety.com on behalf of The Vegan Society  
**Sent:** 19 February 2015 19:03:58  
**To:** Jordi.casamitjana@btinternet.com  
**Subject:** Order #8474 Update

Jordi Casamitjana,

Your order number 8474 at The Vegan Society has been updated.

Order status: Shipped

Order comment:

<i>No comment found.</i>

Visit the following page to login to your account and view your order details:

<http://www.vegansociety.com/user>

Thanks again,

The Vegan Society



**From:** Casamitjana, Jordi  
**Sent:** 28 May 2015 12:37:05  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** FW: Short course

---

**From:** Casamitjana, Jordi  
**Sent:** 28 May 2015 12:34  
**To:** 'Terry Hurtado'  
**Subject:** RE: Short course

Hi Terry

This is what I thought the course could be about:

## **Us and them: Animal Communication and identity**

In this five days long course we will explore the world of communication, identity and messaging, from a cross-specific point of view.

We will challenge our common perceptions about who we are and who “they” are, and we will try to learn how to get messages across others who we believe speak a different language than us.

We will try to debunk myths about identity and essentially find new bridges between us and others so we can hopefully improve our relationship with the world and its inhabitants.

We will do all this by looking at how sentient beings communicate among themselves and others, and how we humans fit in all this.

We will tackle these questions: Is there a universal language we all speak? Is there a universal “song” we all sing? Do we understand each other? How? What do we all have to say to each other? How critical is all this in establishing a positive relationship with others?

This will not be a conventional “academically” heavy course. It will be based on my own personal journey in life in which many non-human animals have been central from different points of views (Educational, as I studied zoology, in particular animal behaviour; professional, as I have always worked on animal protection; and personal, as I am an ethical vegan and I have lived with many types of animals in my life, from monkeys to wasps). In many respects it will be an “educational experiment” for me, since I have never given this course before, and I intend to try different educational techniques for the first time which require open minded people not afraid to challenge convention.

This course is for everyone likely to encounter another sentient being in the future, or who has done so already and wondered what actually happened.

Teacher: **Jordi Casamitjana**

Jordi is an Ethologist (Zoologist specialised on Animal Behaviour) who after acquiring his degree chose to work on animal protection rather than academia, due to the personal relationship he created with the animals he studied. Currently Jordi works for the International Fund for Animal Welfare as a Campaigns and Enforcement Manager of their UK office. Originally from Catalonia, but resident in the UK for several decades, for over 20 years Jordi has been involved in different aspects of animal protection, working as scientific researcher, undercover investigator, animal welfare consultant and animal protection campaigner, both freelance and for well-established animal advocacy organisations in different countries. He has also published a novel called *The Demon's Trial* in which he explores some of the subjects of this course, and has given many talks and seminars on animal issues, from the lives of social wasps to how to use laws to protect animals.

## Correspondence

If it is considered that 5 days is too much for a single teacher, I would be happy to share the week with other teachers who would like to share the course.

Let me know if there is any interest, and if so when it is likely the course will be scheduled in.

Thanks

Jordi

**From:** Terry Hurtado [mailto: ]  
**Sent:** 26 May 2015 20:04  
**To:** Casamitjana, Jordi  
**Subject:** Re: Short course

Hi Jordi,

Thanks for the books!!!!

I am very excited about short course and the new library section. At the moment it is around 150 books.

You can send the books to Schumacher College, The Old Postern, Dartington, Totnes. At my name.

All the best,

On 26 May 2015 at 10:30, Casamitjana, Jordi <jcasamitjana@ifaw.org> wrote:  
Thank Terry

I will do that soon.

By the way, I managed to collect a few books for the college library.  
Can you please tell me which address should I send them to, and to whom should I address them?

thanks

Jordi

**From:** Terry Hurtado [mailto: ]  
**Sent:** 23 May 2015 00:12  
**To:** Casamitjana, Jordi  
**Subject:** Short course

Hi Jordi,

Today I mentioned at the college with the person in charge of the short courses the possibility of you running one and she was happy with it. It seems to be a good moment as there is still some weeks available at the end of the year.

## Correspondence

Whenever you have some spare time please send a few lines of what the course could be about.

All the best,

--

Terry Hurtado  
@TerryHurtado

This email and any attachments are confidential and may be legally privileged. It is intended solely for the addressee and any unauthorised use is strictly prohibited. If you are not the intended recipient please notify the sender immediately and delete the email and any attachments. While IFAW takes care to protect its systems from virus attacks and other harmful events, the company gives no guarantee that the message and attachments is free of any virus or other harmful matter, and accepts no responsibility for any loss or damage resulting from the recipient receiving, opening or using it.

International Fund for Animal Welfare (IFAW), Registered Charity No. 1024806, Registered Office 87-90 Albert Embankment, London SE1 7UD. A company Limited by guarantee and Registered in England and Wales, Registration No: 2701278.  
IFAW in Action, Registered Office 87-90 Albert Embankment, London SE1 7UD. A company Limited by guarantee and Registered in England and Wales. Registration No: 1556892

--

Terry Hurtado  
@TerryHurtado

The content of this email is intended only for the use of the above-named addressee and may contain information that is confidential, proprietary, and/or legally privileged. Please notify the sender if you received this email in error.

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2015.0.5961 / Virus Database: 4355/9956 - Release Date: 06/06/15

## Correspondence

**From:** info@baltictravelcompany.com  
**Sent:** 12 August 2015 20:21:45  
**To:** Jordi.casamitjana@btinternet.com  
**Subject:** Baltic Travel Company - Your Enquiry  
**Importance:** Normal



Dear Mr Casamitjana,

Thank you for your enquiry made on 12 August 2015 20:21.

Details:

**Specific Package:** Classic Norway Cruise <http://www.baltictravelcompany.com/packages/classic-norway-cruise>

**Holiday Duration:** See package

**When do you want to travel?:** December

**Specific Dates:**

**Adults:** 1

**Children:** 0

**Children Age(s):**

**Where do you want to go?:** See package

**Preferred airport (UK or other):** London

**Accommodation Standard:** 3/4 star

**Other Information:** I am vegan. Will there be suitable food for me in the cruise?

**Title:** Mr

**First Name:** Jordi

**Surname:** Casamitjana

**Daytime phone number:** 07515797470

**Email:** Jordi.casamitjana@btinternet.com

**How did you hear about us?:** Internet Search Engine

We are processing your request and aim to respond to you within one to two working days, depending upon the complexity of your enquiry.

In order to provide an accurate quote, we may need to contact you to obtain more detailed information.

Kind regards,

**Baltic Travel Company**

Telephone: +44 (0)845 6800 642  
1 Lyric Square, London, W6 0NB, UK

## Correspondence

No virus found in this message.

Checked by AVG - [www.avg.com](http://www.avg.com)

Version: 2015.0.6086 / Virus Database: 4392/10473 - Release Date: 08/20/15

**Adam Milton**

---

**From:** Jordi Casamitjana <jordi.casamitjana@btinternet.com>  
**Sent:** 10 July 2016 21:36  
**To:** Sonya Clampett  
**Subject:** Re: League  
**Attachments:** Jordi-Casamitjana-Statement-LACS July 2016.docx; CV Jordi Casamitjana 2016.doc

Dear Sonja

Please find attached my CV and cover letter for the League's vacancy of Head of Policy and Research.

Best

Jordi

On 7/6/2016 2:49 PM, Sonya Clampett wrote:

Hi Jordi

Here are my notes in brief:

The League are starting a new research project based on links between human abuse and animal abuse. Due to the niche nature of this research, and it's very complex nature, previous experience of animal welfare would be extremely beneficial. Knowledge of both EU and UK legislation is required.

This role is an advisory role and a crucial role as it will be very influential internally.

A lot of the role will involve commissioning research and scoping out new research projects.

Experience of accessing funding streams would also be very valuable.

There is no line management.

The client's strong preference is for this role to be based in Godalming.

Best Wishes

Sonya Clampett

Office tel no: 01227 637293

Mobile tel no: 07446343814

# the right ethos

**Specialist External Affairs Recruitment**  
Communications | Public Affairs | Campaigns | Policy | Parliamentary | Digital & Social Media | PR,  
Press & Media | Programme Management



## **Curriculum Vitae**

**Jordi Casamitjana**

First Floor Flat, 163 New Kent Rd, London, SE1 4AG, United Kingdom

Mob: [REDACTED] e-mail: [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

### **PERSONAL INFORMATION**

Date of Birth: 25-07-64, Barcelona, Spain (full name Jorge Casamitjana Costa)

Nationality: Naturalised British; residence in Britain since 1993

Marital Status: Single

Languages: Proficient - Catalan, Spanish, English, Portuguese; Medium- French; Basic- Italian, Dutch

### **HIGHER EDUCATION**

1989-1990      Animal Biology Department. Faculty of Biology, University of Barcelona (Spain),  
Ph.D. Courses of the "Animal Biology" Programme.

1982-1987      University of Barcelona (Spain), B.Sc. (Hons.) Degree in Zoology

### **WORK**

2012-present      **CAMPAIGNS AND ENFORCEMENT MANAGER**  
International Fund for Animal Welfare  
87-90 Albert Embankment, London, SE1 7UD, UK  
[Info-uk@ifaw.org](mailto:Info-uk@ifaw.org), Tel: +44 207 587 6700

Working with the Campaigns and Communications team of IFAW UK office and relevant international Programme Directors to develop and implement IFAW campaign strategies (including overseeing associated expenditure and budgets). Implementing tactics and coordinating campaign activity. Representing IFAW to the public, business, scientific and government sectors. Project managing specific national IFAW campaigns and projects such as the 'hunting with dogs project', or the 'badger cull' project, to ensure that they meet targets, budgets and deadlines. Managing the IFAW UK social media including the production of videos. Managing and training a team of Wildlife Crime Investigators which deal with enforcement of wildlife crime legislation in the UK, including the Hunting Act 2004. Developing cases of alleged wildlife crime offences into prosecutions. Leading on the trophy hunting project at EU level.

2009-2012      **FREELANCE ANIMAL PROTECTION CONSULTANT**  
ANIMAL PROTECTION CONSULTANCY  
First Floor Flat, 163 New Kent Rd, London, SE14AG, UK  
[www.animal-protection-consult.com](http://www.animal-protection-consult.com) Tel: +44 7515797470

Advising on animal welfare, animal rights, and animal advocacy matters. The work involved legislation analysis and drafting; gathering of evidence; data analysis; audiovisual analysis and production; journalistic investigations; campaign design and coordination; animal advocacy strategic and tactical assessments; undercover investigations coordination; scientific research and analysis; producing scientific reports, etc. Examples of the work done are the drafting of an Animal Welfare Bill in Ecuador for PAE, the involvement in the campaign that achieved the ban of bullfighting in Catalonia for PROU, the production of an education film on exotic pets for APA, and the production of a report on animal fighting for LACS.

2008-2009      **CAMPAIGNS COORDINATOR**  
CAS International (Comite Anti Stierenvechten)  
Californiëdreef 19, 3565 BJ Utrecht, The Netherlands.  
[info@cas-international.org](mailto:info@cas-international.org) Tel: +31 30 2300093

Design, develop and coordinate campaign projects aimed to the abolition of all types of bullfighting in the world. This included strategic and tactical planning, research, networking, public relations, media work, political lobbying at local, regional, national and international level (EU), and working in partnership with other organizations in several countries. The post involved numerous trips to several countries in both Europe and America, and the design and implementation of a project management system.



- 2005-2007 **CAMPAIGNER**  
League Against Cruel Sports Ltd and The League Trust.  
New Sparling House, Holloway Hill, Godalming, Surrey, GU7 1QZ, UK.  
[info@league.co.uk](mailto:info@league.co.uk) Tel. 01483 524 250
- Developing the *Hunt Crimewatch Programme* aimed to train volunteers to gather evidence of illegal hunting, develop successful cases for private prosecution of illegal hunting in the UK, research on the UK hunting industry, liaise with police forces on the issue of illegal hunting, co-ordinate the international anti-bullfighting campaign by researching the bullfighting industry and the anti-bullfighting movement in each region in the world with established bullfighting, manage investigations, develop campaigns, liaise with other animal protection groups, speak to the media and manage websites.
- 2002-2004 **FREELANCE ANIMAL WELFARE CONSULTANT AND INVESTIGATOR**  
First Floor Flat, 39 Montpelier Rd, Brighton, BN1 3BA, UK  
<http://homepage.ntlworld.com/jordi.casamitjana>
- Advising on animal welfare matters, and investigating cases of animal abuse and/or neglect. The work involved providing evidence, data analysis, *in cognito* surveillance, undercover work, interviews, campaign designing, writing reports/articles and producing video footage and/or photographs.
- 2000-2002 **'ZOO CHECK' SCIENTIFIC RESEARCHER AND CO-ORDINATOR**  
Born Free Foundation  
3 Grove House, Foundry Lane, Horsham, RH13 5PL, UK.  
[info@bornfree.org.uk](mailto:info@bornfree.org.uk) Tel: 01403 240170
- Leading the 'Zoo Check' team on campaigns related to the keeping of wild animals in captivity, especially in zoos; visiting/inspecting zoological collections, writing reports, reviewing legislation, *in cognito* and undercover work, writing opinion articles, TV/radio interviews, designing and developing research projects, and designing and developing training programs.
- 1997-1999 **RESEARCH AND REHABILITATION COORDINATOR**  
The Monkey Sanctuary Cooperative Ltd. (Currently "Wild Futures")  
Murrayton House, Looe, Cornwall PL13 1NZ, UK.  
[info@monkeysanctuary.org](mailto:info@monkeysanctuary.org) Tel: 01503 262532
- Coordinating The Monkey Sanctuary Rehabilitation Project aimed to create a primate Sanctuary in the Amazon and to rehabilitate captive monkeys back to their natural habitat. This post included several trips to Brazil, USA, and Panama. Designing and undertaking The Monkey Sanctuary Research Project, including studying woolly monkeys locomotion, vocalizations, feeding behaviour, relationship to humans and coordinating work on genetics and physiology.
- 1995-1999 **PRIMATE KEEPER (95-99) AND ZOO DIRECTOR (97-99)**  
The Monkey Sanctuary Cooperative Ltd. (Num:3038717) (Currently "Wild Futures")  
Murrayton House, Looe, Cornwall PL13 1NZ, UK.  
[info@monkeysanctuary.org](mailto:info@monkeysanctuary.org) Tel: 01503 262532
- Keeping a colony of Woolly Monkeys (*Lagothrix lagothericha*), and giving talks to visitors about monkeys and the Amazon. Managing a zoological collection sharing the directorship with four other people. This post included work on fundraising, PR, and information technology.
- 1993 **LECTURER OF "ENVIRONMENTAL SCIENCES"**  
Associacio Joan Ribera, I.D.F.O.  
Av.Drassanes 6-8 Pla.1 Desp.4. Barcelona 08024, Spain. Tel: 4124595
- Organising, teaching, and evaluating adults in a 500 hours course aimed to obtain the title of "Environmental officer".
- 1991-1993 **COMPUTER TRAINER**  
I.F.E.S.-Catalunya S.A.  
Av.Drassanes 6-8 Pla.13. Barcelona, Spain. Tel: 3013043
- Organising, teaching, and evaluating adults in four courses about "Computers for Office workers". The topics covered were an Introduction to Computers, Operating System, Word-processing, Spreadsheet, and Data Bases.

1<sup>st</sup> Floor Flat, 163 New Kent Road, London SE1 4AG

League Against Cruel Sports  
New Sparling House  
Holloway Hill  
Godalming, Surrey GU7 1QZ

10<sup>h</sup> May 2016

**Ref: "Head of Policy and Research" vacancy**

Dear Sir/Madam,

I would like to apply for the post of 'Head of Policy and Research' as referred in your website.

I know the League Against Cruel Sports very well as I used to work for your organisation, and it deals with subjects I am very passionate about (such as foxhunting, bullfighting, dog fighting, the badger cull or trophy hunting). I consider myself a compassionate person towards animals and I have developed strong bonds with many animals I have been privileged to meet. Both professionally and privately I have dedicated my entire life to animal protection, as I am a zoologist, I have worked on animal protection for over 20 years, and I am an ethical vegan. I am currently employed by IFAW, but I believe that my knowledge and expertise could now better be used by working for the League.

**A record of successful leadership of policy and research in a comparable organisational environment**

While working at The Monkey Sanctuary (currently Wild Futures) as Research and Rehabilitation Co-ordinator I designed and undertook all the centre's research projects, some of which led to peer review papers, such as one on [woolly monkey vocalizations](#).<sup>1</sup>

While working at IFAW I have designed and undertaken several research projects which led to ground breaking scientific reports with a strong campaigning impact. For instance, I have produced the report "[Trail of Lies](#)" which exposed the use of trail hunting as a false alibi against allegations of illegal hunting. This is the biggest study to date on trail hunting and it contains more than 200 pages of articles, comments, images and expert opinion. The evidence was based on bibliographical research, testimonies of witnesses and experts, statistical analysis of quantifiable data, analysis of court records and audio-visual evidence from the field, covering a period of 10 years.

Also at IFAW I have co-produced with another colleague the report of title "[Killing for Trophies: An Analysis of Global Trophy Hunting Trade](#)", which is the result of a comprehensive analysis of the Convention on International Trade of Endangered Species of Wild Fauna and Flora (CITES) Trade Database, providing an in-depth look at the scope and scale of the trophy hunting trade worldwide. I did the analysis for this study, and I am currently working on a couple of scientific papers on results obtained while researching it.

**Evidence of creative and effective development of policy and research**

I am well known for my excellent analytical skills, knowledge of the law, experience in [investigations in hostile conditions](#), production of [audio-visual materials](#) and [scientific research](#). I used to be a computer trainer so I have advanced competence in MS Word, Excel, Power Point, Outlook, Adobe Photoshop, and Adobe Premier Pro.

During my career, either working freelance as an animal welfare consultant and investigator, or working for animal protection organisations, I have developed creative and innovative research projects on subjects which either had not been researched before, or I used a new method to research them. For instance, in addition to the ground breaking [Trail of Lies](#) report I mentioned earlier, I produced innovative research on [public aquaria](#), [zoological collections](#), and [pet shops](#). As far as policy is concerned, I set up IFAW's current policy on hunting with dogs, including the [call for an amendment of Hunting Act 2004](#) (I identified which part of the act needs amending and I developed research projects to provide evidential supports to such amendments).

**Evidence of effective planning and management of resources, including budget management**

---

<sup>1</sup> Casamitjana, J. (2002). The vocal repertoire of the Woolly Monkey *Lagothrix lagothricha*. *Bioacoustics* 13(1): 1-19

One of my main roles as campaigns co-ordinator at CAS International was to introduce a project management system, and with it I managed 18 campaign projects and sponsored 12. This included planning and delivering of projects, including budget management, often across several countries. This prolific corporate ambassadorial work, and the effective resourcing and delivery of management programmes, helped to propel CAS International to the vanguard of the anti-bullfighting movement. At IFAW I have been managing all the UK Wildlife Projects (Hunting, Badger Cull, etc.) which included the production of materials, undertaking research, the commissioning of work, the management of contractors and volunteers, and the management of all the budgets for national projects. I have been trained to use the [Open Standards](#) method of planning and monitoring campaign projects, and its associated software Miradi, and I am proficient in its application.

### **Evidence of effective organisation and delivery of projects, plans and performance requirements**

During my career I have often played strategic roles as I had to design, develop and implement complex campaign strategies, such as a campaign to phase out traditional zoos (which led to the actual [closure of five zoos](#)), or to abolish bullfighting in the world (which led to several local and [regional bans](#)), or to improve the enforcement of the Hunting Act 2004 (which led to [several successful prosecutions](#) and [exposés](#)). I often had to manage staff, contractors and volunteers. As part of my current role at IFAW I line manage the Enforcement Team, which gathers evidence and intelligence of hunting with dogs. At its peak the team reached 12 members. This managerial role includes recruiting, training and evaluating the team, as well as creating new roles, developing a hierarchical structure and designing efficient monitoring and evaluation procedures. This led to a noticeable improvement of the team's performance and governance over the years, and to the [first successful prosecution on illegal hunting in Dorset](#) after many years of unsuccessful attempts before I took over the team's management.

### **Evidence of successful application of well-developed inter-personal skills, collaborative team-working and influencing skills, within and across organisations**

As I have been working in animal protection in the UK for many years, and I have worked with and for many organisations, I have built and sustained strong relationships with many stakeholders of the issues the League works on. My well-known proactive hands-on work within the anti-bullfighting movement, my good reputation for high standards of integrity and credibility, and my seasoned sense of diplomacy, have placed me in the position of being often called to resolve disputes between organizations and/or individuals, and to set the strategic direction of the movement. I did this as an influential "founder" of the [International Anti-bullfighting Network](#). I have also been an active member of the coalition Team Badger from its creation, and even if IFAW does not belong to Team Fox I have often been asked to participate in their meetings as other organisations value my personal knowledge and expertise. I believe I am well respected within the animal protection movement.

### **Evidence of effective communications that demonstrate good written and verbal skills**

I have a very good understanding of the UK political landscape and media, and of how advocacy can change public perceptions and attitudes. In all the organizations I worked for I dealt with the media in multiple ways, such as writing press releases, organising press conferences, writing op-ed articles and blogs, organising events, running publicity stunts, co-ordinating exposés, and being a spokesman in numerous interviews. My role as a consultant and international spokesman for the Spanish campaigning group "PROU" which led to the ban of bullfighting in Catalonia can be seen in a [CNN article](#) published when the ban was achieved. My work as Campaigns Co-ordinator at CAS International included leadership in Media Relations, and during my work there I directly initiated and entirely produced 75% of the news items produced by the organization. When at the League I also was responsible of the hunting (entirely rewritten) and bullfighting (created from scratch) sections of its website, and later for the production and management of the multilingual website of the campaign [For a Bullfighting Free Europe](#). During my work at IFAW I have published over [50 blogs and numerous videos](#) as well as managing the UK social media sites. I was responsible for the intensive 'America tours' I designed and led for the League in 2006 and for CAS International in 2008, which introduced these organizations to new audiences and stakeholders in five countries through more than 70 media appearances (23 radio, 26 TV, 21 press, and countless online). When at the League I also conceived, designed and developed the [Hunt Crimewatch Programme](#) to gather intelligence and evidence of illegal hunting, which led to the first successful prosecutions under the Hunting Act 2004. I am a confident public speaker and I have given many talks, some of which can be watched online ([IFAW's work](#); [hunting](#); [bullfighting](#)).

### **Eagerness to learn and develop professionally and in the animal welfare arena**

I have always been very interested in learning as much as I could about the subjects I have been working on until I was considered by my peers an expert on them, to the point that very few people working in animal protection would disagree that I am now an expert on the issue of captive animals, hunting and bullfighting. This not only comes from the years I worked on these subjects, but for the fact I repeatedly went to “the field” to learn as much as possible of the reality of these activities. I am a firm believer that only when one has been immersed in the subject to campaign or investigate that the breakthroughs become tangible, but to keep the knowledge fresh it is necessary to keep learning and keep returning to “the field”.

### **An understanding of and commitment to the values of accountability, openness and diversity**

I am goal oriented, hardworking, very accountable, very security/risk aware, and very keen in promoting the values of openness and diversity. As an immigrant originally from another culture, and as an ethical vegan, I consider myself a progressive inclusive ethical person with high integrity, and I not only apply these values in my personal life, but also in my professional life.

### **Resilient under pressure**

I can work well under pressure as I have done when working for Born Free, the League and IFAW (when the pressure comes from deadlines and demanding outputs), and when working freelance as undercover investigator (when the pressure comes from a hostile environment). I also handle well the pressure of engaging with big groups of people or VIPs. For instance, I have been called twice to give televised oral public testimony before the Catalan Parliament as a scientist, as part of my political lobby work which helped to secure the [ban of bullfighting](#), and recently the [ban on the use of animals in circuses](#).

### **Understanding of animal welfare issues related to cruel sports including but not limited to hunting, shooting, snaring and dog fighting**

I have over 15 years of experience in animal protection work at different levels, most of these working in public affairs/campaigns departments of reputable animal protection organizations, such as the Born Free Foundation, CAS International, IFAW and the League. In three of these organisations I worked mostly on the subject of cruel sports, so I consider myself an expert on it. As the campaigner I worked on hunting and bullfighting at the League, as a Campaigns Coordinator for CAS International (a Dutch organisation smaller than the League) I worked on bullfighting, and as a Campaigns Manager at IFAW (an international organisation bigger than the League) I am working on hunting with dogs and trophy hunting. Also, when I was a freelance consultant the League commissioned me a comprehensive research on animal fighting which led to your current campaign on dog fighting.

I sincerely hope I will be able to join your team.

Yours faithfully,

**Jordi Casamitjana**

## Correspondence

**From:** Casamitjana, Jordi  
**Sent:** 21 August 2016 11:41:37  
**To:** [REDACTED]  
**Cc:** jordi.casamitjana@btinternet.com  
**Subject:** FW: Feedback for Vegan Phrasebook version 1.8

Hi Nelson

Here you have the Catalan translation

Te llet de soya? (Te yet the so-ia?)  
Jo soc vega (feminine: vegana). Quines son les opcions veganes? (masculine: Zho soc ve-gah. Feminine: Zho soc ve-gah-na. Both: kee-nhus son lhus op-sions ve-gah-nus?)  
Es això lliure de productes d'origen animal? (Ess a-shoh ioo-re the pro-dook-tus do-ree-ghun a-nee-mal?)  
Puc prendre això sense ous? (Pook pren-drhu a-shoh sen-suh o-oos?)  
Puc prendre això sense formatge? (Pook pren-drhu a-shoh sen-suh for-maj-e?)  
Puc prendre això sense mantega? (Pook pren-drhu a-shoh sen-suh man-te-gah?)  
Puc prendre això sense llet? (Pook pren-drhu a-shoh sen-suh yet?)  
Puc prendre això sense ningun producte làctic ? (Pook pren-drhu a-shoh sen-suh neen-goan pro-dook-tu lak-teek?)  
Puc prendre això sense mel? (Pook pren-drhu a-shoh sen-suh mel?)

I am moving jobs so from September please use tis email address  
[jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

Thanks

Jaysee (Jordi)

**From:** Nelson Wright [[mailto:\[REDACTED\]](mailto:[REDACTED])]  
**Sent:** 06 June 2016 20:41  
**To:** Casamitjana, Jordi  
**Subject:** Re: Feedback for Vegan Phrasebook version 1.8

Hi Jaycee

Thanks for this, the phrases are:

## Correspondence

Do you have soya milk?  
I'm vegan, what are the vegan options?  
Is this free from animal products?  
Can I have this without eggs?  
Can I have this without cheese?  
Can I have this without butter?  
Can I have this without milk?  
Can I have this without any dairy?  
Can I have this without honey?

Thank you!

Nelson

On 6 June 2016 at 18:34, Casamitjana, Jordi <[jcasamitjana@ifaw.org](mailto:jcasamitjana@ifaw.org)> wrote:  
Hi, my feedback is:  
Hi. Is Jaycee here  
Can you please email me the phrases in English, and I will send you the Catalan translation, together with the flag.

Thanks

Sent from my HTC

This email and any attachments are confidential and may be legally privileged. It is intended solely for the addressee and any unauthorised use is strictly prohibited. If you are not the intended recipient please notify the sender immediately and delete the email and any attachments. While IFAW takes care to protect its systems from virus attacks and other harmful events, the company gives no guarantee that the message and attachments is free of any virus or other harmful matter, and accepts no responsibility for any loss or damage resulting from the recipient receiving, opening or using it.

International Fund for Animal Welfare (IFAW), Registered Charity No. [1024806](#),  
Registered Office 87-90 Albert Embankment, London SE1 7UD. A company Limited  
by guarantee and Registered in England and Wales, Registration No: 2701278.

IFAW in Action, Registered Office 87-90 Albert Embankment, London SE1 7UD. A  
company Limited by guarantee and Registered in England and Wales. Registration No:  
1556892

## Correspondence

The content of this email is intended only for the use of the above-named addressee and may contain information that is confidential, proprietary, and/or legally privileged. Please notify the sender if you received this email in error.

The content of this email is intended only for the use of the above-named addressee and may contain information that is confidential, proprietary, and/or legally privileged. Please notify the sender if you received this email in error.



**Adam Milton**

---

**From:** Jordi Casamitjana <jordi.casamitjana@btinternet.com>  
**Sent:** 07 February 2017 23:27  
**To:** sonya clampett  
**Subject:** Re: League - application guide  
**Attachments:** Jordi-Casamitjana-Statement-LACS Feb 2017.docx

Dear Sonya

As requested, find attached my application letter for this role

Have a nice evening

Best

Jordi

On 2/7/2017 7:39 PM, sonya clampett wrote:

Hi Jordi

Thank you for calling a moment ago.

Here is our guide for your application as we discussed:

Please open your supporting statement with a paragraph explaining your interest in applying for the role. Include here your commitment to the League's aims and objectives.

Then answer each of these 10 points below, **using each point as a heading** and using a strong example for each point to demonstrate your experience:

- Senior Management experience within an organisation of similar size.
- Strong robust experience of setting, implementing and achieving strategic objectives
- A sophisticated understanding of how advocacy can change public perceptions and attitudes.
- Proven experience in building, motivating and inspiring effective teams and holding them accountable through performance management.
- Experience and understanding of the political landscape
- Experience in dealing with the media and political bodies.
- Experience in developing and leading campaigns to change public policy
- Confident and effective communication skills appropriate to media and public audiences.
- Able to identify and manage risk.



## Correspondence

- The ability to work in high pressure environments

The deadline for your statement to be returned to me is **Thursday 9th February by 9am.**

Feel free to contact me at any time if you have any questions.

Have a nice evening.

Best wishes,



Sonya Clampett  
Director

07734414077

**Linked** 

Longmire Resourcing Ltd.



1<sup>st</sup> Floor Flat, 163 New Kent Road, London SE1 4AG

League Against Cruel Sports  
New Sparling House  
Holloway Hill  
Godalming, Surrey GU7 1QZ

7<sup>th</sup> February 2017

**Ref: "Director of Policy, Campaigns and Communications" vacancy**

Dear Sir/Madam,

I would like to apply for the post of 'Director of Policy, Campaigns and Communications' as referred in your website.

I know the League Against Cruel Sports very well as I used to work for the League many years ago, but as it deals with subjects I always have been very passionate about (such as foxhunting, bullfighting, dog fighting, the badger cull or trophy hunting) I am now back in another role. I consider myself a compassionate person towards animals and I have developed strong bonds with many animals I have been privileged to meet. Both professionally and privately I have dedicated my entire life to animal protection, as I am a zoologist, I have worked on animal protection for over 20 years, and I am an ethical vegan. I am currently employed by the League as its Head of Policy and Research, and after six months on this role I have now a good understanding of the role of Director of PCC, and how important it is to lead the team to successfully protect and improve the GB hunting bans, to efficiently use dog fighting to propel the League to other audiences and opportunities to grow, and built a strong credible organisation that can meaningfully help the animal victims of cruel sports. I believe that very few people have the knowledge, experience, skills and reputation to overcome the challenges of this important role, and although I am very happy in my current position, my strong commitment to the League's objectives led me to apply for this one.

**Senior management experience within an organisation of similar size.**

I have over 15 years of experience in animal protection campaigning at different levels, most of these working in public affairs/campaigns departments of reputable animal protection organizations, such as the Born Free Foundation, CAS International, IFAW and the League. In six of these years I have been working in a senior management capacity, two years as a Campaigns Co-ordinator for CAS International (a Dutch organisation smaller than the League) working on bullfighting, and four years as a Campaigns Manager at IFAW (an international organisation bigger than the League) working on foxhunting, the badger cull and trophy hunting. In both these roles I reported directly to the Director of these organisations. As part of my role at IFAW I line managed the Enforcement Team, which gathers evidence and intelligence of hunting with dogs. At its peak the team reached 12 members. This managerial role included recruiting, training and evaluating the team, as well as creating new roles, developing a hierarchical structure and designing efficient monitoring and evaluation procedures. This led to a noticeable improvement of the team's performance and governance over the years, and to the [first successful prosecution on illegal hunting in Dorset](#) after many years of unsuccessful attempts before I took over the team's management.

**Strong robust experience of setting, implementing and achieving strategic objectives**

During my career I have often played strategic roles as I had to design, develop and implement complex campaign strategies, such as a campaign to phase out traditional zoos (which led to the actual [closure of five zoos](#)), or to abolish bullfighting in the world (which led to several local and [regional bans](#)), or to improve the enforcement of the Hunting Act 2004 (which led to [several successful prosecutions](#) and [exposés](#)). When first at the League I also conceived, designed and developed the [Hunt Crimewatch Programme](#) to gather intelligence and evidence of illegal hunting, which led to the first successful prosecutions under the Hunting Act 2004, and it is still used today under its current form known as Animal Crimewatch. At IFAW I was trained to use the [Open Standards](#) method of planning and monitoring campaign projects at strategic level, and I am currently implementing this system at the League

### **Experience in developing and leading campaigns to change public policy**

One of my main roles as campaigns co-ordinator at CAS International was to introduce a project management system, and with it I managed 18 campaign projects and sponsored 12. This included planning and delivering of projects, often across several countries. This prolific corporate ambassadorial work, and the effective resourcing and delivery of management programmes, helped to propel CAS International to the vanguard of the anti-bullfighting movement, and led to successful bullfighting bans in Catalonia, Ecuador and Colombia.

### **A sophisticated understanding of how advocacy can change public perceptions and attitudes.**

I have a very good understanding of how advocacy can change public perceptions and attitudes as I have worked exclusively with organisations which goals were achieving change through advocacy, but it is the fact that I have worked for so many types of animal protection organisations in so many animal subjects that has given me, on one side, a wide range of experience which allows me to know what works and what does not, and on the other side a very good understanding of the sector the League works on and the social movement under it. In this regard, I feel that my ability to predict the success of an animal protection campaign is a skill I possess that many in the sector don't. Any of the successes in campaigning I have been involved with expressed throughout this document can be used as an example of this.

### **Experience in dealing with the media and political bodies.**

In all the organizations I worked for I dealt with the media in multiple ways, such as writing press releases, organising press conferences, writing op-ed articles and blogs, organising events, running publicity stunts, co-ordinating exposés, and being a spokesman in numerous interviews (including during my last six months at the League). My role as a consultant and international spokesman for the Spanish campaigning group "PROU" which led to the ban of bullfighting in Catalonia can be seen in a [CNN article](#) published when the ban was achieved. My work as Campaigns Co-ordinator at CAS International included leadership in Media Relations, and during my work there I directly initiated and entirely produced 75% of the news items produced by the organization. When first at the League I also was responsible of the hunting (entirely rewritten) and bullfighting (created from scratch) sections of its website, and later for the production and management of the multilingual website of the campaign [For a Bullfighting Free Europe](#). During my work at IFAW I published over [50 blogs and numerous videos](#) as well as managing the UK social media sites.

As far as my involvement in political work is concerned, when I first worked at the League and IFAW I had assigned dedicated political officers to work on hunting issues, from which I learnt a great deal of knowledge in Parliamentary procedures and political lobbying. When working at CAS International I undertook direct political lobby roles organising events at the EU Parliament and directly engaging MEPs. Some of my political engagement has been at the highest level. For instance, I have been called twice to give oral public testimony before the Catalan Parliament as part of my political lobby work which helped to secure the [ban of bullfighting](#), and recently the [ban on the use of animals in circuses](#). In the last six months at the League I have also successfully participated in important meetings with the Welsh Assembly on the issue of snaring.

### **Experience and understanding of the political landscape**

The fact that I grew up in Catalonia (a nation with a strong political profile) and all this campaigning and lobbying work for so many years in different countries and nations, has given me a unique inside on the political landscape that I believe gives me an edge that most public affairs lobbyists do not have, especially in dealing with nationalist parties in places such as the UK devolved nations. For instance, this unique insight allowed me to accurately predict the vote indication of the SNP on the latest attempt to weaken the Hunting Act.

### **Confident and effective communication skills appropriate to media and public audiences.**

I have been in numerous media interviews during my career and I have had media training in several occasions. I was responsible for the intensive 'America tours' I designed and led for the League in 2006 and for CAS International in 2008, which introduced these organizations to new audiences and stakeholders in five countries through more than 70 media appearances (23 radio, 26 TV, 21 press, and countless online). Many of my talks and speeches, including those I gave in [behalf of the League](#) in the last six months, are available online ([IFAW's work; hunting; bullfighting](#)). I am proficient in designing and delivering Power Point presentations and since I re-joined the League I have also given several internal talks to staff that were very well received.

### **Proven experience in building, motivating and inspiring effective teams and holding them accountable through performance management.**

My well-known proactive hands-on work within the animal protection movement, my good reputation for high standards of integrity and credibility, and my seasoned sense of diplomacy, have placed me in the position of being often called to resolve disputes between organizations and/or individuals, and to set the strategic direction of several parts of the movement, which is evidence of the skills needed to build, motivate and inspire an effective team. I believe I am well respected for my knowledge and dedication within the animal protection movement and by the League's staff, as I was by the Enforcement Team I managed at IFAW (management that included detailed performance assessment). I feel that during my last six months at the League I have already motivated and inspired the heads of the department I will be leading if I get this job, setting an example of high standards, leadership and consistent ethical performance. I am certain I will be able to hold them accountable in a fair, friendly and effective fashion through the League's performance management system, which I am already familiar with.

### **Able to identify and manage risk.**

All the big organisations I have worked for have charitable status, so I am very familiar with the limitations such status imposes in political campaigning, and the risk involved. Also, I have been trained on Data Protection regulations and at IFAW I dealt successfully with several problematic Subject Access Requests under the Data Protection Act 1998. I have a good knowledge of litigation legislation and although I have been involved in several legal threats related to investigation and campaigning work I was part of, I have always been in the winning side. I also instigated and successfully managed the Risk Assessment system of the Enforcement Team I led at IFAW, and I have great experience in investigations in hostile conditions, with their associated risk. During my last six months at the League my knowledge of risk assessment and management has already been put in good use.

### **The ability to work in high pressure environments**

I am very able to work in high pressure environments, from a dangerous investigation with real physical risk (as when I was undercover working as a pretend animal dealer in the Brazilian Amazon) to an under staffed deadline pressing office environment (as the last years working at IFAW). I am goal oriented, hardworking, extremely focused and very accountable, well known for always deliver on time and under budget in a professional and ethical manner, regardless how strong the external pressure is.

### **Other skills**

Regarding other skills that may be useful for the role, I am well known for my excellent analytical skills, knowledge of the law, experience in high tech [investigations in hostile conditions](#), production of [audio-visual materials](#), [scientific research](#) and good quality writing (I have published a novel). I used to be a computer trainer so I have advanced competence in MS Word, Excel, Power Point, Outlook, Adobe Photoshop, and Adobe Premier Pro (all software that I already use at the League). As I have worked for five big organisations with different fundraising strategies (membership development, legacies, corporation sponsorship, direct mailing, foundation grants, etc.) I have a very strong commercial awareness of fundraising. I have good knowledge of Charity Commission regulations with regards to campaigns as when I worked at the Born Free Foundation and at the League I witnessed the transformation of these organisations into charities. I am also experienced in branding enhancing (I was involved in the rebranding process of CAS-International; known before as *Comite Anti Stierenvechten*, which included change of name, logo and scope).

I sincerely hope I will be able to join your team in such important role.

Yours faithfully,

**Jordi Casamitjana**

## Correspondence

**From:** Customer First  
**Sent:** 15 June 2017 10:05:45  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Our Ref: 28717708

Hi Jordi,

Thank you for your reply.

Firstly, I would like to apologise for the way in which your email has been handled by the customer care team. I am concerned that on this occasion our service has fallen short of expected standards, and I have personally ensured that I address your feedback with the team.

I am concerned to learn of your experience in our St Pancras store and that our partners were not able to advise you on your request. All stores are provided with training and nutritional and allergen information to ensure that customers can be informed about which products are suitable for vegans, and it is very concerning to see that these practices are not in place.

To address the situation directly, I have shared the details with the store and district management for their attention and investigation. We train all our partners to fully understand the importance of serving the correct drinks to customers, particularly as customers may have allergies or specific dietary requirements. I would like to assure you that your visit will be reviewed with the partners in the store to ensure this requirement is consistently met.

I hope we can continue to welcome you into our stores and, as a gesture of goodwill, I would like to send you some beverage coupons for you to use on your next visit to Starbucks. So that we may welcome you back into our stores with complimentary drinks, please send me a postal address.

Once again, please accept my apologies.

Yours sincerely,

**Jonathan S.**  
**Customer Care Specialist**

*This message is intended only for the use of the addressee, and may contain information that is privileged or confidential. If you are not the addressee, you are hereby notified that you may not use, copy, disclose or distribute to anyone this message or its contents. If you have received this message in error, please immediately advise the sender by reply email to [customerfirst@starbucks.com](mailto:customerfirst@starbucks.com) and delete this message. Thank you.*



--- Original Message ---

**From:** Jordi Casamitjana  
**Received:** 6/11/17 1:53:52 AM CDT

## Correspondence

To: Starbucks UK Customer Care  
Subject: Re: Vegan products Case ID: 28717708

Dear Tina

Thank you for your reply.

If such documents have been shared with all departments prior to my first email this means that this measure has proven insufficient as the problem has occurred despite such sharing. This does make some sense as I believe nobody at your corporate office doubles as a barista in any of your London shops. As you are saying that you are taking my concerns seriously can I please ask you to prove it to me by informing me about which specific measures have been taken as a consequence of my complaint. I will then test them and get back to you to inform you if they worked.

It will be my pleasure to publicly share this conversation with the international vegan community so they all can be reassured that you take us all indeed seriously, and you are not just replying with standard customer service talk with the hope I will not pursue this matter further.

Yours sincerely

Jordi

Sent from my iPad

Hello Jordi,

Thanks for writing back.

Jordi, we take your concerns about this seriously and want to assure you they have been thoroughly documented and shared with all appropriate departments here in Starbucks corporate office.

Again, we appreciate you taking the time to write us.

Sincerely,

Tina C.

customer service

## Correspondence

-----  
Manage your account at <https://starbucks.co.uk/account/signin>

Follow us on Facebook and Twitter

--- Original Message ---

From: Jordi Casamitjana

Received: 6/10/17 1:53:47 PM CDT

To: Starbucks UK Customer Care

Subject: Re: Vegan products Case ID: 28717708

Dear Nikia

Thank you for your reply

My email was not to ask you which products are vegan, but to inform you about the fact that many baristas of your organisation do not know, and they should.

Would it be possible for you to send the list you sent me to all the managers of all your UK shops, asking them to print it and having it at the disposition of all baristas so they can use it when a customer like myself ask the questions I have been asking?

I calculate that sending such email and printing such list would not cost to your entire company more than £5 and more than 5 minutes work time per barista, cost that you can easily recover with the custom of two or three vegans that you may recover when they found out you have done this.

Thanks very much

Best

Jordi

Sent from my iPad

On 10 Jun 2017, at 17:07, Starbucks UK Customer Care wrote:

## Correspondence

Hello Jordi,

Thank you for contacting Starbucks.

I can confirm that the following beverages and food items are currently suitable for vegans.

### Drinks:

Tazo Tea

Filter Coffee

Café Misto with Soy

Steamed Soy with or without syrups

Espresso

Espresso Macchiato with Soy

Café Americano black or with Soy

Soy Lattes with or without syrups

Soy Cappuccinos with or without syrups

Mocha with Soy

Classic Hot chocolate with Soy

Tea based Frappuccinos

Frappuccinos made with Soy milk without whipped cream (excluding our Mocha Cookie Crumble Frappuccino due to the Chocolate Chips in the beverage recipe as they contain dairy. Our Caramel Drizzle topping is also not suitable for vegans as it contains dairy.)

### Food:

Perfect Porridge with Soy Milk and dried fruit

Very Berry Compote

Fresh Fruit Salad

Fruit Salad

Fairtrade Banana

Roasted Almonds

Nut Mix

Fairtrade Chocolate bar & dark

Sea Salt Potato Chips

Sea Salt and Cider Vinegar Potato Chips

Lollipops

After Coffee Mints

Please ask the barista in store if you are unable to locate these items.



## Correspondence

If you ever have any questions or concerns in the future, please don't hesitate to contact us.

Sincerely,

Nikia S.

customer service

---

Manage your account at <https://starbucks.co.uk/account/signin>

Follow us on Facebook and Twitter

--- Original Message ---

From: Jaysee Costa

Received: 2017-06-10 09:23:46

To:

Subject: Vegan products

Dear Sir/Madam

I have just been to your coffee shop at St Pancrass railway station and when I asked which frapuchinos could be made Vegan the staff said they did not know what vegan means. When I then said it means without animal products they said that none can be made vegan then.

In the last two weeks I have been at several of your shoos in London and I had all series of different answers to the same question. From all can be made vegan, to some, to none. This level of ignorance among your staff is unacceptable. Needless to say I left without purchasing any product every time.

Don't you train your staff at all about how to serve to vegans?

Yours faithfully

Jordi Casamitjana



This email has been checked for viruses by AVG antivirus software.

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



**From:** Amazon.co.uk  
**Sent:** 12 September 2017 22:33:57  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Your Amazon.co.uk order



[Your Orders](#) | [Your Account](#) | [Amazon.co.uk](#)

**Order Confirmation**  
Order #026-0410168-8615501

Hello,

Thanks for your order. We'll let you know once your item(s) have dispatched Your estimated delivery date is indicated below. You can view the status of your order or make changes to it by visiting [Your Orders](#) on Amazon.co.uk

Arriving: <b>Wednesday, September 13</b>	Your order will be sent to: <b>Jordi Casamitjana</b> [Redacted] <b>United Kingdom</b>
Your delivery option: <b>prime One-Day Delivery</b>	
Your delivery preference: <b>Dispatch item(s) as soon as they become available.</b>	
<a href="#">Order Details</a>	

**Order Details**

Order #026-0410168-8615501  
Placed on September 12, 2017



Pack of 10 Vegan Condoms- Glyde Maxi - Unflavored - No Casein, No N-9 Spermicide, No Talc  
Condition: New  
Sold by RDO Medical  
Fulfilled by Amazon

**£8.95**

Item Subtotal: £8.95

## Correspondence

Postage & Packing: £0.00

**Order Total: £8.95**

Selected Payment Method: Visa

Need to make changes to your order? Visit our [Help page](#) for more information and video guides.

If you have a mobile device, you can use the free [Amazon Mobile App](#) to receive delivery notifications and track your parcel on the go.

We hope to see you again soon.

**Amazonco.uk**

### Recommendations for all products:



4 Foot 6 Long Bolster Pillow Cushion for Double...  
£8.99



Bolster Pillow Case White (4' 6 bed) 54"/137cm  
£2.40

Fulfilled By Amazon (usually referred to as FBA) items are generally sold by third-party sellers but stored in an Amazon Fulfilment Centre and sent to you from there. Items which are sold by Warehouse Deals are also labeled Fulfilled by Amazon. Warehouse Deals is a trading name for Amazon EU Sarl, and is part of the Amazon.com group.

Unless otherwise noted, items sold by Amazon EU Sarl are subject to Value Added Tax based on country of delivery in accordance with the EU laws on distance selling. If your order contains one or more items from a seller other than Amazon EU Sarl, it may also be subject to VAT, depending upon the seller's business policies and the location of their operations. Learn more about [VAT and seller information](#).

If your item(s) are purchased from Amazon Marketplace, the seller may request additional information such as the VAT number or your VAT code, in order to issue a valid invoice.

This e-mail is only an acknowledgement of receipt of your order. Your contract to purchase these items is not complete until we send you an e-mail notifying you that the items have been dispatched.

Please note: This e-mail was sent from a notification-only address that can't accept incoming e-mail. Please do not reply to this message.



Virus-free. [www.avg.com](http://www.avg.com)



## Correspondence

**From:** jordicasamitjana  
**Sent:** 21 September 2017 16:38:46  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** FW: Meeting this afternoon

---

**From:** philippaking  
**Sent:** 21 September 2017 16:37  
**To:** jordicasamitjana  
**Cc:** Jo Lister  
**Subject:** Meeting this afternoon

Hi Jordi,

Thank you for your time this afternoon. It was good to hear your views and issues with the League serving vegetarian and vegan food at staff events. I understand that you felt discriminated against due to the fact that by offering vegan and vegetarian options this week, vegan's had less choice (3 sandwiches vs 6 for those who would eat both vegetarian and vegan sandwiches). Conversely, and as discussed, I have emails from other staff that feel discriminated against by the League serving only Vegan food.

As discussed we need to look at getting a more formal policy in place than the April 2013 Trustees meeting minutes that agreed vegetarian and vegan food should only be served at League events.

I will work with Jo to formulate a policy for Trustees to review in Q4 of this financial year.

Kind regards

Philippa

**PHILIPPA KING**  
COO

**T** 01483 524 250  
**M** 07966 655 403  
**E** [philippaking@league.org.uk](mailto:philippaking@league.org.uk)  
**W** [league.org.uk](http://league.org.uk)

**@LeagueACS**  
**f** [LeagueAgainstCruelSports](https://www.facebook.com/LeagueAgainstCruelSports)

New Sparling House,  
Holloway Hill,  
Godalming,  
Surrey, GU7 1QZ



League Against Cruel Sports is a registered charity in England and Wales (no.1095234) and Scotland (no.SC045533)  
This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.



This email has been checked for viruses by AVG antivirus software.  
[www.avg.com](http://www.avg.com)

## Adam Milton

---

**From:** Jordi Casamitjana <jordi.casamitjana@btinternet.com>  
**Sent:** 21 September 2017 21:31  
**To:** Jo Lister  
**Subject:** CONFIDENTIAL Today's meeting

Hi Jo.

This email is to explain to you what happened in the meeting Philippa King and I had today 21<sup>st</sup> September 2017 at 14:00 (at her office), as I believe it is relevant to the grievance process I initiated with you a few weeks ago.

The relevance lies on the fact that, in my last email to you explaining the details of my grievance, I expressed my concerns about the different subtle ways that the League's management may seek retaliation because of my complaint, and two of those ways I described in my email were in fact the two issues that Philippa wanted to talk about when she summoned me today at her office: veganism and the updating of policies.

Before the meeting I first did not realise that in her online meeting request she had indeed added a note regarding the reason of the meeting, which I read later. It said "We need to discuss a couple of things: Vegan lunch and emails to Trustees."

As a context to understand the conversation, last Tuesday 19<sup>th</sup> September the League organised a meeting between the investigators and prosecution teams, and the PCC team, in the form of a mediated workshop that lasted all day at the League's HQ. Lunch was provided by the League, and we were instructed not to go elsewhere to eat lunch but to stay in the room and mingle with other colleagues while eating it.

The issue is that such lunch consisted mainly on six trays, three with vegan food, and three with non-vegan vegetarian food (and other deserts and crisps). This was the first time since I re-joined the League a year ago that the League had provided to staff food for a meeting that was not the same for everyone, and that contained animal products. However, this did not surprise me as the day before I overheard a conversation between Sheena, the new office manager, and others about the fact that there would not be an entire vegan meal provided next day. I then joined the conversation and let Sheena know that that had never happened before since I joined, and I explained that if the food would not be all vegan that would be discriminating against vegans as everyone else could eat everything but vegans would have less choice. It was a short conversation and I did not say anything to anyone during the meal next day as I assumed that the whole thing had been an error from part of Sheena and that it must have been too late to change anything.

So, back in the meeting with Philippa, this is the first thing she said after interchanging some pleasantries: "One thing is the sandwich on Tuesday. What happened and why you think that you had to intervene?"

I replied that I did not intervene. I made a comment the day before that not being everything vegan was the first time that happened since I re-joined the League and I explained to Sheena why that was a problem with me. I then proceeded to explain to Philippa what such problem consisted of. I said that I think that there is an inherently discriminating problem if you provide different amount of choice to people with different diets. In the meeting vegans had three trays while everyone else had six, and this is unfair. The only way to prevent discrimination is to give everyone the same amount of choice. Vegan meals happen to provide this.

Philippa then said that conversely on the other side of the coin a few people that are meat eaters have said to her that they feel discriminated against by having only vegan food.



I then asked her if she could see the difference between the two types of complaints . Non vegans can eat the vegan food but vegans cannot eat non-vegan food.

Philippa replied "but they may not like vegan food" and then I said that in that case it is a matter of taste for them, but in my case I don't have a choice as for me veganism is an ethical imperative, as could be religion for others. She then said "but that is your choice" and I replied that I completely disagreed. I repeated that mine was an ethical imperative as religion is and that the law now has backed this claim, as in Court it has now been proven that ethical veganism is a creed with the same value of religion in anti-discrimination laws.

I explained that if she had segregated different sections where only vegans or vegetarians could eat then the amount of choice might have been the same, to which she replied "Then we will do that in the future". I advised against it explaining that this type of segregation is what nobody else does anymore, and if there is an issue of discrimination you choose the least discriminating option easier to provide, that in this case is the vegan option. I explained how the HSUS provides vegan catering at events even if the majority of members are meat eaters, and Philippa mention that IFAW serves meat, to which I replied that IFAW has one of the worse policies on this issue that I know of, and if the League would try to get closer to that policy then I would certainly complain as IFAW certainly discriminate against vegans (in fact this contributed to me leaving them, and I was pleased to see that the League was not like this...until now).

Then Philippa said that she was going to get a lawyer involved on this issue as this is something that has been going for a while. She repeated this at least two more times during the meeting. I felt a bit intimidated by that comment, but I tried not to show it.

I explained that an alternative course of action would be to ask the trustees to decide. I then mentioned that I am aware that there is a policy for food at events that has to be vegetarian or vegan, but that I thought this did not cover the cases of food provided to staff at HQ. She was not sure about that, and we discussed that there may then be a need to get a new policy on this issue.

I also mentioned that my other problem is the offense that causes me seeing someone eating an animal product in front of me. This is why I would never join IFAW's Christmas dinners.

I explained that I felt that way but I decided not to complain when people at the office eats animal products in front of others because I thought that as long as all the food provided by the League is vegan, then I will try to cope with it. And I said that I was not planning to officially complaint against my feeling of discrimination on Tuesday as I genuinely believed that was an error from Sheena for being new. However, Philippa said that it was not Sheena, but she had instructed her to provide 50/50 vegetarian and vegan food. That made me realise that this is a policy decision that Philippa has taken and presumably I should expect feeling discriminated against in all future meals provided by the League.

Philippa said that she probably got in the last year 15 emails of people being offended by people pushing a vegan agenda, and then I said that this is a different issue as just providing food cannot be interpreted as pushing anything. I tried to figure out why they were offended by people not wanting to hurt any animal, and she explained that they are offended because they don't think they have freedom to be themselves. I silently thought that this is what the hunters say when we told them to stop hurting animals, but I did not say it.

I insisted that there is nothing offensive in trying to treat as many animals as possible with respect, and that we vegans do not expect a medal for extending our compassion to animals beyond work into our lifestyle, but we certainly should not be discriminated against for doing it, less alone from an animal protection organisation. We are constantly discriminated against in the outside world, but it is sad when it happens in the animal protection organisation we work with.

Then the conversation moved into the second subject. Philippa said that the other thing she wanted to talk me about was emailing trustees. She then simply said "So, please don't".

I asked why not, and she said that I just saw Ian's response to one of my emails in which I asked him when would be the right trustees meeting to discuss my proposals of policy changes. To contextualise this, here is the email conversation in question:

Wednesday, 20 September 2017, 01:18pm +01:00 from jordicasamitjana [JordiCasamitjana@league.org.uk](mailto:JordiCasamitjana@league.org.uk):

*Hi Ian*

*I hope you are OK*

*As I mentioned to you in previous emails I have a series of proposals for updating the current public policies we have in a variety of animal issues, as well as proposals for new policies, which initially were set to be sent to the trustees for the last board meetings, but which you informed me that it could not longer be discussed in that meeting and it would have to be dealt with in another meeting.*

*I believe that there are plans for a new trustees meeting in October that will be mainly focusing on strategy. Would that be the right meeting to discuss the policy changes proposals? If so, do you have already a date for that meeting and a deadline for the proposals to be sent to you?*

*Thanks*

*Best*

*Jordi*

From: Iain Blake-Lawson [<mailto:> ]

Sent: 21 September 2017 09:44

To: jordicasamitjana

Cc: philippaking

Subject: Re: Review of public policies

*Hi Jordi*

*I'm away for a couple of weeks. Please liase with Philippa who is coordinating our meeting.*

*All the best.*

*Iain Blake-Lawson*

Philippa said that she was organising the planning for that trustees meeting but then I said that this doesn't mean I cannot email trustees. She replied that to email Ian directly was kind of undermining her and I asked why. She said that because she was in charge and responsible of the planning process, and I told her that I still did not understand why emailing Ian asking him about the date and deadline could be seen as undermining her. I then thought that most likely she had decided not to discuss my proposals in the meeting, perhaps as a form of retaliation against me, and my email to Ian may have made this more difficult.

I then explained that trustees are above us, and above her (and she agreed), so I didn't think it's right, or even legitimate, to prevent any member of staff to contact someone above her. Her expression changed as if realising that she had done something wrong and she said "No, no, I am not preventing you, not at all".

We discussed this a bit more by me explaining that I have the right to communicate with everyone to ensure that policy issues are discussed and agreed, and she insisting that in this case I should not have contacted Ian. She said that there are management structures in place and Ian does not like to be lobbied by other staff and everything should come through management. I thought that her statement was not referring to this case in particular but in general, and that she was instructing me, in a more indirect way, not to contact trustees.

I said that Ian would have told me if he did not want me to contact him, and she replied that she thought she did with his email to me. I said that he told me to direct my query to you, but he did not tell me not to contact him again.

I proceeded to explain how important it is that we update our current policies and if in the next meeting there is not time to go through all the new policy proposals at least there should be time to discuss the updating of the current ones, which is urgent as they are totally out of date.

I did not have the impression that she is going to include in the trustees meeting any of my proposals of policy change. As she suggested when the need to update and expand policies first arose I sent her my proposals to her and other directors so we can discuss them and agree a consensus, but nobody has come back to me with any comment yet. I thought that this would be likely to continue and this would have been a very easy way for management retaliating against my grievance. Simply ignoring my proposals or saying that there is no room to discuss them in future meetings.

I left the meeting with the distinct impression that I should expect a series of anti-vegan measures coming to me, I should expect that none of my policy proposals will ever reach the trustees, and I should expect other hostile measures aimed to undermine me and my job sufficiently so I finally decide to Leave the League.

Although I would like this email to be treated confidential, I authorise you to include it in the file about the grievance I rose, and to pass it to anyone involved in investigating it, or chairing the process to deal with it. I also authorize you to pass this email to the trustees of the League if advisable, including the Chair Ian who, as you can see, was mentioned several times in the email.

Best

Jordi

## Correspondence

**From:** jordicasamitjana  
**Sent:** 27 October 2017 10:43:03  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** FW: Need some help for public policies and public statements

---

**From:** jordicasamitjana  
**Sent:** 27 October 2017 10:39  
**To:** philippaking  
**Subject:** RE: Need some help for public policies and public statements

Hi Philippa

Understood.

I would not send other member of staff the drafts of my current proposals until authorised to do so.

But I respectfully disagree with your decision

Best

Jordi

---

**From:** philippaking  
**Sent:** 27 October 2017 09:58  
**To:** jordicasamitjana  
**Subject:** Re: Need some help for public policies and public statements

Hi Jordi,

We've talked about this. The process for developing new policies has to be agreed with senior management. Until this is agreed, it is inappropriate for you to ask staff for input.

Philippa

On 27 Oct 2017, at 09:35, jordicasamitjana <[JordiCasamitjana@league.org.uk](mailto:JordiCasamitjana@league.org.uk)> wrote:

Hi Philippa

As it seems that a couple of staff members (or perhaps more today, we'll see) are requesting more information about this, and are expressing their opposition to some of my proposals on the basis of what they have read in the one-paragraph summary, I would like to send to all staff the entire documents of all my proposals, so they can...

1. Make any comments about my argumentation if they think is flawed
2. Add their own arguments and evidence in favour or against my proposal which I could incorporate in the document
3. Give alternative wordings to the text proposed which I could also add to the document

## Correspondence

4. Allows them to develop alternative separate proposals of their own if they so wish, that could also be given to the trustees for consideration

Can I do that please?

Thanks

Jordi

---

**From:** philippaking  
**Sent:** 26 October 2017 19:22  
**To:** paultillsley  
**Cc:** All.League  
**Subject:** Re: Need some help for public policies and public statements

Just to be clear the League will not be having a public policy on eating animals for consumption, nor be pursuing this at this time.

On 26 Oct 2017, at 17:45, paultillsley <[PaulTillsley@league.org.uk](mailto:PaulTillsley@league.org.uk)> wrote:

I don't agree with some of these statements as they appear to be just your opinion, Jordi. It is difficult to counter them with evidence, without first knowing the evidence you are basing your opinions on.

For instance, I do not think the League should have a policy on killing animals for food, even though I have been vegan for 32 years and vegetarian even longer. The League's supporter base comes from a wide variety of backgrounds and I would not want to alienate anyone because they think that the League is campaigning for a vegan utopia.

p

**PAUL TILLSLEY**  
Head of Conservation & Education

**T** 01483 524 250  
**M** 07896 677139  
**E** [paultillsley@league.org.uk](mailto:paultillsley@league.org.uk)  
**W** [league.org.uk](http://league.org.uk)

<image007.jpg> [@LeagueACS](#)  
<image008.jpg> [LeagueAgainstCruelSports](#)

Baronsdown,  
Brompton Regis,  
Dulverton,  
Somerset, TA22 9NG

[<image009.jpg>](#)

---

League Against Cruel Sports is a registered charity in England and Wales (no.1095234) and Scotland

(no.SC045533)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.

---

**From:** jordicasamitjana  
**Sent:** 26 October 2017 16:59  
**To:** All.League  
**Subject:** Need some help for public policies and public statements

Hi all

As some of you may know I am working on updating some of our current public policies and public statements, and on creating new ones. I have produced documents on each new proposal with reference and evidence supporting the changes, but in the case of new policies/statements the trustees would also like to see if there is any evidence for NOT supporting such changes.

As I obviously worked so far to support my proposals with evidence I want to be sure that I am not biased in trying to gather evidence against them (if there is any), so I need your help.

If you know of any evidence that could be used against my proposals, could you pass it to me please so I can incorporate them into the documents?

Don't worry, I am not going to send you the entire document for each proposal, just a one paragraph summary, but it should be sufficient for you to know what the proposal is about, and therefore to know if you have come across any evidence that could be used against it.

Following is the short summary of the new proposals for changes in Public Statements (where we just say our opinion) and Public Policies (where we also "call" for particular changes):

- **Public Policy on lethal wildlife management**

Based on the fact that this sort of killing may be closely related to sport (as sometimes it is used to justify it) and on the League's management of its sanctuaries, it is proposed the League opposes the practice of killing animals unnecessarily for wildlife management reasons, when non-lethal alternatives can work. It is proposed that the League is generally opposed in principle to lamping, shooting, flushing to guns, hunting with dogs, ferreting, snaring, poisoning and gassing, if used as methods of lethal wildlife management, rather than for any genuine animal welfare reason once all non-lethal alternatives have been exhausted.

- **Public Statement on the definition of the type of organisation the League is (Animal rights, Animal welfare or Animal Protection)**

Based on the work the League does it is proposed that the League is defined from now on as an animal protection organisation rather than an animal welfare organisation, as this is the modern concept that fits better and in reality most of the work the League does is on animal rights rather than welfare.

- **Public Policy on Breed Specific Legislation (BSL)**

Based on the role this issue plays in dog fighting campaigning, it is proposed that the League should be against the creation and use of breed-specific-legislation (BSL) intended to address the issue of public safety concerning dangerous dogs, as we believe that it causes unnecessary suffering and death to dogs, and it does not work as intended.

- **Public Statement on “sport fishing”**

It is proposed to abandon the “non-policy” policy and define the League’s position on sport fishing on the basis that it is a cruel sport that causes unnecessary animal suffering. The statement covers the three types of sport fishing: coarse fishing, game fishing, and big game (or sea) fishing. It only covers any type of fishing done for sport (including recreational angling), not for consumption. The proposed text shows the League’s opposition to sport fishing but at the same time the League’s intention not to campaign on the issue for now.

- **Public Statement on killing animals for consumption (i.e. for food)**

Based on the fact that this sort of killing may be closely related to sport (i.e. shooting, stag hunting, etc.) and causes unnecessary suffering to animals, and also based on the “compassion” value of the League, it is proposed that the League’s position is to approach this issue on a case by case basis but consider that, in most cases in the UK, killing animals for food is unnecessary and it should be avoided.

- **Public Statement on “Jousting”**

Based on the recognition that jousting may be an emerging cruel sport in the UK, it is proposed the League should oppose modern jousting, both as a sport and as just an exhibition, because it puts horses under an unnecessary risk of pain and injury, and forces them to perform unnatural behaviours.

- **Public Statement on “Polo”**

Based on the fact equestrian polo and elephant polo are cruel sports that cause unnecessary animal suffering, it is proposed the Leagues opposes to both.

## Correspondence

Remember, I am after evidence (therefore links, reports, references, books, quotes from experts, etc.), not opinion.

And also remember that having a statement or even a policy does not mean that we are going to have a campaign about the subject (in fact none of my proposals recommends starting a new campaign).

Thanks

Jordi



---

Virus-free. [www.avg.com](http://www.avg.com)



## Correspondence

**From:** Matt Allport  
**Sent:** 07 November 2017 17:12:51  
**To:** Jordi Casamitjana  
**Subject:** RE: General Enquiry- J Casamitjana

Good afternoon Jordi,

As a general rule all of the cold weather clothing provided is made from Synthetic materials. As a company we deal with many different suppliers, each with slightly different items. While it is unlikely to contain animal products I could not fully guarantee this.

As far as the information you require regarding Senja goes, how can I help? What further information do you need? This is a fairly limited trip with limited availability. What dates are you thinking of? How many are in your party?

Regards

Matt Allport

Travel Expert

THE ARTISAN TRAVEL COMPANY

01670333456



**THE ARTISAN TRAVEL  
COMPANY**

**The Artisan Travel Company**

Trading as:  
Artisan Travel  
The Aurora Zone  
Activities Abroad

---

**From:** Jordi Casamitjana [mailto:jordi.casamitjana@btinternet.com]  
**Sent:** 06 November 2017 18:38  
**To:** Matt Allport <Matt@artisantravelcompany.com>  
**Subject:** Re: General Enquiry- J Casamitjana

Dear Matt

## Correspondence

Thank you for your reply.

At the moment I am just considering the Senja Aurora four day trip for sometime in December, but I need more information.

The website also mentions that you provide cold weather and protecting clothing, but I am concerned that this may not be vegan. Can you please let me know if such clothing contains wool, leather, fur, silk, dawn, or any other animal product?

Thank you

Best

Jordi

Sent from my iPad

On 6 Nov 2017, at 12:30, Matt Allport <[Matt@artisantravelcompany.com](mailto:Matt@artisantravelcompany.com)> wrote:

Good afternoon,

It certainly is possible to provide a full vegan diet for all of our trips. At the time of booking all you would need to do is confirm this with the booking agent..

Do you have a particular trip in mind? If so I can certainly check availability for you or maybe you could perhaps advise on the following I can help with your enquiry by making appropriate suggestions.

- Duration
- Number of people travelling including ages of anybody under 18
- What you are ideally seeking

If I can be of any further assistance, pleased do not hesitate to contact me.

Kindest regards

Someone has just submitted a **General Enquiry** on the **Aurora Zone** website. Here is the data they entered:

<b>Name:</b>	Not Entered Jordi Casamitjana
<b>Email:</b>	<a href="mailto:Jordi.casamitjana@btinternet.com">Jordi.casamitjana@btinternet.com</a>
<b>Telephone:</b>	
<b>Message:</b>	I am vegan. Could you let me know if you would be able to provide all food and drinks suitable for vegans?
<b>Preferred contact method:</b>	Email

## Correspondence

Newsletter sign-  
up:

<image001.jpg>

Matt Allport

Travel Expert

THE ARTISAN TRAVEL COMPANY

01670333456

---

**The Artisan Travel Company**

Trading as:

Artisan Travel

The Aurora Zone

Activities Abroad

[<image0a3308.JPG>](#)

---



Virus-free. [www.avg.com](http://www.avg.com)

## Correspondence

**From:** Greater London Vegan Festival Events  
**Sent:** 16 February 2018 18:42:30  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Thanks for your purchase from Greater London Vegan Festival

Thanks for your ticket purchase from Greater London Vegan Festival, Jordi Casamitjana!

[View your receipt for this purchase](#)

1/1: [View Ticket \(1/1\)](#)

**February 2018 Tickets**

17th February 2018 @ 10:30 am

**Standard early:** 1 ticket at £3.00

Ticket Total: £3.00

Amount due: £0.00

We'll see you soon!  
Greater London Vegan Festival



Virus-free. [www.avg.com](http://www.avg.com)

**Andy Knott**

---

**From:** jordicasamitjana  
**Sent:** 15 February 2018 10:20  
**To:** Andy Knott  
**Cc:** Neal Soleil; jolister  
**Subject:** Pensions

Hi

Thank you Andy for passing me yesterday that telephone number from Aegon (Jason and Stewart, I am afraid I did not take note of their surnames) for me to call to sort out the League's pension problem.

Before I call them I will wait for your email to all staff with the precise instructions about what we need to do with this number, which options do we have to choose from, when and why we need to call it, what will happen when we do, and all this sort of information.

I want to be sure that all is done properly, on the record, and that I have not been given any unfair advantage over any other member of staff in dealing with this, as it is not only me who has been concerned with the unethical pension problem.

Thank you

Jordi

PS. I am copying Neil and Jo to keep them on the loop as I have been addressing the pension issue with them too

*Andy*

**ANDY KNOTT MBE**

Interim Managing Director

**T** 01483524260

**M** 07880 551200

**E** [andyknott@league.org.uk](mailto:andyknott@league.org.uk)

**W** [league.org.uk](http://league.org.uk)

■ [@LeagueACS](https://twitter.com/LeagueACS)

, [LeagueAgainstCruelSports](https://www.facebook.com/LeagueAgainstCruelSports)

New Sparling House,  
Holloway Hill,  
Godalming,  
Surrey, GU7 1QZ



.....  
League Against Cruel Sports is a registered charity in England and Wales (no.1095234) and Scotland (no.8C045533)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.

e and email address. We protect our system from malicious software and viruses and recommend you do the same.

**#90 (16/02/18)**

**From:** jordicasamitjana

**Sent:** 16 February 2018 15:10

**To:** Andy Knott

**Cc:** All.League

**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi Andy

I read the attachment and the links below and I find them very confusing. I am sure I will not be the only member of staff that finds them so, so this is why I am copying this to everyone.

Can you please clarify what we all need to do exactly to change the League's Pension investment from the current unethical fund (which includes investments to companies which experiment with animals, tobacco companies, etc. ) to an alternative ethical one (as it used to be some years ago), as the links below do not provide information of the ethical funds available to switch to, and from previous experience AEGON staff are not very helpful?

Can you also please clarify which pension fund will the League automatically be investing to in behalf of any new member of staff from now on?

And can you also please confirm which pension fund will the League be investing to in behalf of all members of staff that do not contact the pension provider directly to change it, or cannot find out which alternative funds can they chose.

I am sure we all will benefit if you can help us to navigate this complex process, so the League can stop investing our donor's funds into unethical companies that hurt animals.

Thanks

Jordi

**From:** Andy Knott

**Sent:** 16 February 2018 13:55

**To:** All.League <[All.League@league.org.uk](mailto:All.League@league.org.uk)>

**Subject:** LEAGUE PENSION FUND PROVISION

Dear League, one or two of you have made enquiries to me regarding your pension provision. Please see the information below sent by AEGON.

[...]

**#91 (16/02/18)**

**From:** luisalvoramos

**Sent:** 16 February 2018 15:17

**To:** jordicasamitjana; Andy Knott

**Subject:** Re: LEAGUE PENSION FUND PROVISION

Hi Andy,

I agree with Jordi. The information provided is a bit confusing and I didn't manage to understand what's the pension fund that we are using, so I would appreciate if you can ask AEGON to provide specific information about the League and a comprehensive list of options (depending on level of risk and ethical standards) instead of a link to their website.

Thank you,

Luis

**LUIS CALVO-RAMOS**

Web Editor

**T** 01483 524 252

**W** [league.org.uk](http://league.org.uk)

■ [@LeagueACS](https://twitter.com/LeagueACS)

† [LeagueAgainstCruelSports](https://www.leagueagainstcruelsports.org/)

New Sparling House,

Holloway Hill,

Godalming,



Surrey, GU7 1QZ



League Against Cruel Sports is a registered charity in England and Wales (no.1095234) and Scotland (no.SC045533)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error, please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.

**From:** jordicasamitjana <[JordiCasamitjana@league.org.uk](mailto:JordiCasamitjana@league.org.uk)>  
**Date:** Friday, 16 February 2018 at 15:10  
**To:** Andy Knott <[andyknott@league.org.uk](mailto:andyknott@league.org.uk)>  
**Cc:** "All.League" <[All.League@league.org.uk](mailto:All.League@league.org.uk)>  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi Andy

[...]

**#92 (16/02/18)**

**From:** Andy Knott  
**Sent:** 16 February 2018 15:54  
**To:** luisalvoramos <[LuisCalvoRamos@league.org.uk](mailto:LuisCalvoRamos@league.org.uk)>; jordicasamitjana <[JordiCasamitjana@league.org.uk](mailto:JordiCasamitjana@league.org.uk)>.  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Alas Chaps, I cannot give you anything that resembles pension advice. I attach the current funds – the Cautions is the one current for auto enrolment – and the ethical their ethical fund. Sorry not to

be more helpful, but only an independent financial advisor is licensed to advise you. All I can do is point you to the provider.

Make sense yes?

*Andy*

**ANDY KNOTT MBE**

Interim Managing Director

**T** 01483524260

**M** 07880 551200

**E** [andyknott@league.org.uk](mailto:andyknott@league.org.uk)

**W** [league.org.uk](http://league.org.uk)

■ [@LeagueACS](#)

, [LeagueAgainstCruelSports](#)

New Sparling House,  
Holloway Hill,  
Godalming,  
Surrey, GU7 1QZ



.....  
League Against Cruel Sports is a registered charity in England and Wales (no.1096234) and Scotland (no.8C048533)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.

**From:** luisalvoramos

**Sent:** 16 February 2018 15:17

**To:** jordicasamitjana; Andy Knott

**Subject:** Re: LEAGUE PENSION FUND PROVISION

Hi Andy,

[...]

**#93 (16/02/18)**

**From:** jordicasamitjana  
**Sent:** 16 February 2018 16:00  
**To:** Andy Knott; luisalvoramos  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Thanks Andy

Can I send this ethical fund alternative to all staff?

I assume this ethical fund is the one that from now on the League will auto-enrol new staff, is that right?

Jordi

**From:** Andy Knott  
**Sent:** 16 February 2018 15:54  
**To:** luisalvoramos <[LuisCalvoRamos@league.org.uk](mailto:LuisCalvoRamos@league.org.uk)>; jordicasamitjana  
<[JordiCasamitjana@league.org.uk](mailto:JordiCasamitjana@league.org.uk)>  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Alas Chaps, I cannot give you anything that resembles pension advice. I attach the current funds – the Cautions is the one current for auto enrolment – and the ethical their ethical fund. Sorry not to be more helpful, but only an independent financial advisor is licensed to advise you. All I can do is point you to the provider

[...]

**#94 (16/02/18)**

**From:** Andy Knott  
**Sent:** 16 February 2018 15:59  
**To:** jordicasamitjana  
**Cc:** All.League  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Dear Jordi,

Alas I am strictly not authorised give you any pension advice, other than to state that auto enrolment is on the Cautious Fund and the Ethical Fund is another option they provide (attached). If you wish to contact AGEON they can take your questions. Once you have made any choices you can place them direct to them. If staff are content with their current fund they need take no action.

*Andy*

ANDY KNOTT MBE

Interim Managing Director

T 01483524260

M 07880 551200

E [andyknott@league.org.uk](mailto:andyknott@league.org.uk)

W [league.org.uk](http://league.org.uk)

■ [@LeagueACS](https://twitter.com/LeagueACS)

✓ [LeagueAgainstCruelSports](https://www.facebook.com/LeagueAgainstCruelSports)

New Sparling House,  
Holloway Hill,  
Godalming,  
Surrey, GU7 1QZ



.....  
League Against Cruel Sports is a registered charity in England and Wales (no.1095234) and Scotland (no.SC046533)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.

**From:** jordicasamitjana  
**Sent:** 16 February 2018 15:10  
**To:** Andy Knott  
**Cc:** All.League  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi Andy

I read the attachment and the links below and I find them very confusing. I am sure I will not be the only member of staff that finds them so, so this is why I am copying this to everyone.

[...]

**#95 (16/02/18)**

**From:** Andy Knott  
**Sent:** 16 February 2018 16:01  
**To:** jordicasamitjana; lulscalvoramos  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Don't send anything to any staff Jordi. If you step into the role of financial adviser you are personally at risk. Please only look at yourself. I have sent the info around – that is the limit of what I am allowed to do.

Hope that helps.

*Andy*

**ANDY KNOTT MBE**  
Interim Managing Director

T 01483524260

M 07880 551200

E [andyknott@league.org.uk](mailto:andyknott@league.org.uk)

W [league.org.uk](http://league.org.uk)

■ [@LeagueACS](#)

■ [LeagueAgainstCruelSports](#)

New Sparling House,  
Holloway Hill,  
Godalming,  
Surrey, GU7 1QZ



---

League Against Cruel Sports is a registered charity in England and Wales (no.1095234) and Scotland (no.SC045533)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.

**From:** jordicasamitjana  
**Sent:** 16 February 2018 15:59  
**To:** Andy Knott; Iuiscavramos  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Thanks Andy

Can I send this ethical fund alternative to all staff?

[...]

**#96 (16/02/18)**

**From:** Will Morton  
**Sent:** 16 February 2018 16:06  
**To:** Andy Knott  
**Cc:** jordicasamitjana  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Thanks for the clarification re our default plan. The last I saw, we were to be moved on to the Ethical Fund but could elect to stay on the Cautious Fund. I may have missed it, but I don't think we've been told before now that this is no longer the case.

**From:** Andy Knott  
**Sent:** 16 February 2018 15:59  
**To:** jordicasamitjana  
**Cc:** All.League  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Dear Jordi,

Alas I am strictly not authorised give you any pension advice, other than to state that auto enrolment is on the Cautious Fund and the Ethical Fund is another option they provide (attached). If you wish to contact AGEON they can take your questions. Once you have made any choices you can place them direct to them. If staff are content with their current fund they need take no action.

[...]

**#97 (16/02/18)**

**From:** jordicasamitjana  
**Sent:** 16 February 2018 16:53  
**To:** Andy Knott <[andyknott@league.org.uk](mailto:andyknott@league.org.uk)>; luisalvoramos <[LuisCalvoRamos@league.org.uk](mailto:LuisCalvoRamos@league.org.uk)>  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi Andy

I understand what you are saying, but the League has enrolled automatically all staff to the Cautious Lifestyle Pension fund without giving any alternatives (and possibly consent), which implicitly is a direct "advice" from senior management that this is the fund the League's recommend. If the League, and in this case you, have knowledge that there is an alternative ethical fund available to staff, but deliberately keeps this fund secret from staff even knowing that it will be unlikely that staff will find it following the advice you already sent to them, doesn't this expose you more?

Doesn't this expose you more because it could be argued that you could have personal investment interests in some of the companies of Cautions Lifestyle Pension Fund (for the sake of argument, you understand), and this is why you make it very easy for staff to choose that one (auto-enrol. The League will enrol staff in it and staff doesn't need to do anything), and very difficult to change it (staff will have to do that on their own in a very complicated process, and the League will not even provide the name of any alternative ethical fund to choose)?

What we are talking here is to "correct" the wrong "advice" that the League has already given to staff on pensions by providing only one.

But anyway, can you at least confirm that the Cautions Lifestyle Pension fund will no longer be the fund new staff will auto-enrol to?

Best

Jordi

**From:** Andy Knott  
**Sent:** 16 February 2018 16:01  
**To:** jordicasamitjana <[JordiCasamitjana@league.org.uk](mailto:JordiCasamitjana@league.org.uk)>; luisalvoramos <[LuisCalvoRamos@league.org.uk](mailto:LuisCalvoRamos@league.org.uk)>  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Don't send anything to any staff Jordi. If you step into the role of financial adviser you are personally at risk. Please only look at yourself. I have sent the info around – that is the limit of what I am allowed to do.

[...]

**#98 (16/02/18)**

**From:** jordicasamitjana  
**Sent:** 16 February 2018 17:37  
**To:** Andy Knott  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi Andy



I sent my previous email to you before I saw this one below, apologies

I see now that you have attached the Ethical fund as well as the Cautious Fund to all staff.

That will help everyone, thanks

Jordi

---

**JORDI CASAMITJANA**

Head of Policy and Research

**T** 01483 584264

**M** 07854 717376

**E** [jordicasamitjana@league.org.uk](mailto:jordicasamitjana@league.org.uk)

**W** [league.org.uk](http://league.org.uk)

**@LeagueACS**

**f** [LeagueAgainstCruelSports](#)

**From:** Andy Knott

**Sent:** 16 February 2018 15:59

**To:** jordicasamitjana

**Cc:** All.League

**Subject:** RE: LEAGUE PENSION FUND PROVISION

Dear Jordi,

Alas I am strictly not authorised give you any pension advice, other than to state that auto enrolment is on the Cautious Fund and the Ethical Fund is another option they provide (attached). If you wish to contact AGEON they can take your questions. Once you have made any choices you can place them direct to them. If staff are content with their current fund they need take no action.

[...]

**#99 (16/02/18)**

**From:** Andy Knott  
**Sent:** 16 February 2018 21:29  
**To:** Will Morton  
**Cc:** jordicasamitjana  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

It didn't Will. But quite a few have transferred anyway. If you call AEGON they will tell you which – I may be able to find out later next week.

New joiners in the future will be shown both options to start with. For now, it's ensuring existing staff can change if they wish.

*Andy*

**ANDY KNOTT MBE**

Interim Managing Director

**T** 01483524260

**M** 07880 551200

**E** [andyknott@league.org.uk](mailto:andyknott@league.org.uk)

**W** [league.org.uk](http://league.org.uk)

■ [@LeagueACS](https://twitter.com/LeagueACS)

f [LeagueAgainstCruelSports](https://www.facebook.com/LeagueAgainstCruelSports)

New Sparling House,  
Holloway Hill,  
Godalming,  
Surrey, GU7 1QZ



.....  
League Against Cruel Sports is a registered charity in England and Wales (no.1095234) and Scotland  
(no.8C045633)

This email and any files transmitted with it are confidential and intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the system manager. This message contains confidential information and is intended only for the individual named. If you are not the named addressee you should not disseminate, distribute or copy this e-mail. Please notify the sender immediately by e-mail if you have received this e-mail by mistake and delete this e-mail from your system. If you are not the intended recipient you are notified that disclosing, copying, distributing or taking any action in reliance on the contents of this information is strictly prohibited.

**From:** Will Morton  
**Sent:** 16 February 2018 16:06  
**To:** Andy Knott  
**Cc:** jordicasamitjana  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Thanks for the clarification re our default plan. The last I saw, we were to be moved on to the Ethical Fund but could elect to stay on the Cautious Fund. I may have missed it, but I don't think we've been told before now that this is no longer the case.

**From:** Andy Knott  
**Sent:** 16 February 2018 15:59  
**To:** jordicasamitjana  
**Cc:** All.League  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Dear Jordi,

[...]

**#100 (17/02/18)**

**From:** jordicasamitjana  
**Sent:** 17 February 2018 00:58  
**To:** All.League  
**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi all

If it is of any help to everyone else that is a bit confused and don't want their fund to be unethical, this is what I have personally done so far to change my fund.

Please don't interpret this email as a financial advise as I am not a financial advisor, or as advice from the League or the League's management as nobody has instructed me to send this or to do what I have done. This is just me telling you what I have done, in the hope that will help you.

After receiving Andy's email today I followed the instructions and I went to <https://www.aegon.co.uk/support/fund-prices-and-performance.html>

From there, I clicked the "Other Fund Ranges" which let me to this page:  
[https://lt.morningstar.com/7b9gbcnd11/screener/a/default.aspx#search/tab=asset\\_info0/universeId=s=SAGBR\\$\\$ALL\\_2847/pageSize=20/page=1/sortOrder=Name%20Asc/filters=I](https://lt.morningstar.com/7b9gbcnd11/screener/a/default.aspx#search/tab=asset_info0/universeId=s=SAGBR$$ALL_2847/pageSize=20/page=1/sortOrder=Name%20Asc/filters=I)

At the bottom of this page there is a table with all the possible Pension Funds available.

There are 419 Pension Funds to choose. Yes, that is right, 419.

One of them, called "Cautious Lifestyle", is the UNETHICAL one the League has been auto-enrolling any staff when they join the League, and it seems it has been doing it for a few years now. However, when I first joined the League in 2004, the League enrolled me (and I assumed anyone else) to the Ethical Plan B of Scottish Equitable (now called Aegon), so sometime between when I left the League in 2007 and when I re-joined in 2016, the standard League's pension plan was switched from an ethical plan to an unethical plan.

As several of you know I discovered that the fund the League was enrolling everyone was unethical just a few moth after re-joining the League, and I let management know about it more than a year ago (and I mentioned it in one of our all staff meetings). Despite promises and reassurances that the fund would be changed to an ethical one, as far as I am aware such change has not happened yet. So, if you have not switched the plan yourself, your contributions are still going to the unethical fund "Cautious Lifestyle".

It seems from Andy's email that if we want to stop our contributions to the unethical fund we need to do this ourselves by contacting AEGON, and telling them which of the 418 plans we want to switch our pension contribution to (the contribution the League does in our behalf from our salary, that is) .

So, this is what I have done to chose the one I want to switch to.

I copied and pasted in an Excel file the table of the mentioned webpage with the 419 options. In the Excel file, I filtered all the pension funds that have the word "ethical" in the title, assuming that if the word ethical is in the fund the companies invested in that fund will be more ethical than the companies invested in a fund that doesn't have the term "ethical" in the title. 10 different "ethical" funds came out from that filtering.

I then clicked in each of them in the website table, and I downloaded the PDF with the information of each fund. I am attaching all the PDF I downloaded of those 10. In each of the PDF's there is a chapter titled "Fund objective" that pretty much summarises what is that fund about (and confirmed me after reading it that all the companies invested under that fund are labelled as "ethical" under AEGON criteria). I copied and pasted the text of that chapter in the excel file table I created from the table in the website. I also checked the top investors list for each ethical fund to double check that none was an obviously unethical company as the ones I found in the current League's unethical fund.

Here is the "filtered" table with the 10 funds with the term "ethical" in them:

<u>Fund name</u>	<u>ABI Sector</u>	<u>Fund Type</u>	<u>Risk Rating</u>	<u>Total charge</u>	<u>Fund objective</u>
<u>Aegon Aberdeen Ethical World Equity</u>	Global Equities (Pen)	Equity	Above average	1.9	The fund aims to grow capital by investing mainly in international companies around the world. The manager chooses companies on the basis of thorough fundamental company analysis and ethical and socially responsible criteria
<u>Aegon Ethical Managed (Flexible Target)</u>	Unclassified (Pen)	Lifestyle	Average	1.05	This fund is aimed at those who want to keep their options open at retirement. It uses a two-stage investment process. In the early years (the growth stage) it aims to grow savings over the long term by investing in a diversified portfolio of UK equities (shares of companies), fixed interest securities (bonds), and cash, which meet the fund's predefined ethical criteria. Its ethical criteria means the fund may have a bias towards small and medium sized companies. In the six years before your target retirement year (the flexible target stage), we'll progressively move you into less risky investments. We'll also move part of your investment into cash in the final two years to cater for your maximum tax-free cash entitlement, currently 25% of your pension pot. We review our workplace target funds regularly and may change them if we believe it's in the

					best interests of investors.
<u>Aegon Interim Retirement (Ethical Target)</u>	Unclassified (Pen)	Lifestyle	Below Average	1.05	This fund is designed for investors in the Ethical Managed (Flexible Target) fund who have reached their target retirement year, but haven't yet taken their benefits as planned. In their target retirement year investors are automatically transferred into this interim fund. While investors decide how they want to take a retirement income, it aims to keep risk low and make sure they're not reliant on the success of just one investment type. It does this by investing in a mix of investments (company shares, bonds and cash) that meet the fund's pre-defined ethical criteria. Its ethical criteria means the fund may have a bias towards small- and medium-sized companies. This fund is designed as a short- to medium-term investment
<u>Ethical Care Bond (Closed to new investors)</u>	Sterling Corporate Bond (Pen)	Bond	Below Average	1.05	This fund aims to maximise total return (income plus capital growth) by investing in sterling denominated bonds issued by companies or organisations that meet the funds predefined ethical criteria. Investments may include investment grade corporate bonds, cash and up to 10% in riskier high yield bonds which have a lower credit rating but potential for higher return
<u>Ethical Cautious</u>	Mixed Investment 20%-60% Shares (Pen)	Multi-Asset	Below Average	1.05	This fund aims to outperform the ABI Mixed investments 20-60% Shares sector median, net of fees, by investing in a diversified portfolio of UK equities (company shares), fixed interest securities (bonds), and cash, which meet the fund's predefined ethical criteria.
<u>Ethical Lifestyle</u>	UK All Companies (Pen)	Lifestyle	Above average	1	This fund uses a two-stage investment process called lifestyle. In the early years (the growth stage) it invests wholly in the Ethical fund, which aims to maximise its total return (the combination of income plus capital growth) by investing in equities (shares) and equity type securities of companies based in the UK, mainly conducting business in the UK or listed on the UK stockmarket, which meet the fund's predefined ethical criteria. Six years before the start of your target retirement year (the lifestyle stage), we'll progressively start switching your investment into our Long Gilt and (in the final year) Cash fund, with the aim of giving you more certainty about the level of annuity you'll be able to buy when you retire and to cater for your maximum tax-free cash entitlement.

					currently 25% of your pension pot. We review our lifestyle funds from time to time and may change how they work if we believe this to be in the best interests of investors.
<u>SE Ethical Managed Lifestyle</u>	Mixed Investment 40%-85% Shares (Pen)	Lifestyle	Average	1.05	This fund uses a two-stage investment process called lifestyle. In the early years (the growth stage) it invests wholly in the Ethical Managed fund which aims to provide a combination of income and long-term capital growth by investing in a diversified portfolio of UK equities (shares in companies), fixed interest securities (bonds), and cash, which meet the fund's predefined ethical criteria. Six years before the start of your target retirement year (the lifestyle stage), we'll progressively start switching your investment into our Long Gilt and (in the final year) Cash fund, with the aim of giving you more certainty about the level of annuity you'll be able to buy when you retire and to cater for your maximum tax-free cash entitlement, currently 25% of your pension pot. We review our lifestyle funds from time to time and may change how they work if we believe this to be in the best interests of investors.
<u>SE Ethical Managed</u>	Mixed Investment 40%-85% Shares (Pen)	Equity	Average	1	This fund aims to provide a combination of income and long-term capital growth by investing in a diversified portfolio of UK equities (shares of companies), fixed interest securities (bonds), and cash, which meet the fund's predefined ethical criteria. To achieve this, the fund invests 50% in our Ethical fund and 50% in our Ethical Cautious fund. The application of our ethical criteria means the fund may have a bias towards small and medium sized companies. The fund's exposure to equities will be limited to a maximum of 85% of the fund's value at all times.
<u>Ethical</u>	UK All Companies (Pen)	Equity	Above average	1	The fund aims to provide long-term capital growth by investment in equities (shares) and equity type securities of companies based in the UK, mainly conducting business in the UK or listed on the UK stock market, which meet the fund's predefined ethical criteria. The application of its ethical criteria means the fund may have a bias towards small and medium-sized companies.

<u>SE Kames Ethical Corporate Bond</u>	Sterling Corporate Bond (Pen)	Bond	Below Average	1.45	This fund aims to maximise total return (income plus capital growth) by investing in sterling denominated bonds issued by companies or organisations that meet the funds predefined ethical criteria. Investments may include investment grade corporate bonds, cash and up to 10% in riskier high yield bonds which have a lower credit rating but potential for higher return
--	-------------------------------	------	---------------	------	---

Then I tried to understand what all the columns in the table mean. Soon I realised that “type of funds” labelled as “equity” seems to mean that they will go up or down according to the market, so in the end there is a higher risk of losing investment, but also a higher risk of gaining investment. Those labelled as “bonds” seem to be more stable, so less risk to lose but also less chance to gain a lot. Those labelled as “multi-asset” seem to be a mix of the last two, and those labelled as “lifestyle” start in one way, and the last six years of investment change to another way.

Then I also learned that the “total charge” column seems to mean the percentage of my money the pension provider would pocket for the services provided, so the higher the number, the bigger the chunk of my money they will take from you.

The risk rating column is quite clear, I think. I believe this is the risk of losing investment by choosing this fund, and it can be below average (good), average (OK) or above average (bad).

I did not pay much attention to the column titled “AB sector”, which tells you a bit about where the companies that get the investment are from, and what percentage of the investment is on shares (which are the parts that vary in the fund, so the parts that can either make you win a lot or lose investment).

So, having read all this information, and having discarded already one of the funds as it is closed to new investors, I selected the one that I think is the best for me. I will keep to myself which one.

As I have not registered online at AEGOS I could not make the change online so I will need to call them on Monday and tell them I want to change 100% of my pension to the ethical one I have chosen. I could have chosen two or three and decide to spread the switch with different percentages to each, but I personally prefer to have everything in one (you may prefer otherwise). I will also let AEGON know that I want all my future contributions from the League to the ethical fund I have chosen, not only the contributions already made.



Hopefully it will work. I will let you know.

As you can see there are many ethical funds to chose (and I really hope that we are allowed to chose the ones we want from the list), each with different risk, cost and chances to gain in investment, some of them with very similar profile than the "Cautious Lifestyle" fund, but without investing in vivisection companies, Tabaco companies or oil companies.

Therefore, I don't think there is any justification for all the League's staff not switching to an ethical fund of their choice and for the League not stopping the auto-enrolling to any unethical one. After all, the money that we are investing in these funds come from donors, many of whom would be horrified in learning that a percentage of their donations is being used to invest in such unethical companies.

But is seems that we all need to make the switches ourselves because there may be some members of staff who prefer their investment going to an unethical fund (perhaps because they think they may get more money from their investment, and they may be right), and they may feel that the "Cautious lifestyle" fund is the one they want. If you are one of them, please apologies for this email and you can ignore all this and do nothing.

However, if you are a member of staff who want your pension fund to be more ethical than the one the League has enrolled you, I hope that this email will help you to learn what you need to do (and it seems that is you that will need to do everything).

And I really hope that new staff are never again auto-enrolled into any unethical fund, but I am not quite sure if that is going to be the case.

I will let you know next week if I have been successful in making the switch, and hopefully Andy will let us know at some point what will happen with the auto-enrolling situation.

Apologies for the long email

Have a nice weekend

Jordi

---

**JORDI CASAMITJANA**

Head of Policy and Research

**T** 01483 584264

**M** 07854 717376

**E** [jordicasamitjana@league.org.uk](mailto:jordicasamitjana@league.org.uk)

**W** [league.org.uk](http://league.org.uk)

**■** [@LeagueACS](https://www.linkedin.com/company/leagueorguk)

**f** [LeagueAgainstCruelSports](https://www.facebook.com/LeagueAgainstCruelSports)

**From:** Andy Knott

**Sent:** 16 February 2018 15:59

**To:** jordicasamitjana

**Cc:** All.League

**Subject:** RE: LEAGUE PENSION FUND PROVISION

Dear Jordi,

Alas I am strictly not authorised give you any pension advice, other than to state that auto enrolment is on the Cautious Fund and the Ethical Fund is another option they provide (attached). If you wish to contact AGEON they can take your questions. Once you have made any choices you can place them direct to them. If staff are content with their current fund they need take no action.

[...]

**#101 (19/02/18)**

**From:** jordicasamitjana

**Sent:** 19 February 2018 10:17

**To:** All.League

**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi all

As promised, this is a follow up of my previous email updating how I got along the switching from our unethical fund to a ethical one.

The good news is that I seem to have managed to switch it over the phone, relatively quickly. This is what I have done.

1. I called AEGON to 03456 100010
2. From the automatic options presented to me, I dialled "3" as I was contacting them as an "individual"
3. I was then asked to dial the plan number (without the letters and zeros) , which is a number I got with the initial letter with the policy, and that in my case begins with UB/0000 and then seven numbers (I only had to dial the seven numbers).
4. Then I managed to speak to someone, who asked me for my name and address, and again the plan number.
5. I then explained that I wanted to switch my pension fund, and the person asked me if I had already chosen the fund I wanted to switch to. I said yes, and I was then transferred to another person
6. The other person asked me to confirm my name again, and then he read me a series of terms and conditions for me to agree in the end. He told me that the conversation would be recorded to be able to prove that I agreed, and which fund I wanted to change to. From the terms and conditions I remember he read to me, one was saying that no fee would be charged to this switch, that in the past you could not switch over the phone but now you can, that they are unable to give financial advice about which is the best fund for me, etc. I verbally agreed to all.
7. The I was told which is the fund I currently have ("cautious lifestyle" unfortunately), and I was asked which fund or funds I wanted to witch to, and which percentage to which. I then said that I wanted to switch 100% of my already made contributions to the ethical fund I had chosen already before the call (based on the process I went through explained in my previous email to you). You can of course chose more than one ethical fund and switch different percentages to each.
8. Then I was asked if I also wanted to switch future contributions to the same fund, and I said that yes, I wanted to change 100% of my future contribution to the ethical fund I chose.
9. Then they asked me weather that would include all "regular" contributions, and also all "single" ones, and I said yes, I wanted 100% of both future contributions to the new ethical plan
10. All was then read to me and asked to confirm, which I did
11. Then I was told that the switch had been initiated, and it there would not be any problem with it I would receive a notification confirming that it has indeed taken place
12. The I was asked for my telephone number so I could be contacted if there would be any problem with the switch
13. And finally I was told I would get an email to rate the customer service of the conversation I just had

So, I will let you know when I receive the confirmation, but so far its was pretty straight forward.

So, the key thing to remember before you call is to chose the ethical fund you want to switch to, and to have your Plan Number with you (which is the equivalent to a policy number) .

If you do switch it using this or another method (such as online) please share it with all of us so we all can learn the different ways to do it, and how easy or difficult it was, and to be sure we can all do it quickly and well (if you do watch to switch to an ethical fund, that is).

Thanks

Jordi

---

**JORDI CASAMITJANA**

Head of Policy and Research

**T** 01483 584264

**M** 07854 717376

**E** [jordicasamitjana@league.org.uk](mailto:jordicasamitjana@league.org.uk)

**W** [league.org.uk](http://league.org.uk)

**@LeagueACS**

**f** [LeagueAgainstCruelSports](https://www.facebook.com/LeagueAgainstCruelSports)

**From:** jordicasamitjana

**Sent:** 17 February 2018 00:58

**To:** All.League

**Subject:** RE: LEAGUE PENSION FUND PROVISION

Hi all

If it is of any help to everyone else that is a bit confused and don't want their fund to be unethical, this is what I have personally done so far to change my fund.

[...]

**#102 (19/02/18)**

**From:** ChrisLuffingham

**Sent:** 19 February 2018 11:30

**To:** jordicasamitjana

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 17 May 2018 21:35:09  
**To:** [REDACTED]  
**Subject:** My talk on Vegan voices  
**Attachments:** FullSizeRender.jpg

Hi Farrah

I hope you are OK.

As promised, find attached a pic of me (with a T-shirt showing the Catalan independence flag), and here is the outline of my talk:

"At the time when Catalonia is often in the news because its attempts to become independent and the constant repression by the Spanish Government which has led to the exile of several Catalan politicians, and to the first political prisoners of the 21<sup>st</sup> Century EU, it may be interesting to discuss the issue of ethnic oppression and its role in the animal protection movement, with a British-Catalan vegan who grew up under a fascist dictatorship and who has spent most of his life trying to protect animals.

Jordi Casamitjana is a Catalan born Zoologist specialised in animal behaviour, who has been involved in different aspects of animal protection for over 20 years. In addition to scientific research he has worked mostly as an investigator, animal welfare consultant and animal protection campaigner, both freelance and for many animal advocacy organisations in different countries.

Jordi has been living in the UK for over 25 years, but even from here he was involved in the campaign that led to the ban of bullfighting in Catalonia, ban which has been opposed by the Spanish Government and considering the current political climate is under threat. Jordi knows several of the Catalan ministers who are currently in prison for alleged "rebellion" as they were instrumental in developing very progressive animal protection legislation in Catalonia.

Jordi will be speaking about his experience of growing up in an openly fascist regime in which his culture was oppressed and constantly suppressed. He will explain how perhaps such childhood experience led him to become the ethical vegan he is today. "

By the way, I will need the projector and the screen. I will bring my own laptop.

Thanks.

Best

Jordi (Jaysee)

**Adam Milton**

---

**From:** Ecotricity Welcome <welcome@ecotricity.co.uk>  
**Sent:** 04 July 2018 16:31  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Quote and question

Hi Jordi,

One more thing, would you like me to go ahead with the Electric switch since we're certified vegan and then when we have gas certified too we can add it on?

Best wishes,

Megan Wood  
Switch Advisor

Telephone: 0808 123 0123  
Email: [welcome@ecotricity.co.uk](mailto:welcome@ecotricity.co.uk)  
Website: [www.ecotricity.co.uk](http://www.ecotricity.co.uk)  
Facebook: [www.facebook.com/ecotricity](http://www.facebook.com/ecotricity)  
Twitter: [www.twitter.com/ecotricity](http://www.twitter.com/ecotricity)

----- Original Message -----  
**From:** Ecotricity Welcome [welcome@ecotricity.co.uk]  
**Sent:** 04/07/2018 16:22  
**To:** [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)  
**Subject:** Quote and question

Hi Jordi,

Thanks for getting back to me.

Yeah sure, we're pretty certain our gas is also vegan, we're just waiting on the certification from the Vegan Society at the minute :)

I'll email you when we have both certifications and we can have a chat then, let me know if you need anything else.

Best wishes,

Megan Wood  
Switch Advisor

Telephone: 0808 123 0123  
Email: [welcome@ecotricity.co.uk](mailto:welcome@ecotricity.co.uk)  
Website: [www.ecotricity.co.uk](http://www.ecotricity.co.uk)  
Facebook: [www.facebook.com/ecotricity](http://www.facebook.com/ecotricity)  
Twitter: [www.twitter.com/ecotricity](http://www.twitter.com/ecotricity)

----- Original Message -----  
**From:** Jordi Casamitjana [jordi.casamitjana@btinternet.com]  
**Sent:** 04/07/2018 15:49

To: [welcome@ecotricity.co.uk](mailto:welcome@ecotricity.co.uk)  
Subject: Re: Quote and question

Thank you very much.  
When your gas is confirmed, would it be possible for you to let me know?  
Best  
Jordi

Sent from my iPad

On 4 Jul 2018, at 13:50, Ecotricity Welcome <[welcome@ecotricity.co.uk](mailto:welcome@ecotricity.co.uk)> wrote:

Hi Jordi,

Thanks for your email, its great that you're thinking about switching!

I've got a quote based on your usage figures below:

Electricity monthly cost - £21  
Gas monthly cost - £22

If you switched to us we wouldn't need to change the meters, you shouldn't need to let you landlord know, and we'll contact EDF for you.

In terms of our Vegan status, as you know we're vegan certified for our electric, we are expecting our gas to follow very shortly, we're in the process of confirming this with the Vegan Society currently.

There isn't a special tariff, all of our electric currently is renewable, green and vegan.

I hope this helps, let me know if you'd like to go ahead or if you have any other questions.

Best wishes,

Meg Wood  
Switch Advisor

Telephone: 0808 123 0123  
Email: [welcome@ecotricity.co.uk](mailto:welcome@ecotricity.co.uk)  
Website: [www.ecotricity.co.uk](http://www.ecotricity.co.uk)  
Facebook: [www.facebook.com/ecotricity](http://www.facebook.com/ecotricity)  
Twitter: [www.twitter.com/ecotricity](http://www.twitter.com/ecotricity)

----- Original Message -----

From: Jordi Casamitjana [[jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)]

Sent: 04/07/2018 10:42

To: [home@ecotricity.co.uk](mailto:home@ecotricity.co.uk)

Subject: Quote and question

Hello

I live in a rented flat in London [REDACTED] consuming annually and estimated 4599Kwh in a pay as you go gas tariff (with a card) and 863Kwh in a direct debit electricity tariff. My provider is EDF.

Can I switch to you without making any physical changes to my meters and infrastructure?  
Do I need to notify my landlord if I switch to you?  
Can you send me a quote of what I would need to pay monthly if I switch?  
How does the switching process work, and do I need to notify EDF?

I am an ethical vegan, and I know that you provide vegan friendly services. Are all your products vegan friendly (both gas and electricity), or there are special tariff for vegan friendly products?

Thank you

Best wishes

Jordi Casamitjana

Sent from my iPad

ref:\_00D0Y2Ev8x.\_5000YcYq1S:ref



Thank you very much, Jordi.

I will transmit exactly your words to the editor; I trust that it is more than enough.

I'll keep you informed!

The sea., Jul 10 2018 at 12:04, Jordi Casamitjana (<jordi.casamitjana@btinternet.com>) wrote:

Hello Alvaro

Of course there is evidence since it would not make sense to denounce the organization to the courts if it did not have evidence, right? There are, and many. But I can not pass them on to you since it is not allowed, since the legal process has already begun, and the judge would not like it if you spread them out of court. Of course the organization denies that the reasons are what I say because admitting them would be to admit guilt before the trial (since the law prohibits discrimination for philosophical beliefs, and dismissal for whistleblowing). That's why a judge is needed to determine who tells the truth. But it would be a "legal" suicide on my part to start the legal process without any proof, right? My lawyers would not have accepted my case if I did not have proof, especially Bindmans LLP, who are important lawyers in the UK.

What I can tell you is that as I have achieved my initial objective (the £ 5000 for the fees of my lawyers for the first steps of the complaint) the complaint has already started since my complaint has already been sent to the employment tribunal, as I announced in my "update" of my crowdjustice page. Now the court is going to send it to the organization that will have 28 days to respond. After this the court will decide what days (and how many) it takes to give the oral testimonies, witnesses, etc. The process can be very long since there are many cases in the employment courts, so the line is long.

There is no union involved in my case, since I do not belong to any union, and the organization does not have any union for their employees.

But the issue has already been published in other newspapers, such as the Guardian and the Times:

<https://www.theguardian.com/lifeandstyle/2018/jun/16/league-against-cruel-sports-legal-battle-with-whistleblower>

<https://www.thetimes.co.uk/article/charity-in-unethical-pension-row-w0pd3v5fd>

<http://thirdforcenews.org.uk/tfn-news/charity-denies-sacking-whistleblower>

<http://www.internationalinvestment.net/products/pensions/animal-rights-charity-pension-fund-in-legal-row-with-vegan-whistleblower/>

<https://joelsonlaw.com/animal-welfare-charity-denies-sacking-whistleblower/>

<https://pjhlaw.co.uk/uncategorized/whistleblowing-vegan-reports-animal-rights-charity-over-pension-investments>

I hope this helps

Jordi

On 07/10/2018 10:27, Álvaro Hernández Castillo wrote:

Hello, Jordi!

Sorry for the delay; I've been waiting to answer you to see what finally happened with the article.

In eldiario.es are interested, but the editor tells me that, being a case reported and in court, would like to know if there is evidence of the reasons for dismissal. Or, at least, to know if any union supports the version of events. Would it be possible, Jordi?

Thanks for your time.

Sat., Jun. 30 2018 at 10:40, Jordi Casamitjana (<jordi.casamitjana@btinternet.com>) wrote:

Hello Alvaro

Did you publish the article?

Jordi

Sent from my iPad

On 21 Jun 2018, at 17:25, Álvaro Hernández Castillo <alvarohernandezcastillo@gmail.com> wrote:

Thanks to you, Jordi. Next week it will be published. I'll keep you informed.

The Thu, June 21 2018 at 18:29, Jordi Casamitjana (<jordi.casamitjana@btinternet.com>) wrote:

Hello Alvaro

Thank you for your message.

Here are my answers:

- How have you received the massive support (more than 5,000 pounds) for your campaign? Happy for the support received?

I am very happy to have reached my initial goal of £ 5,000 in half the time available, so now I can start the legal process with my lawyers. Such support was achieved thanks to social media and to the fact that the population of vegans in the world, and in particular in the United Kingdom, is growing almost exponentially.

- There is still a push to reach the goal of 40,000 pounds. What would you say to those who are thinking of collaborating?

There are two main reasons why someone who does not know me personally also decides to collaborate in my cause: first, simply solidarity with an ethical, animalistic and vegan companion that asks for help to continue fighting for the welfare of all animals, and second, to want to participate in something positive that can make history, since my case could generate a legal precedent in the United Kingdom thanks to which ethical vegans like me will know that they are better protected against discrimination in the work for their philosophical beliefs. And once this is achieved in my country, other countries could adopt similar laws, or apply the laws that already have against discrimination to cases of veganism, inspired by my case. I would say even more, that if I succeed in the employment court more animals could benefit, since one of the consequences may be that more

**From:** Amazon.co.uk  
**Sent:** 11 July 2018 20:47:55  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Your Amazon.co.uk order of "How to Create a Vegan..." and 2 more item(s) has been dispatched

**amazon.co.uk**

[Your Orders](#)

[Your Account](#)

[Amazon.co.uk](#)

**Dispatch Confirmation**  
Order #206-5131585-5703515

Hello,

We thought you'd like to know that we've dispatched this portion of your order separately to give you a quicker service, at no additional cost to you. The remainder of your order will follow as soon as those items become available. If you need to return an item or manage other orders, please visit [Your Orders](#) on Amazon.co.uk

Arriving:  
**Thursday, July 12**

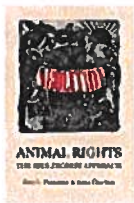
[Track Your Package](#)

Your order was sent to:  
**Jordi Casamitjana**  
[Redacted]  
**United Kingdom**

Your item(s) is (are) being sent by Amazon Logistics. Your tracking number is Q21024067564. Depending on the delivery method you chose, it's possible that the tracking information might not be visible immediately. [Learn more about Tracking.](#)

If you have a mobile device, you can use the free [Amazon Mobile App](#) to receive delivery notifications and track your parcel on the go.

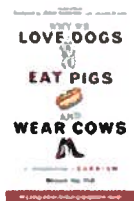
**Delivery Information**



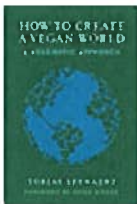
**Animal Rights: The Abolitionist Approach**  
Sold by Amazon EU S.a.r.L.

**£7.96**

Correspondence



Why We Love Dogs, Eat Pigs, and Wear Cows: An Introduction to Carnism  
Sold by Amazon EU S.a.r.L. **£13.99**



How to Create a Vegan World: A Pragmatic Approach  
Sold by Amazon EU S.a.r.L. **£17.99**

Item Subtotal:	£39.94
Postage & Packing:	£2.24
Free Shipping:	-£2.24
<b>Total:</b>	<b>£39.94</b>
Paid by Visa:	£39.94

Need to view or print your invoice? Go to [Order Details](#). [Learn more](#).  
It's easy to return an item. Visit our [Online Returns Centre](#).  
If you need further assistance with your order, please visit [Customer Service](#).

We hope to see you again soon.  
**Amazon.co.uk**

Customers Who Bought Items in Your Order Also Bought



Eat Like You Care: An Examination of the...  
£7.48



COMFORTABLY UNAWARE  
£12.99



Farmageddon: The True Cost of Cheap Meat  
£8.71

## Correspondence

You can cancel this order within 14 days, beginning from the day you receive the product (subject to [certain exceptions](#)). We will reimburse all payments received from you for the goods purchased and will also reimburse outbound delivery charges (for the least expensive type of delivery offered by us). You will be responsible for the cost of returning the product to us unless we delivered it to you in error, it is faulty, or you purchased shoes, clothing and accessories (check our [Returns Policy](#)). You may be subject to increased return costs if the product can't be returned normally by post.

You can request a cancellation by visiting our [Returns Support Centre](#); by [contacting us](#); or completing this [form](#) and sending it by post.

Please also see our [Returns Policy](#) to learn more about our 30 day returns guarantee which outlines that you can return items for a full refund of the item price within 30 days.

Amazon EU société à responsabilité limitée, 5 rue Plaetis, L-2338 Luxembourg. Share capital: EUR 37,500. RCS Luxembourg Number: B 101818. Business License Number: 134248. Luxembourg VAT Registration Number: LU 20260743.

Learn more about your statutory rights [here](#).

Please note: This email was sent from a notification-only address that can't accept incoming email. Please do not reply to this message.

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 25 July 2018 14:52:28  
**To:** Mark Westcombe  
**Subject:** Re: Fwd: AR Gathering 2018

Hi Mark

I think I must have given Dan a mis-spelled email address (missing "t").

I am also interested to participate in your event, thanks for thinking of me. I am available any day from the 15th to the 19th. Where is the event happening, by the way? I don't drive, so wherever it is I would have to go there by public transport from London, which should also inform you regarding possible time slots.

Regarding the length, I have never been to this gathering before, so I am not sure what is considered an "standard" length. I could adapt it to any length necessary, so can I ask you what you think it would be a good length, as you probably know better your audience.

I thought that the subject which I know about that may be of more interest to the audience and that it will not probably be covered by others would be "Evidence gathering for Animal Protection". I used to be an undercover investigator and I have managed wildlife crime investigators when I worked at IFAW, so this is a subject I know well. I have given similar workshops for Wounded Badger Patrollers since the badger cull started.

Here is the info you asked for:

- Talk Title: **"Evidence gathering for animal protection"**
- Full Name: **Jordi Casamitjana**
- Affiliation / Org / Campaign / or Movement: **Currently un-affiliated to any organisation, but I am a committed vegan zoologist who has worked in the past for many animal protection organisations (such as the League Against Cruel Sports, Born Free Foundation, International Fund for Animal Welfare, CAS-International, Wild Futures, etc.) for several decades**
- Email: [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)
- Mobile number (for emergency use): [REDACTED]
- max 100 word description of talk (60 words is good): **"In animal protection, activists or investigators must prove to others that something had happened. However, they are also often disbelieved, especially by the authorities and decision makers. So, to overcome this problem gathering evidence may be crucial. Learning evidence gathering techniques, and how to apply them in a variety of animal protection situations (i.e. prosecute illegal hunters, prove badger cull's licence breaches, expose animal abuse, reveal animal industries' cover ups, etc. ) may be useful. This workshop will be an introduction of the basic principles of evidence gathering in hostile conditions"**
- ideal workshop length: 60, 75, 90, 120 minutes are standard, but others can be accommodated.: **90 minutes**

## Correspondence

- Scheduling issues, eg gathering dates or times you can't make: **I can make any day but coming with public transport from London, so until I know the exact location I don't know which times I could not make**
- Requirements: indoor and outdoor space, outdoor only, indoor only; night-time/dark; powerpoint; sound systems. NOTE we are off grid so recommend not relying on electronic equipment. There is no internet access either: **Ideally I would like to use a power point projected with a projector (I will bring my laptop) but if that is not possible I will do it without it. Please let me know. It could work both indoors and outdoors (in fact, if there is indeed a projector for a Power Point, it would be better begin indoors and end outdoors.**
- Target audience, eg Intro to topic; Advanced AR topic; etc.: **Intro to topic**

On 25/07/2018 13:56, Mark Westcombe wrote:

Hi Jordi

finally i might have your email right. Yes, we'd still be interested in having a workshop. I'm away tomorrow and hoping to finalise teh programme friday. If you could send me which dates you're available from Weds 15th Aug to Sun 19th Aug, plus your preferred length of workshop (inc discussion time) by Friday, that'd be ace. You can then send me talk title and blurb (see bottom email for info), etc a few days later if that helps.

cheers

mark

----- Forwarded message -----

From: **Mark Westcombe** <[REDACTED]>  
Date: Thu, Jul 19, 2018 at 5:28 PM  
Subject: Fwd: AR Gathering 2018  
To: [Jordi.Casamijana@btinternet.com](mailto:Jordi.Casamijana@btinternet.com), [Casamijana@btinternet.com](mailto:Casamijana@btinternet.com)  
Cc: Daniel Kidby <[REDACTED]>

Hey Jordi

I think maybe I had your wrong email address and didn't notice it bounce. I sent you the message below after you spoke with Dan Kidby about talking at the AR Gathering 15-19th Aug. If you're still available and willing could you let me have the below info as soon as you can so i can finalise the programme? It would be a valuable offering to have something on investigations at the gathering.

cheers,



## Correspondence

mark

----- Forwarded message -----

From: **Mark Westcombe** <[REDACTED]>  
Date: Thu, May 17, 2018 at 3:56 PM  
Subject: AR Gathering 2018  
To: [Casamijana@btinternet.com](mailto:Casamijana@btinternet.com)

Hi JaySee

Dan Kidby passed me your contact details. He said you'd be up for giving a talk at the AR gathering this year. It's in Sussex and is 15-19 August. You can find details here: [www.facebook.com/nationalargathering](https://www.facebook.com/nationalargathering). He mentioned a workshop on evidence gathering for investigations. That'd be great. We've other ideas for workshops on the page that you might want to look at: [https://www.facebook.com/nationalargathering/posts/1677796378954344?hc\\_location=ufi](https://www.facebook.com/nationalargathering/posts/1677796378954344?hc_location=ufi).

More info is available if you scroll down last year's posts, including last year's programme. Note it is a DIY 5-day gathering with very limited car parking. It's a bring your own tent, although a few do stay in nearby accomodation. There's a communal vegan canteen onsite. Unfortunately we have no budget to help with speaker expenses.

The audience is made up of

- committed Animal Rights activists
- committed (anarchical) Animal Liberation activists
- committed vegan outreach activists
- newcomers to veganism and vegan outreach
- environmental activists
- activists and newcomers to Direct Action

If you could send us the following information I can get you in the programme.

- Talk Title
- Full Name
- Affiliation / Org / Campaign / or Movement
- Email
- Mobile number (for emergency use)
- max 100 word description of talk (60 words is good)
- ideal workshop length: 60, 75, 90, 120 minutes are standard, but others can be accomodated.
- Scheduling issues, eg gathering dates or times you can't make

- Requirements: indoor and outdoor space, outdoor only, indoor only; night-time/dark; powerpoint; sound systems. NOTE we are off grid so recommend not relying on electronic equipment. There is no internet access either.
- Target audience, eg Intro to topic; Advanced AR topic; etc.

Many thanks for being willing to offer a workshop. Cheers,

mark

++++

Thanks. I just had a look at the event and I think that probably the workshop I could give that may be more useful considering my expertise and the audience is a workshop on "evidence gathering for animal protection campaigning and lobbying". What do you think?

When I was an investigator I was known to be the archetype of a "scientific investigator", which in essence is an investigator that gathers information in the form of evidence, so you can prove a claim or you can convict an animal abuser that broke the law. Have a look to

this [https://books.google.co.uk/books?id=A88PBAAAQBAJ&pg=PA222&lpg=PA222&dq=jordi+casamitjana&source=bl&ots=ZvriWNE4ae&sig=-3sy3DGD33W6ufoj8msFLSNL7yE&hl=en&sa=X&ved=2ahUKEwj3ze3Q9\\_3aAhUpJ8AKHfNVDEY4MhDoATADegQIBhAB#v=onepage&q=jordi%20casamitjana&f=false](https://books.google.co.uk/books?id=A88PBAAAQBAJ&pg=PA222&lpg=PA222&dq=jordi+casamitjana&source=bl&ots=ZvriWNE4ae&sig=-3sy3DGD33W6ufoj8msFLSNL7yE&hl=en&sa=X&ved=2ahUKEwj3ze3Q9_3aAhUpJ8AKHfNVDEY4MhDoATADegQIBhAB#v=onepage&q=jordi%20casamitjana&f=false)

I also trained and managed wildlife crime investigators to gather evidence of wildlife crime for prosecutions, Badger patrollers to gather evidence during the badger cull, and even a bit of Park rangers and police officers in Mozambique to gather evidence against poachers. So altogether I think makes the "evidence gathering" the best subject I can offer for the workshop.

## Correspondence

**From:** VeganJobs.com  
**Sent:** 06 August 2018 13:09:07  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Welcome to VeganJobs.com - here's some helpful information

We're happy to have you, thanks for utilizing [VeganJobs.com](https://VeganJobs.com) as a Vegan Job Seeker!

A rising tide of both vegan employers and candidates on our platform will lift all our vegan boats, and most importantly - the ark of animals! It'd be just fantastic if you help ensure our success by sharing a link to us on Facebook, for example in a vegan group you participate in, or on your facebook page, blog, with a vegan business you know, etc.

We go to great lengths to ensure our server and domain is configured to avoid triggering junk filters, however if by rare chance this email ended up in your spam folder, please make sure to white-list the email address: [info@veganjobs.com](mailto:info@veganjobs.com) so you don't miss any important emails.

Thanks!

-Vegan Jobs Team

## Adam Milton

---

**From:** Sam Calvert <Sam.Calvert@vegansociety.com>  
**Sent:** 03 September 2018 11:38  
**To:** Jordi Casamitjana  
**Subject:** RE: Vegan society today website

Hi Jordi

I don't have a current email address for John but even if I had it would constitute personal information so I wouldn't be able to give it you without his permission (GDPR and all that).

I believe he is still connected to the IVU so I would try to contact him via an email to a generic IVU address asking for your email to be forwarded on to him. The other route would be that he is a former Trustee of The Vegetarian Society and they may be able to forward on a message to him. I hope you manage to contact him.

Kind regards  
Sam

**Samantha Calvert**  
Head of Communications  
[Sam.Calvert@vegansociety.com](mailto:Sam.Calvert@vegansociety.com)  
Tel +44(0)121 523 1736 Mobile/Cell +44(0)7967042050



Donald Watson House, 34-35 Ludgate Hill, Birmingham B3 1EH. Charity no. 279228.  
Co. no. 1468880. Registered in England & Wales. VAT Registration No. 448 5973 95.  
[www.vegansociety.com](http://www.vegansociety.com)

**From:** Jordi Casamitjana [mailto:jordi.casamitjana@btinternet.com]  
**Sent:** 03 September 2018 11:18  
**To:** Sam Calvert <Sam.Calvert@vegansociety.com>  
**Cc:** George Gill <georgeg@vegansociety.com>; Alex Douglas <Alex.Douglas@vegansociety.com>  
**Subject:** Re: Vegan society today website

Thanks Sam

Do you happen to have the email address of John Davis? I found one but when I sent an email it bounced back.

Thanks

Jordi

On 03/09/2018 09:46, Sam Calvert wrote:

Hi Jordi

Thanks for your email. Although this site has been in existence for some time and I have been aware of it for several years so far as I am aware this is the first time that we have been asked to comment on it. It seems to have limited reach. You might contact John Davis, the IVU's historian. He has done quite a lot of work on the history of early veganism and may be able to help you. I am afraid my role here leaves me no time for research (which is not part of my role). Otherwise, I am afraid it is a case of finding the original material in the journals and reading it in its context.

Regarding the proposed new definition of veganism to include compulsory activism, The Vegan Society has not been approached by anyone proposing to do this. The Society has no current plans to change its definition of veganism. A member could bring such a proposal as a motion to the AGM so that all members could vote on it. However, our membership is older than the typical U.K. average for vegans and many members, as a result, would not be able to participate in activism (ill health, disability, caring responsibilities etc.). As such, I do not think such a motion would be passed. Encouraging vegans to spread the word is one thing but making it mandatory in order to describe yourself as vegan is quite another. Early vegans were motivated by compassion for animals but they never insisted that all vegans must proselytise in this way. As one vegan who called to express his concerns about any such change in the definition (and he ran a local vegan group so was active himself) said: "Not every vegan is good at talking to people about veganism. You want the right people to do it".

With all good wishes  
Sam

---

From: Jordi Casamitjana [[jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)]  
Sent: 01 September 2018 11:25  
To: Sam Calvert  
Cc: George Gill; Alex Douglas  
Subject: Re: Vegan society today website

Dear Sam

Thanks very much for your lengthy and prompt response. This is very helpful.

My interest is based solely on the current debates about the definition of veganism. As you know there have been recent proposals to "change" it, and sometimes "historical" arguments are used to back them.

I do have particular points in my mind about some of the statements of that website (in particular about Donald Watson and the alleged disagreements with Cross) that I would like to have clarification but I don't think it is fair for my part to ask you to spend more time to help me understand it (as you say, the information is out there and if I am interested I should do my own research). I thought that perhaps in the past you may have already created a point-by-point correction document regarding that site that you could send to anyone inquiring, but if you don't have it then I don't think it is fair for me to ask you to spend more time on this.

Best wishes

Jordi

On 31/08/2018 19:22, Sam Calvert wrote:  
Hi Jordi

Thanks for your email and for contacting us about this.

There are several inaccuracies on this website and it is a revisionist history of The Vegan Society that sets out to prove a point. As such where something is not clear the author takes a view on it that supports the history that s/he wants to present. It is guilty of what it charges the Society of doing, for example, by rewriting history.

It would appear to have been last revised in 2015 and much of the more recent information is out of date. The Society's membership grew last year by 24% for example. This was from a low base but we expect to reach over 8960 members before the year is out. Early next year we will reach over 10,000 members for the first time in our history. Our income from membership, sales of VEG 1 and our Trademark is healthy as can be seen from our annual reports which are publicly available on the Charity Commission's website. Our staff numbers alone demonstrate this. Nine years ago we had 10 staff and today our latest round of recruitment will see around 35. As someone working in the charity sector yourself you will know that salaries are the greatest expenditure and staff numbers can only increase if income is anticipated to increase too. As you will know, we have recently moved premises to accommodate all the staff under one roof.

Regarding the history, I do not think that The Vegan Society would dispute much of the author's views. Veganism was a moderate organisation and a broad church in its early days. We think that is still the case. We welcome members who are vegan and those who are not (non-vegan members are not registered as full members and do not have voting rights but they receive the other benefits). To be a full member you only need to confirm that you are a dietary vegan. The statement on the membership form is "I follow a vegan diet".

I am afraid to dispute every point that is not completely accurate on that site would involve a great deal of time but, as the author notes, all of our journals are available free of charge on ISSUU so it is possible to follow the links and make up your own mind. The Vegan Society has made all of these journals and pamphlets available and pays fees to have them hosted on ISSUU so we are scarcely trying to control the flow of information!

If there is a particular point that you require clarification on I would be happy to try to help.

Thank-you for your continued support of The Vegan Society.

Kind regards  
Sam

Samantha Calvert  
Head of Communications  
[Sam.Calvert@vegansociety.com](mailto:Sam.Calvert@vegansociety.com) <<mailto:Sam.Calvert@vegansociety.com>>  
Tel +44(0)121 523 1736 Mobile/Cell +44(0)7967042050

[VS\_Combo7]

## Correspondence

Donald Watson House, 34-35 Ludgate Hill, Birmingham B3 1EH. Charity no. 279228.  
Co. no. 1468880. Registered in England & Wales. VAT Registration No. 448 5973 95.  
[www.vegansociety.com](http://www.vegansociety.com)<<http://www.vegansociety.com>>

From: Jordi Casamitjana [<mailto:jordi.casamitjana@btinternet.com>]  
Sent: 28 August 2018 14:27  
To: Info <[info@vegansociety.com](mailto:info@vegansociety.com)<<mailto:info@vegansociety.com>>>  
Subject: Vegan society today website

Dear Vegan Society

I am a member and I recently have come across this website:  
<http://vegansociety.today><<http://vegansociety.today>>

I would like to ask you if there are any factually incorrect statements in such website, which refers to your organisation.

If they are, can you please point them out to me, and, if you know it, provide the alternative true fact?

Thanks

Best

Jordi Casamitjana

Sent from my Xperia L1 on O2

The content of this email is confidential and intended for the recipient specified in message only. It is strictly forbidden to share any part of this message with any third party, without a written consent of the sender. If you received this message by mistake, please reply to this message and then delete the email so we can prevent future mistakes.

The content of this email is confidential and intended for the recipient specified in message only. It is strictly forbidden to share any part of this message with any third party, without a written consent of the sender. If you received this message by mistake, please reply to this message and then delete the email so we can prevent future mistakes.

The content of this email is confidential and intended for the recipient specified in message only. It is strictly forbidden to share any part of this message with any third party, without a written consent of the sender. If you received this message by mistake, please reply to this message and then delete the email so we can prevent future mistakes.

## Adam Milton

---

**From:** Liveminds <notifications@liveminds.co.uk>  
**Sent:** 26 September 2018 00:10  
**To:** Jaysee C  
**Subject:** Re: [Topics of the day] The vegan trend

Hi Jaysee,

You said in response to "The vegan trend"

> I think that definitively veganism is becoming mainstream, and we are kind of seeing the beginning of a vegan revolution. Contrary to what happened when I became vegan 17 years ago, now there are four distinctive reasons for people to become vegan: animals, the environment, health and social justice. This means that we are not seeing a passing fashion that may disappear...we are seeing a social trend that will get stronger.

> Because veganism is becoming mainstream, it is now much more diverse, and there are many types of people that choose veganism as their lifestyle, but also more different opinions about what vegans should or should not do, who is entitled to be called vegan, etc. Lots of infighting too, split in sub-groups, etc. Although this may be upsetting to some vegans and very confusing for new vegans, overall I think it is positive as it is a sign that we are becoming mainstream.

> There is also lots of curiosity from non vegans who now experiment with vegan food. This is good, the more interest in vegan food there is, the more vegan food will be available, so the easier would be for a person to become vegan.

> For me, the goal is to convert everyone to veganism as I am an ethical vegan for the animals, so my veganism is an attempt to stop the exploitation of animals, and obviously if others do not become vegan too this will not happen. Therefore, I would not advocate for people becoming a flexitarian, a vegetarian, a reductionarian, or anything less than a full vegan. But I know that people may choose any of these options as a transition to veganism, so if they do so then it is an improvement (however, if they choose these as a substitute of veganism, it is not).

> Vegan food is much better these days as it is more accessible to everyone, and has many more forms. For every non-vegan food item there is a vegan equivalent. Not only we have now vegan cheeses that cover the majority of types of cheeses (Camembert, cheddar, Brie, Mozzarella, halloumi, Rockford, etc), and so all types of fake meats (vegan chicken, duck, beef, bacon, fish, etc), but there is even now vegan lobster and vegan caviar!

> But also it is more common in normal supermarkets and shops. In my local corner shop food store I counted 25 types of plant-based milks! And there are over 100 fully vegan restaurants/cafes in London alone!

> As far as the type of people that are getting vegan food is concerned, all types, really. But I think that the young generation, the millennials, is the one responsible for the recent boom of veganism. Traditionally there used to be more women than men becoming vegan, but this is gradually changing now. The same with minority groups. We are more diverse now. The new type of vegans, the "intersectional vegans" who become vegan for social justice reasons, have increased the proportion of some "minorities" within the vegan movement. These campaigns against the oppression of their groups (racial, gender, sexuality, disability, etc) and they conclude that they should also stand in solidarity with other oppressed groups, including the animals oppressed by mankind.

>

> You can argue now that not becoming vegan makes no longer sense, as a vegan diet it is healthier than non-vegan diets (healthier than a vegetarian diet), is the easiest way to prevent the most common diseases in Western civilisation (cardiovascular disease, diabetes, some types of cancer, etc), vegans tend to age slower and look younger and fitter, veganism is good for the environment as animal agriculture is the number one cause of global warming, is good for world's hunger as vegan lifestyle uses less resources and can feed more people in the available land and water, is obviously good for the animals that are exploited by humans as it is the only way to prevent their suffering (there are no "humane" ways to breed and slaughter animals), and is good for society as it promotes non violence, respect for others, equality, and very important values. And, interesting enough, a vegan diet is the only one that is non-discriminatory for religious reasons, as anyone from any religion can eat it (which cannot be said about any other type of diet). Why are we all not vegan, then? The answer is "carnism", which is the indoctrination that all of us have been submitted to since childhood by governments and animal exploitation industries. That not only promotes the use of animal products and hides the true facts about them, but also vilifies veganism and spreads



## Correspondence

misinformation about it. Hopefully, though good education, this will change, and if enough people stop contributing economically to the food industry, business will switch to plant-based products.

> The reason that non vegans may choose vegan products is simple. They look good, they taste good, and they make you feel good about yourself. Many people already know they are healthier and more ethical, so if this matters to them they will try them. However, peer pressure, fear, misconceptions, lack of support, etc, may prevent them to become fully vegan.

>

> - To which Tony Regan replied:

>

>> great Jaysee - loads of great feedback from lots of you - big thanks!

Please do not reply to this email. If you'd like to read all of this conversation, please go to:

<http://workresearch.liveminds.co.uk/replies/1045104>

Regards,  
Tony

--

This email has been sent to you as part of a Liveminds research project. We have been given your email address as a registered participant in a research project conducted by Work Research. If you feel you have received this email in error, please contact [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

If you need technical assistance with the project, please email [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

**Adam Milton**

---

**From:** Liveminds <notifications@liveminds.co.uk>  
**Sent:** 26 September 2018 18:20  
**To:** Jaysee C  
**Subject:** Re: [Task One: Everyday task] Meal diary - day 3

Hi Jaysee,

You said in response to "Meal diary - day 3"

> I am feeling OK. I spent a long time working from my bed so I realised that I skipped breakfast. But this is ok as I had a big meal yesterday evening at Tibits. This evening I am going to a talk at London Vegans, another vegan social group different from London Vegan Meetups (the one I attended yesterday), about living in alignment. I am not sure if I will eat there as they sell food too. I may also do some vegan outreach as well, as I did yesterday (I participated in one of the "cubes of truth" in London, a very popular vegan outreach form of activism these days )

>

> - To which Tony Regan replied:

>

>> wow - you're really involved in the vegan activities! thanks for telling me about that

Please do not reply to this email. If you'd like to read all of this conversation, please go to:

<http://workresearch.liveminds.co.uk/replies/1045426>

Regards,  
Tony

--

This email has been sent to you as part of a Liveminds research project. We have been given your email address as a registered participant in a research project conducted by Work Research. If you feel you have received this email in error, please contact [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

If you need technical assistance with the project, please email [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

## Correspondence

**From:** order-update@amazon.co.uk  
**Sent:** 27 September 2018 20:06:52  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Your Amazon.co.uk order (#206-5131585-5703515)

Hello,

We regret to inform you that we have been unable to source the following item:

Joy PhD, Melanie "Beyond Beliefs: A Guide to Improving Relationships and Communication for Vegans, Vegetarians, and Meat Eaters"  
<http://www.amazon.co.uk/dp/1944903305>

Our supplier has informed us that this item is no longer available. This item has now been cancelled from your order #206-5131585-5703515 and we can confirm that you have not been charged for it.

We apologise for the length of time it has taken us to reach this conclusion. Until recently, we had still hoped to obtain this item for you.

You may visit the product detail page(s) above to see if these item(s) are available from other sellers.

To view the current status and the costs associated with your order, please visit Your Account (<http://www.amazon.co.uk/your-account>).

Amazon.co.uk

<http://www.amazon.co.uk>

Please note: This e-mail was sent from a notification-only address that can't accept incoming e-mail.

\*\*\*\*\*

WHAT IF I WANT TO CHANGE OR CANCEL MY ORDER?

You can always check on your order in Your Account which you can access by clicking this link:

<https://www.amazon.co.uk/your-account>

Once there, choose "Your Orders". If there are other items in your order, they'll be dispatched according to the delivery estimates listed in the order details in Your Account.

If the order is "Dispatching Now" or "Dispatched", you won't be able to make any changes.

\*\*\*\*\*

WHAT IF AN ITEM HAS DISPATCHED AND I NO LONGER WANT IT?

If your order arrives too late, you can either refuse delivery or return it to us for a refund. For returns instructions, please visit our Returns Support Centre:

<https://www.amazon.co.uk/gp/css/returns/homepage.html>

\*\*\*\*\*

HOW DO I CONTACT YOU ABOUT MY ORDER?

If you have more questions, or would like to contact Customer Service, please visit our Help pages:

<http://www.amazon.co.uk/help>

\*\*\*\*\*

**Adam Milton**

---

**From:** Liveminds <notifications@liveminds.co.uk>  
**Sent:** 01 October 2018 15:52  
**To:** Jaysee C  
**Subject:** Re: [Task One: Everyday task] Meal diary - day 1

Hi Jaysee,

You said in response to "Meal diary - day 1"

> I know about all this because I am a scientist (a zoologist specialised in animal behaviour) and my mind always processes information, tries to find trends, and essentially tries to find "the truth" behind the reality we live in. Plus I am really involved with the vegan movement in all its dimensions...you should check my Facebook and Instagrams accounts! :).

>

> Regarding your question, I think it is basically a synergy between all these factors. Their effect is not just added, but I would say "multiplied", which not only has created many vegans, but also has created many vegan activists (like myself), which spend their time converting other vegans....which in turn convert other vegans, and so on. It is an exponential chain reaction, which is facilitated by the growth of social media (and with it the creation of "celebrity activists") which essentially makes the spread of veganism global and fast, rather than local and slow.

>

> Then we have the "knowledge" issue. All the arguments and excuses for not becoming vegan have now collapsed and now science supports the arguments for becoming vegan, so it is much more easy to convert people. For instance, when I started being vegan there were still people that would say that it would be unhealthy, but now that reputable research has been done and science has confirmed that it is very healthy, that "excuse" is gone. The same with global warming research. And also advances in audiovisual technology have allowed more investigations into the animal industry, which have created many documentaries that are now used to expose "the truth" behind animal agriculture. When I became vegan there was only one major key documentary called Earthlings (many vegans say they become vegan the day after they watched it), but now there are at least six or seven as powerful as this one that have the same effect.

>

> And finally we have a qualitative change caused by the increase of vegan products and vegan business, which partially has occurred because millionaires and billionaires have now begin to invest in these products not only because they realise that there is a great deal of profit to make from this, but also because some, by getting older, are growing a "conscience" and want to leave a socially positive legacy before they die (they want to help to save the world, and the vegan revolution promises that). These investors and businesses have increased to the point that they are no longer at the periphery of commercial world but right in the middle of it, so they are now heavily competing with the animal industries, which is a qualitative jump, not only quantitative.

>

> All this is my opinion, of course.

>

> - To which Tony Regan replied:

>

>> fantastic and interesting, thank you!

Please do not reply to this email. If you'd like to read all of this conversation, please go to:

<http://workresearch.liveminds.co.uk/replies/1048893>

Regards,  
Tony

## Correspondence

--

This email has been sent to you as part of a Liveminds research project. We have been given your email address as a registered participant in a research project conducted by Work Research. If you feel you have received this email in error, please contact [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

If you need technical assistance with the project, please email [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

**Adam Milton**

---

**From:** Liveminds <notifications@liveminds.co.uk>  
**Sent:** 01 October 2018 17:34  
**To:** Jaysee C  
**Subject:** Re: [Task One: Everyday task] Meal diary - day 7

Hi Jaysee,

You said in response to "Meal diary - day 7"

> I am feeling Ok. Today I will spend most of the day at a vegan event called Geekstravaganza at a popular vegan cafe in North London. I will eat there, so I don't know what I will get. This is an event where vegan "geeks" get together to play board games. You see, for each type of human group, there is a vegan version...and this included geeks, of course.

>

> - To which Tony Regan replied:

>

>> ha! thank you

Please do not reply to this email. If you'd like to read all of this conversation, please go to:

<http://workresearch.liveminds.co.uk/replies/1049068>

Regards,  
Tony

--

This email has been sent to you as part of a Liveminds research project. We have been given your email address as a registered participant in a research project conducted by Work Research. If you feel you have received this email in error, please contact [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

If you need technical assistance with the project, please email [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

**Adam Milton**

---

**From:** Liveminds <notifications@liveminds.co.uk>  
**Sent:** 02 October 2018 11:43  
**To:** Jaysee C  
**Subject:** Re: [Topics of the day] Sustainable food

Hi Jaysee,

You said in response to "Sustainable food"

> For me sustainable means that it comes from a source that is renewable and does not deplete the habitat where it is from or affects negatively the environment. For me no animal product is sustainable, but not all plant products are sustainable. For instance, soya coming from areas of the Amazonian forest that were cleared to grow it is not sustainable. Palm Oil coming from Indonesian areas that used to be forest where orangutans lived is not sustainable.

>

> For me the issue of sustainability is important and I try to seek food from sustainable sources, although I am not always successful, and in the cases of palm oil it is difficult to find out the source. Choosing organic versions of products is a good option, and choosing fruit and vegetables not sold in plastic bags or containers is also better, as we should not forget the problem of plastic pollution.

>

> I think that if people avoid meat consumption they are definitively having a positive impact in the environment, but this impact will be minimal if they continue using dairy products and eggs. Most of the environmental damage of animal agriculture comes from the dairy industry so unless one becomes vegan the impact would not be significant enough. It simple works by causing less demand of such products, which will reduce production, and eventually can make some animal farms to switch to plant production. For instance, Oatly is the brand of more popular oat milk in the UK. It is a Swedish brand. The owner used to grow oats to feed cattle for the dairy industry...until he realised that could feed humans directly, and that would be more efficient and profiteable, as the demand of plant based milk is growing, and cow based milk is going down.

>

> Vegan food takes less land, less water, and has a lower carbon footprint than animal food, so it is as a whole better for the environment. Also, animal agriculture is the number one cause of global warming, not only because its high carbon footprint, but because its production of methane, which is a worse global warming gas. However, buying exotic vegan food from very far away can increase the carbon foodprint, so the best is to get organic vegan food from sustainable sources that are locally grown. This is why I try to grow my own vegetables in my yard, and I don't use pesticides or other chemicals that damage the environment. This s what I would reccimentpd people to do, in addition of reading labels of the products they buy and try to choose the options that are explicitly labelled as coming from sustainable sources.

>

> A good tip is also do you own research online about how sustainable a product may be. Google the product name with the word sustainable, and see what comes out. And you can also write companies and ask them directly. Asking the question in relevant Facebook groups can also help.

> .

>

> - To which Tony Regan replied:

>

>> really interesting, thanks Jaysee

Please do not reply to this email. If you'd like to read all of this conversation, please go to:

<http://workresearch.liveminds.co.uk/replies/1049599>

Regards,  
Tony

## Correspondence

--

This email has been sent to you as part of a Liveminds research project. We have been given your email address as a registered participant in a research project conducted by Work Research. If you feel you have received this email in error, please contact [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

If you need technical assistance with the project, please email [support@liveminds.co.uk](mailto:support@liveminds.co.uk)



## Adam Milton

---

**From:** Liveminds <notifications@liveminds.co.uk>  
**Sent:** 02 October 2018 13:36  
**To:** Jaysee C  
**Subject:** Re: [Topics of the day] Meat-free products

Hi Jaysee,

You said in response to "Meat-free products"

> I probably eat fake meats once or twice a week, no more. Tofurky and Vbites are the brands I use the most. Vbites has a large variety of sliced fake meats that are good for sandwiches but I often just buy them and eat them by themselves on the go. You find them in Holland and Barnett, so easy to find. The Tofurky turkey version is more nicer but more expensive, so I eat less.

> Fry's chicken style nuggets are nice, I don't buy them often, but I like them.

> I also like to try any new brand, as I did the other day with Oumph kebab. I found it a bit too spicy.

>

> I prefer to buy fake meats from brands that are all vegan. The day that Quorn has become an all vegan company I am sure I will buy more of their products because they would be quite available everywhere, but as I am a bit upset with this brand because how long they waited before to create any vegan product, how difficult is to find them, and the fact that they just added a vegan version rather than replacing non-vegan products for vegan ones, it will take a while for me to trust them.

>

> I eat vegan burgers and vegan hot dogs when I am out, as they are common vegan fast foods in vegan stalls these days. There are many vegan stalls in markets now in London where you can buy them. I also eat the vegan fried chicken (KFC style) of the Temple of Seitan, which is very popular in London (they have two branches now, one in Hackney and the other in Camden, arguably the two major hotspots of veganism in the Capital), but I find it a bit too salty.

>

> Possibly since I became vegan Linda McCartney sausages are the meat substitute I have eaten the most, as before the explosion of veganism this was the only vegan sausage you could find in normal supermarkets. I eat them less now as there are more options, although I think they remain my favourite sausage. Also, they changed the recipe and I preferred the previous one (they use soya now, which I am less keen on due to the environmental impact), and not all their products are vegan. Vegusto sausages are also nice. I eat them from time to time, and I feel I should eat more of them than Linda McCartneys, as they are a vegan company.

>

> I tend to eat less fake meats in general, these days, and I would like to eat even less in the future, until possibly remove them from my diet completely. This is because I consider eating meat to be morally wrong, so I should eliminate anything that resembles it. Also, there are not really that healthy, often too salty, lots of gluten, etc. Fake meats should really be for people that are transitioning to veganism, but for established ethical vegans like myself, they should be used rarely, I think. Is not that there is any need to have them in any vegan diet, as there are enough vegetables and great vegan dishes without them out there. However, every time that there is a new vegan "imitation" of a non-vegan dish or product, it is difficult not to want to try it (it helps when doing vegan outreach too as you can tell meat eaters how it tastes, and which is the better). But the novelty factor wears off quickly.

>

> Fake meats are also sometimes handy for when you invite non-vegans to eat, but I haven't done this for many years. I once produced a short film, and during the production all catering was vegan. However, I did not mention this to the cast and crew, most of which were non-vegan. After the filming ended I asked how did they like the food, and all they said they loved it. Then I told them that it was all vegan, and they were all very surprised. Had they known from the beginning, their prejudices against vegan food would have made them not to like it. Fake meats helped to pull that one off.

>

> - To which Tony Regan replied:

## Correspondence

>

>> loads of great stuff in here again, Jaysee - thank you!

Please do not reply to this email. If you'd like to read all of this conversation, please go to:

<http://workresearch.liveminds.co.uk/replies/1049722>

Regards,  
Tony

--

This email has been sent to you as part of a Liveminds research project. We have been given your email address as a registered participant in a research project conducted by Work Research. If you feel you have received this email in error, please contact [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

If you need technical assistance with the project, please email [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

## Adam Milton

---

**From:** Liveminds <notifications@liveminds.co.uk>  
**Sent:** 02 October 2018 09:27  
**To:** Jaysee C  
**Subject:** Re: [Topics of the day] Healthy eating

Hi Jaysee,

You said in response to "Healthy eating"

> For me the number one rule to avoid unhealthy food is to avoid completely all animal products. Although being 100% vegan does not necessarily mean having a healthy diet as one can also choose unhealthy vegan food rather than healthy one (within vegan food you also find food with too much sugar, salt, fat, calories, etc), I don't think one can have a healthy diet if includes any animal product in it, as all of them are bad for human health. Even if some animal products may contain some good nutrients in them, the unhealthy components in animal products outweigh the healthy ones. For instance, while some fish may have good omega 3 fats they also contain many toxins that the fish have been accumulating from polluted waters, such as mercury. Or, for instance, bad cholesterol found in all meat and eggs.

>

> However, I don't not necessarily believe all the health claims made by those promoting plant based diets. Some may be true others may not. Only science can tell apart which ones are. There are lots of quacks out there trying to make a profit from the vegan trend claiming all sort of healthy diets that may not be. I use the website [nutritionfacts.org](http://nutritionfacts.org) to learn about the latest evidence on what is healthy or not, based on research.

>

> Although I am an animal rights vegan that I would still eat vegan food only even if it would be unhealthy to me, after 10 years of being vegan I started to pay attention to my health too, and choose more healthy vegan food rather than just vegan food. So, I now try not to add salt or sugar in my food, add more fresh vegetables and fruit, cook less, use less oil, increase my intake of seeds and nuts, and only choose wholemeal versions of bread, pasta, rice, etc. I also buy more "super" foods now, like quinoa, flaxseed, chia seeds, avocado, blackberries, etc. I must say that my health as a vegan has been much better than my health as a non vegan. For instance, I used to be anemic when I eat meat, but never again since I become vegan. Also, I used to be overweight, but since I started to choose healthy vegan food, not anymore. I get fewer colds now and recover from them faster too. However, when I am out and about I often eat crisps and similar snacks that are not really healthy, and when eating with other vegan friends I don't necessary avoid vegan junk food such as vegan burgers and chips, of fake meats and cheese, especially if I am trying a new vegan place. So, by no means I am a health obsessed vegan, and I could eat much more healthier food. Hopefully I will improved in my choice if vegan food with time, so it becomes even healthier.

>

> Some health vegans are raw vegans because they claim that cooking food destroys many nutrients. Although this is true, cooking food also allows the better absorption of other nutrients, so although I believe it is good to have a high proportion of raw food in your diet, I don't believe that not being 100% raw vegan is unhealthy.

>

> The only really health issue about being vegan in potential deficiency of the vitamin B12, but this is not a problem as in the UK most soya and milk substitute products are fortified with b12, and some food like marmite have them too. After 10 years of becoming vegan I tested my b12 and it was perfect, without taking any vitamin supplement. But as I am getting older and I am consuming less soya products now, I am taking b12 supplements now. Some vegans advocate that you don't need fortified b12 products or supplements if you consume unwashed vegetables (as b12 comes from bacteria), or eat a lot of sea weed, but looking at the science I don't think this is right, so I think all vegans should not ignore the b12 issue, that is the only real potential health issue with veganism. Once you take the issue on board then the vegan diet is the healthiest diet of all. And it is healthy for all ages, as stated by the American Society of Nutritionists.

>

> As far as "reducing" meat consumption, certainly it is healthier, but unless you reduce it 100% and not replace it by other animal products, I don't think that can be classified as a healthy diet. For instance meat eaters that become

## Correspondence

vegetarian replace meat by lots of cheese and eggs, which are very unhealthy. So moving from meat eater to vegetarian may lead to worse health. However, as long as you address the b12 issue and you eat sufficiently and in variety, I believe moving to full veganism is definitively the healthier option of all (as long as you also avoid unhealthy vegan food ...if you only eat vegan cakes or chips, that would not be healthy, would it?).

>

> In general, though, I think that vegans are also more aware about nutrition than non vegans, so they are more likely to know which ingredients are healthy and which not, and how to achieve a healthier diet. That knowledge is essential to have a healthy diets, so veganism often helps to educate people about nutrition and give them such knowledge.

>

> Also, veganism in itself empowers people to reject food imposed to them by others, or over sold to them by expensive publicity campaigns, so vegans are less likely to be indoctrinated by such campaigns that sell unhealthy food, and they can resist them better. In other words, veganism allows to create some discipline in food consumption that is good to avoid falling into bad habits.

>

> Considering that I am vegan and veganism is still only taken by a minority of people, I could not say that my view is "typical" for people of my age and gender group.

>

> - To which Tony Regan replied:

>

>> wow! thanks Jaysee - really interesting again

Please do not reply to this email. If you'd like to read all of this conversation, please go to:

<http://workresearch.liveminds.co.uk/replies/1049531>

Regards,  
Tony

--

This email has been sent to you as part of a Liveminds research project. We have been given your email address as a registered participant in a research project conducted by Work Research. If you feel you have received this email in error, please contact [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

If you need technical assistance with the project, please email [support@liveminds.co.uk](mailto:support@liveminds.co.uk)

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 08 October 2018 10:22:04  
**To:** Membership  
**Subject:** Re: Membership date

Thank you very much

Jordi

On 08/10/2018 09:26, Membership wrote:

Hi Jordi,

Thank you for getting in contact. I can see from your record that your membership started on 19th January, 2011.

I hope this helps.

Kind regards,

Kaya Gromocki  
Supporter Services Coordinator  
[kaya.gromocki@vegansociety.com](mailto:kaya.gromocki@vegansociety.com)  
Tel +44(0)121 523 1739

Donald Watson House, 34-35 Ludgate Hill, Birmingham B3 1EH. Charity no. 279228.  
Co. no. 1468880. Registered in England & Wales. VAT Registration No. 448 5973 95.  
[www.vegansociety.com](http://www.vegansociety.com)

---

From: Jordi Casamitjana [[jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)]  
Sent: Saturday, October 06, 2018 11:57 AM  
To: Info  
Subject: Membership date

Hello

I am a member of the Society, currently with the membership number 21050.

## Correspondence

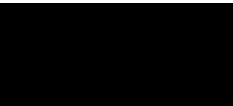
I am trying to find out when I joined the society, but I am having difficulties finding the exact date. Would you be able to help me?

I remember joining many years ago (in this millennium, though), but then my membership lapsed, so I had to re-join. I don't remember if I was given a new membership number, or the same. Considering that my name is pretty unique, I hope you will be able to find the records when I first joined (I think I was living in Brighton then, at Montpelier road, BN1 3BA). If it helps I live now in [REDACTED] (£[REDACTED]) but after Brighton I used to live in New Kent Road (se1 4ag).

Thanks

Best

Jordi Casamitjana



The content of this email is confidential and intended for the recipient specified in message only. It is strictly forbidden to share any part of this message with any third party, without a written consent of the sender. If you received this message by mistake, please reply to this message and then delete the email so we can prevent future mistakes.

## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 07 October 2018 20:33:38  
**To:** Jeffrey Flocken;mcollis@ifaw.org;tmccreasteele@ifaw.org;csterling@ifaw.org  
**Subject:** Re: hello

Hi Jeff

Yes, I am in town, and I can meet after work hours for a quick drink, as long as is in a place that don't serve meat. There is a nice vegan pub quite close to Angel station called "The Blacksmith and Tofemaker", at 292-294 St. John Street, EC1V 4PA. They server nice vegan foot too (specially suitable for non-health-obsessed vegans).

What time are you thinking?

My mobile is [REDACTED]

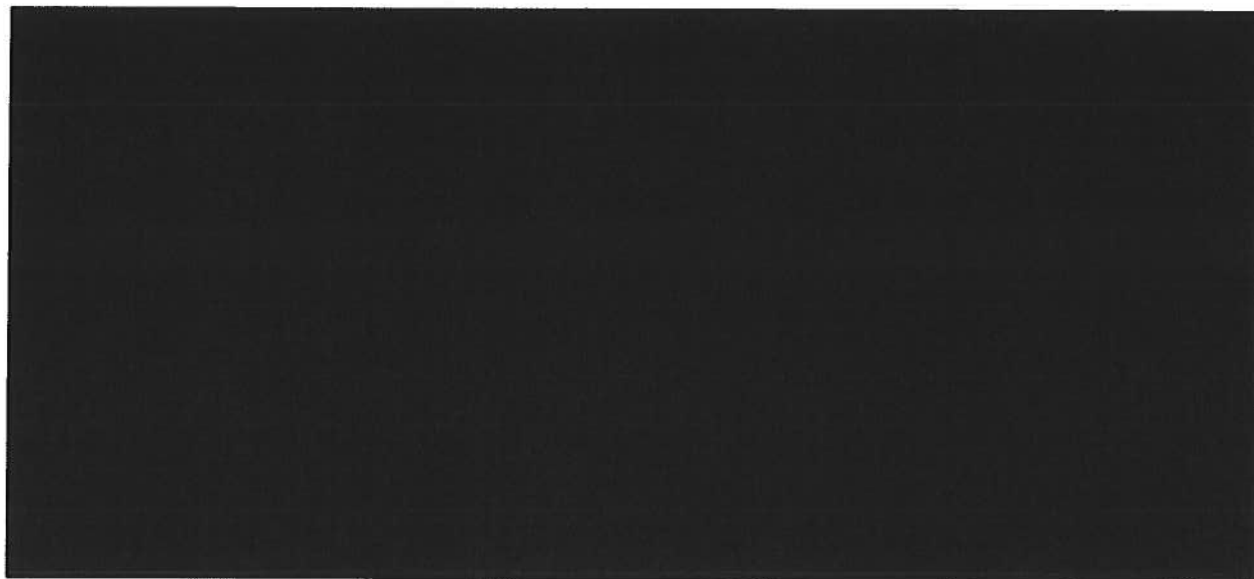
It would be lovely to see you

Best

Jordi

On 07/10/2018 16:00, Jeffrey Flocken wrote:

Hi Matt, Tania, Jordi and Claire - I'm in London last minute for a meeting at the Royal Foundation on Tuesday. I'm staying in the Angel Station area. Not sure where the IFAW offices are (or your office Jordi), but any chance that you are in town and could meet for a drink after work on Monday (oct 8)? Let me know. Would be great to see you and anyone else who wants to come out! Best, Jeff



----- Forwarded Message -----

**Subject:**Re: Contact form

**Date:**Tue, 23 Oct 2018 13:16:50 +0100

**From:**Jordi Casamitjana <[jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)>

**To:**Oatly <[info.uk@oatly.com](mailto:info.uk@oatly.com)>

Dear Stephanie

Thank you very much for your reply.

I am encourage to read that you are indeed looking into this subject and perhaps in the no to distant future you will find a cruelty free solution that will allow many ethical vegans like myself to resume consuming your products. I am particularly encourage to see that you are trying "to find new ways to turn the residues into new oat based products eliminating the relevance of animal feed entirely". Please don't give up on this effort. This is far more important than you think for many of your potential customers.

I would just like to add that, although I can see that you are trying to be as sustainable as possible, please also try to be as cruelty free as possible, and don't assume that both things mean the same and by doing one you will be doing the other. As you know vegans these days become vegan for different reasons: health, environment, animal rights, social justice, etc. Ethical vegans like myself chose veganism either because of the ethics of environmental destruction, or the ethics of animal exploitation and suffering. If you only strive to be sustainable you only cover the former, not always the latter. You could cover both, but in order to do that you should continue asking yourself the question "is there a better animal friendly option", not meaning "contributing to less animal suffering", but actually meaning "not contributing to ANY animal suffering".

If after looking into this issue you decide to stop supporting directly animal agriculture, please let me know as many vegans like myself would gladly help you to spread the news.

Best wishes

Jordi Casamitjana

On 23/10/2018 12:51, Oatly wrote:

Hi Jordi,



Thank you for taking the time to contact us.

We really do listen to all our consumers and we understand your concerns.

While sending our residues directly to a biogas facility is an option, it is not the most sustainable one. The residues from our production plant contain nutrients as well as energy. Failure to reutilize these nutrients and energy means that we would need to produce them in another way, such as growing more plants. In terms of animal feed, it often means opting for soy concentrates grown in other parts of the world. Sending our production residuals to a local farm as feed has eliminated the unnecessary waste of nutrients and at the same time contributed to the production of biogas. It is possible to send our residue directly to biogas plants and it is an option that we are evaluating. Our primary focus however is to continue our efforts to find new ways to turn the residues into new oat based products eliminating the relevance of animal feed entirely.

We do currently receive payment for the residues from a local farm and if we were to send the residues to a biogas plant we would have to pay the biogas plant for accepting our waste, however this has not been the driving factor in our decision. If this particular solution provided a solid sustainable advantage yet less profit we would gladly accept the additional cost. The challenge is that by walking down this path we no longer can credibly claim to be a sustainable company, working toward a sustainable, planet friendly future.

In short, this is a highly complex issue, one that we are looking at to find a better, more optimal solution. It is not one that is driven by money whatsoever.

All the best,  
Stephanie  
Consumer Relations  
Oatly UK



2018-10-19 01:05:56 [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com) ([jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)) wrote:

The following was sent from the contact form on [oatly.com](http://oatly.com).

Date 2018-10-18

IP Address 90.196.124.121

Country int

Name Jordi Casamitjana

Email [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

Dear Toni Peterson (please Customer Service Officer, pass this message upwards until it gets to your CEO, thank you).

Message I really like your brand and your products, and OatLy is beginning to become one of my favourite brands. I no longer buy soya milk and now Oatly is present in all my teas and coffees. I like the name, the font, the looks, the taste, everything.

I was very impressed with the adverts I saw in the Netherlands, and now I have seen in my city, London. I am referring to the adverts where you explicitly state that your oat milk is milk for humans. Very clever, and with a subtle but effective vegan message, which I love. Congratulations for the add, and for listening to the publicists who suggested it.

Excited as I was about your add and products, imagine my disappointment when I have learnt today that you sell byproducts of your oatmilk production to pig farms, so they can be fed to pigs to prolong their agony, and the farms can keep forcing more pigs into an existence of constant suffering and terrifying death.

Having learnt that, and having seen some evidence that suggests this may be true, I am now forced to no longer buy or consume your products as I am an ethical vegan (and I have been for 17 years) who cannot support a company part of the animal agriculture industry.

The reason I am writing you is simple. It doesn't need to be like this, and I am wondering if you have thought in the alternatives. Could you please consider selling such byproducts to an alternative ethical option instead? Could you not use them to create fertiliser to grow vegetables, perhaps? Or as a source of biofuels replacing gas and petrol? Or transform them in innovative cruelty free food for humans? Or to become vegan pet food, perhaps?

It seems a shame that what essentially seems to be just a "byproduct" of your work, it may ruin the product itself and the profitable relationship you have developed with the vegan community, many of whom may now have to abandon your custom.

I am aware that often PR companies create artificial CEO's images to make them look more friendly, approachable and down to earth, so I would not be surprised that you are not the decent person you appears to be when looking at your publicity. But just in case you are, perhaps my email may indeed reach you, not just at your desk, but perhaps at your mind, and even at your conscience.

If not, apologies for wasting your time.

Yours sincerely

Jordi Casamitjana  
Ethical vegan  
London  
UK

**From:** London Vegans  
**Sent:** 01 November 2018 12:10:50  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** London Vegans Diary: NW London Countryside Walk on Saturday

# THE LONDON VEGANS DIARY

This is a list of events which may be of interest to vegans and sympathisers in the London area and is sent to London Vegans subscribers at regular intervals. Where known, the organiser is indicated at the bottom of each entry.

**[OUR EVENTS](#) [INDEX](#) [BROWSE](#) [BOTTOM](#) [HOME PAGE](#)**

For our own events you may wish to use the phone number or email address given for more details or updates, although cancellation or major changes are very rare. Our meetings on the last Wednesday of every month (except December) are our main event and are held at the Millman Street Community Rooms, Millman Street, WC1 (entrance through security doorway adjacent to 38a). The group provides hot drinks and you can order hot food and cold snacks from our resident caterers. (No alcohol or smoking, please.) There is a small admission charge to cover the cost of the room. Please note that the agenda can change without notice. Unless stated otherwise, all our own events are open to everyone (whether vegan or not) including both subscribers and non-subscribers. However, participants are requested to consume only vegan foodstuffs at our events.

For other organisers' events we suggest that you check with the organiser before going in case of any changes since publication as we cannot accept responsibility for other organisers' events.

There is also a large number of events organised for vegans and vegetarians in the London area that do not always make it to the London Vegans Diary in time. You find many of these at [London Vegan Meetups](#). Details of upcoming vegan fairs and festivals not in London can be found at [VegFest](#) and [Vegetarian Guides](#), and overseas holidays for vegans can be found at [VegVoyages](#).

An expanded and updated version of the London Vegans Diary can be found in the Diary section of the London Vegans web page at [London Vegans Home Page](#), which also contains lots of links to other useful information.

If you know of any event or events that may be of interest to vegans in the London area, please



let us know as soon as possible by using our web link [Tell Us About It](#) and we will include them in the next Diary update.

For enquiries about London Vegans or veganism in general you can [Contact Us](#) or alternatively phone SENDFAX Press or media enquirers can phone Alex Bourke on 020 3239 8433.

Whilst every effort is made to avoid mistakes, we cannot accept responsibility for any inaccuracies in the listing.

[LVPU3023]

[03/11/18 Sat \(11:00-16:30\)](#)

**London Vegans Walk: Stanmore to Borehamwood (Middlesex-Hertfordshire)**

[17/11/18 Sat \(10:30-16:00\)](#)

**London Vegans Outing: Kempton Great Engines Steaming Weekend.**

[24/11/18 Sat \(12:00-16:30\)](#)

**Gujarati Cuisine Masterclass (Stoke Newington, N16)**

[28/11/18 Wed \(19:00-21:30\)](#)

**LV Monthly Meeting: Jill Swyers - Plant-Based Living Foods for Health**

[02/12/18 Sun \(11:00-16:00\)](#)

**London Vegans Walk: Chessington Circular (Surrey: 8 miles)**

[15/12/18 Sat \(11:00-16:00\)](#)

**London Vegans Walk: Parkland Walk (Inner North London)**

[30/01/19 Wed \(19:00-21:30\)](#)

**LV Monthly Meeting: Jayesh Patel on Becoming a Vegan Activist**

[29/09/18-03/11/18 Sat-Sat \(10:30-12:30\)](#)

Food Growing Course (Carshalton, Surrey)

[01/11/18 Thu \(17:00-23:00\)](#)

Vegan Nights London

[03/11/18 Sat \(10:00-16:00\)](#)

Broadway Vegan Market - Open every Saturday

[03/11/18-24/11/18 Sat-Sat \(10:00-16:00\)](#)

Fat Gay Vegan at Venn Street Market (Clapham, SW4)

[03/11/18 Sat \(11:00-16:00\)](#)

Soho Vegan Market

[03/11/18 Sat \(11:00-17:00\)](#)

Hackney Downs Vegan Market (Weekly)

[03/11/18 Sat \(11:00-16:30\)](#)

London Vegans Walk: Stanmore to Borehamwood (Middlesex-Hertfordshire)

[03/11/18 Sat \(12:30-19:30\)](#)

The Brixton Vegan Walkabout - Now every 1st Saturday of the month.

[03/11/18 Sat \(13:30-17:00\)](#)

Canada Goose ù weekly fur trade protest

[04/11/18 Sun \(10:00-18:00\)](#)

Islington Vegan Market - every 1st & 3rd Sunday of the month.

[04/11/18 Sun \(11:00-16:00\)](#)

Walthamstow Vegan Market - 1st Sunday of the month.



## Correspondence

[10/11/18 Sat \(09:00-17:30\)](#)  
Vevolution Festival 2018 (Southbank, SE1)  
[10/11/18 Sat \(16:30-19:30\)](#)  
Glass Wall Slaughterhouse  
[11/11/18 Sun \(11:00-16:00\)](#)  
Tonbridge Vegan Festive Fair (Kent)  
[11/11/18 Sun \(11:00-16:00\)](#)  
Tonbridge Vegan Festive Fair 2018 (Kent)  
[11/11/18 Sun \(11:00-16:30\)](#)  
Vegan Korean with Jay Morjaria (Stoke Newington, N16)  
[11/11/18 Sun \(15:00\)](#)  
Remembrance Service for Animals in War (Mayfair, W1)  
[11/11/18 Sun \(19:00\)](#)  
Standup Comedy Extravaganza in Aid Of No Means No-donations £10 or £5 co  
[14/11/18 Wed \(18:45-21:00\)](#)  
Discover Your Secret Door to Calmness & Peacefulness Monthly Meeting  
[14/11/18 Wed \(19:00-21:00\)](#)  
INCITE@The Phoenix. Free LGBT+ Poetry in an iconic theatrical WE Venue  
[17/11/18 Sat \(10:30-16:00\)](#)  
London Vegans Outing: Kempton Great Engines Steaming Weekend.  
[17/11/18 Sat \(13:00-16:00\)](#)  
Awakening Compassion demo in London  
[18/11/18 Sun \(10:30-17:00\)](#)  
Brighton Vegan Festival  
[24/11/18 Sat \(12:00-16:30\)](#)  
Gujarari Cuisine Masterclass (Stoke Newington, N16)  
[28/11/18 Wed \(19:00-21:30\)](#)  
LV Monthly Meeting: Jill Swyers - Plant-Based Living Foods for Health  
[01/12/18 Sat](#)  
Birmingham Vegan and Green Festival  
[01/12/18 Sat \(11:00-16:00\)](#)  
Soho Vegan Market  
[01/12/18 Sat \(11:00-17:00\)](#)  
Hackney Downs Vegan Market (Weekly)  
[01/12/18 Sat \(12:00-16:00\)](#)  
Campaign Against Climate Change (Venue to be confirmed)  
[01/12/18 Sat \(12:30-19:30\)](#)  
The Brixton Vegan Walkabout - Now every 1st Saturday of the month.  
[01/12/18 Sat \(13:30-17:00\)](#)  
Canada Goose û weekly fur trade protest  
[02/12/18 Sun \(10:00-18:00\)](#)  
Islington Vegan Market - every 1st & 3rd Sunday of the month.  
[02/12/18 Sun \(11:00-16:00\)](#)  
Walthamstow Vegan Market - 1st Sunday of the month.  
[02/12/18 Sun \(11:00-16:00\)](#)  
London Vegans Walk: Chessington Circular (Surrey: 8 miles)  
[09/12/18 Sun \(10:00-17:00\)](#)  
Animal Aid Christmas Fair 2018  
[09/12/18 Sun \(19:00-22:00\)](#)  
Standup Comedy Extravaganza in Aid Of No Means No  
[12/12/18 Wed \(18:45-21:00\)](#)  
Discover Your Secret Door to Calmness & Peacefulness Monthly Meeting  
[12/12/18 Wed \(19:00-21:00\)](#)  
INCITE@The Phoenix. LGBT Poetry in an iconic WE Venue  
[15/12/18 Sat \(11:00-16:00\)](#)  
London Vegans Walk: Parkland Walk (Inner North London)  
[15/12/18 Sat \(13:00-16:00\)](#)



## Correspondence

Awakening Compassion demo in London

[16/12/18 Sun \(10:00-17:00\)](#)

Southend Christmas Vegan Fair (Essex)

[05/01/19 Sat \(10:00-16:00\)](#)

Broadway Vegan Market - Open every Saturday

[05/01/19 Sat \(12:30-19:30\)](#)

The Brixton Vegan Walkabout - NOW EVERY 1ST SATURDAY OF THE MONTH!

[06/01/19 Sun \(10:00-16:00\)](#)

Broadway Vegan Market - Open every Saturday

[30/01/19 Wed \(19:00-21:30\)](#)

LV Monthly Meeting: Jayesh Patel on Becoming a Vegan Activist

[02/03/19 Sat \(10:00-16:00\)](#)

Broadway Vegan Market - Open every Saturday

[06/04/19 Sat \(10:00-16:00\)](#)

Broadway Vegan Market - Open every Saturday

**29/09/18-03/11/18 Sat-Sat (10:30-12:30)**

Carshalton Community Allotment, Access between 33-35 Colston Avenue, SM5 2PW  
[Nearest Station/s: Carshalton] [Zone 5]

**Food Growing Course** (Carshalton, Surrey).

Organiser: Ecological

Tel: 020 8404 1522

E-Mail: [food\(a\)ecolocal.org.uk](mailto:food(a)ecolocal.org.uk) (Please replace "(a)" with "@" - anti-spam precaution)

**01/11/18 Thu (17:00-23:00)**

93 Feet East, 150 Brick Lane, London, E1 6QL.

[Nearest Station/s: Shoreditch High Street ] [Zone 1]

**Vegan Nights London.**

Organiser: Vegans Of London - @VeganFoodLondon

Contact: Emily L.

E-Mail: [Vegans Of London - \(a\)VeganFoodLondon](mailto:Vegans Of London - (a)VeganFoodLondon) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <https://www.meetup.com/London-Vegan-Lifestyle-meet-up/events/254582067/>

**03/11/18 Sat (10:00-16:00)**

London Fields Primary School, Westgate Street, Hackney, E8 3RU.  
[Nearest Station/s: London Fields] [Zone 2]

**Broadway Vegan Market - Open every Saturday.**

Organiser: Broadway Vegan Market

Web Site: <http://www.veggies.org.uk/event/broadway-vegan-market/2018-11-03/>

**03/11/18-24/11/18 Sat-Sat (10:00-16:00)**

Venn Street Market, Venn Street, London, SW4 0BD.  
[Nearest Station/s: Clapham Common, Clapham High Street] [Zone 2]

**Fat Gay Vegan at Venn Street Market** (Clapham, SW4).

Organiser: Fat Gay Vegan & Venn Street Market

**03/11/18 Sat (11:00-16:00)**

Rupert Street, 51-53 Rupert Street, Soho, London, W1D 7PQ.  
[Nearest Station/s: Piccadilly] [Zone 1]

**Soho Vegan Market.**

Organiser: Soho Vegan Market

Web Site: <http://www.veggies.org.uk/event/soho-vegan-market/2018-11-03/>

**03/11/18 Sat (11:00-17:00)**

Hackney Downs Studios, Amhurst Terrace, Hackney Downs, E8 2BT.  
[Nearest Station/s: Rectory Road] [Zone 2]



## Correspondence

**Hackney Downs Vegan Market** (Weekly).

Organiser: Fat Gay Vegan

Web Site: <http://www.veggies.org.uk/event/hackney-downs-vegan-market-weekly/2018-11-03/>

**03/11/18 Sat (11:00-16:30)**

Stanmore Station, London Road, Stanmore, Middlesex, HA7 4PD.  
[Nearest Station/s: Stanmore] [Zone 5-6]

**London Vegans Walk: Stanmore to Borehamwood** (Middlesex-Hertfordshire).

Organiser: London Vegans

Contact: Peter Despard

Tel: 07419 069077 on day

E-Mail: [lv.freshair\(a\)londonvegans.org](mailto:lv.freshair(a)londonvegans.org) (Please replace "(a)" with "@" - anti-spam precaution)

**03/11/18 Sat (12:30-19:30)**

Brixton Tube Station, Bixton Road, Brixton, SW9 8HE.  
[Nearest Station/s: Brixton] [Zone 2]

**The Brixton Vegan Walkabout - Now every 1st Saturday of the month.**

Organiser: London Vegan Meetup

Contact: Jessica Stella F.

Web Site: <https://www.meetup.com/londonvegan/events/nkxgqpyxmbcb/>

**03/11/18 Sat (13:30-17:00)**

Canada Goose, 244 Regent Street, London, W1F 2EL.  
[Nearest Station/s: Oxford Circus] [Zone 1]

**Canada Goose û weekly fur trade protest.**



## Correspondence

Web Site: <http://www.veggies.org.uk/event/canada-goose-the-weekly-protest/2018-11-03/>

**04/11/18 Sun (10:00-18:00)**

Nag's Head, 22 Seven Sisters Road, Holloway, N7 6AG.  
[Nearest Station/s: Holloway Road] [Zone 2]

**Islington Vegan Market - every 1st & 3rd Sunday of the month.**

Organiser: Islington Vegan Market

Web Site: <http://www.veggies.org.uk/event/islington-vegan-market/2018-11-04/>

**04/11/18 Sun (11:00-16:00)**

Wild Card Brewery Lockwood, pin Unit 2 Lockwood Industrial Estate, Lockwood Way, E17 5RB  
[Nearest Station/s: Blackhorse Road] [Zone 3]

**Walthamstow Vegan Market - 1st Sunday of the month.**

Organiser: Wild Card Brewery

Tel: 0208 935 5560

E-Mail: [veganmarket\(a\)wildcardbrewery.co.uk](mailto:veganmarket(a)wildcardbrewery.co.uk) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <http://www.veggies.org.uk/event/walthamstow-vegan-market/2018-11-04/>

**10/11/18 Sat (09:00-17:30)**

British Film Institute, Belvedere Road, Southbank.  
[Nearest Station/s: Waterloo, Waterloo East, Embankment] [Zone 1]

**Vevolution Festival 2018 (Southbank, SE1).**

Organiser: Vurger Co.

Contact: Damien and Judy

Web Site: <https://www.vevolution.co/>

**10/11/18 Sat (16:30-19:30)**

Next to Box Park/Shoreditch Overground, Bethnal Green Road, Shoreditch, E1 6G  
[Nearest Station/s: Shoreditch High Street ] [Zone 1]

**Glass Wall Slaughterhouse.**

Organiser: The London Animal Rights Meetup Group  
Contact: Tara

Web Site: <https://www.meetup.com/animalrights-202/events/254696468/>

**11/11/18 Sun (11:00-16:00)**

Angel Centre, Angel Lane, Tonbridge, Kent, TN9 1SF.  
[Nearest Station/s: Tonbridge]

**Tonbridge Vegan Festive Fair (Kent).**

Organiser: SE Vegan Events

**11/11/18 Sun (11:00-16:00)**

Medway Hall, Angel Centre, Angel Lane, Tonbridge, TN9 1SF.  
[Nearest Station/s: Tonbridge]

**Tonbridge Vegan Festive Fair 2018 (Kent).**



## Correspondence

**11/11/18 Sun (11:00-16:30)**

Made In Hackney, Food For All Basement, 3 Cazenove Road, N16 6PA.  
[Nearest Station/s: Stoke Newington] [Zone 2]

**Vegan Korean with Jay Morjaria** (Stoke Newington, N16).

Organiser: Made in Hackney

Tel: 020 8442 4266

E-Mail: [info\(a\)madeinhackney.org](mailto:info(a)madeinhackney.org) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <https://madeinhackney.org/whats-on/event/vegan-korean-with-jay-morjaria-1>

**11/11/18 Sun (15:00)**

Animals in War Memorial, Brook Gate (Hyde Park), Park Lane, W1K 7QF.  
[Nearest Station/s: Marble Arch] [Zone 1]

**Remembrance Service for Animals in War** (Mayfair, W1).

Organiser: ASWA

Contact: Rev. Prof. Martin Henig

Web Site: <http://www.aswa.org.uk>

**11/11/18 Sun (19:00)**

Bar 48, 48 Brixton Rd, London, SW9 6BT.  
[Nearest Station/s: Oval] [Zone 2]

**Standup Comedy Extravaganza in Aid Of No Means No-donations £10 or £5 co.**

Organiser: Gay & Bi, Vegetarians & Vegans

Contact: Eleanor

## Correspondence

Web Site: <https://www.meetup.com/Gay-Vegetarians-And-Vegans/events/psgkcqyxnsb/>

**14/11/18 Wed (18:45-21:00)**

Sekret Garden Retreat, Potters Bar, EN6.

**Discover Your Secret Door to Calmness & Peacefulness Monthly Meeting.**

Organiser: Potters Bar & Greater London Vegan & Holistic Events  
Contact: Reana

Web Site: <https://www.meetup.com/Potters-Bar-Greater-London-Vegan-Holistic-Events/events/x>

**14/11/18 Wed (19:00-21:00)**

Phoenix Theatre Artists Club, 1 Phoenix Street (off Charring X Rd), WC2H 8BU  
[Nearest Station/s: Tottenham Court Road] [Zone 1]

**INCITE@The Phoenix. Free LGBT+ Poetry in an iconic theatrical WE Venue.**

Organiser: Gay & Bi, Vegetarians & Vegans  
Contact: Trudy H.

Web Site: <https://www.meetup.com/Gay-Vegetarians-And-Vegans/events/gmmzkpyxpbsb/>

**17/11/18 Sat (10:30-16:00)**

Feltham Station, Hounslow Road, Feltham, Middlesex, TW13 4BY.  
[Nearest Station/s: Feltham] [Zone 6]

**London Vegans Outing: Kempton Great Engines Steaming Weekend.**

Organiser: London Vegans  
Contact: Peter Despard  
Tel: 07419 069077 on day  
E-Mail: [lv.freshair\(a\)londonvegans.org](mailto:lv.freshair(a)londonvegans.org) (Please replace "(a)" with "@" - anti-spam precaution)  
Web Site: [www.kemptonsteam.org](http://www.kemptonsteam.org)



## Correspondence

**17/11/18 Sat (13:00-16:00)**

Northern Terrace at Trafalgar Square, London, WC2N 5DN.  
[Nearest Station/s: Charing Cross] [Zone 1]

**Awakening Compassion demo in London.**

Organiser: We are the numbers

Web Site: <http://www.veggies.org.uk/event/awakening-compassion-demo-in-london/2018-11-17/>

**18/11/18 Sun (10:30-17:00)**

The Grand Hotel, 97-99 Kings Road, Brighton, BN1 2FW.

**Brighton Vegan Festival.**

Organiser: Farplace Animal Rescue

Tel: 01273 224300

E-Mail: [festivals\(a\)farplace.org.uk](mailto:festivals(a)farplace.org.uk) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <http://www.grandbrighton.co.uk/>

**24/11/18 Sat (12:00-16:30)**

Made In Hackney, Food For All Basement, 3 Cazenove Road, N16 6PA.  
[Nearest Station/s: Stoke Newington] [Zone 2]

**Gujarari Cuisine Masterclass (Stoke Newington, N16).**

Organiser: Made in Hackney

Tel: 020 8442 4266

E-Mail: [info\(a\)madeinhackney.org](mailto:info(a)madeinhackney.org) (Please replace "(a)" with "@" - anti-spam precaution)

## Correspondence

Web Site: [www.shambhus.co.uk](http://www.shambhus.co.uk)

**28/11/18 Wed (19:00-21:30)**

Community Rooms, Millman Street (entrance next to 38a), WC1N 3EW.

[Nearest Station/s: Russell Square, Holborn, Chancery Lane] [Zone 1]

**LV Monthly Meeting: Jill Swyers - Plant-Based Living Foods for Health.**

Organiser: London Vegans

Contact: Julie or Brian

Tel1: 020 8446 3480 (info) Tel2: 020 8931 0030 (food)

Web Site: <https://www.jillswyers.com/>

**01/12/18 Sat**

Birmingham Irish Centre, 14-20 High Street, Deritend, B12 0LN.

**Birmingham Vegan and Green Festival.**

Organiser: Blackpool Vegan and Green Festival

E-Mail: [rodny.hanson\(a\)googlemail.com](mailto:rodny.hanson(a)googlemail.com) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <https://www.vegfest.co.uk/event/birmingham-vegan-green-festival/>

**01/12/18 Sat (11:00-16:00)**

Rupert Street, 51-53 Rupert Street, Soho, London, W1D 7PQ.

[Nearest Station/s: Piccadilly] [Zone 1]

**Soho Vegan Market.**

Organiser: Soho Vegan Market



## Correspondence

Web Site: <http://www.veggies.org.uk/event/soho-vegan-market/2018-12-01/>

**01/12/18 Sat (11:00-17:00)**

Hackney Downs Studios, Amhurst Terrace, Hackney Downs, E8 2BT.  
[Nearest Station/s: Rectory Road] [Zone 2]

**Hackney Downs Vegan Market** (Weekly).

Organiser: Fat Gay Vegan

Web Site: <http://www.veggies.org.uk/event/hackney-downs-vegan-market-weekly/2018-12-01/>

**01/12/18 Sat (12:00-16:00)**

Polish Embassy, 47 Portland Place, Marylebone, W1B 1JH.  
[Nearest Station/s: Regents Pk/Gt Portland St/Oxford Circus] [Zone 1]

**Campaign Against Climate Change** (Venue to be confirmed).

Organiser: Campaign against Climate Change

E-Mail: [info\(a\)campaigncc.org](mailto:info(a)campaigncc.org) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: [www.campaigncc.org/together](http://www.campaigncc.org/together)

**01/12/18 Sat (12:30-19:30)**

Brixton Tube Station, Brixton Road, Brixton, SW9 8HE.  
[Nearest Station/s: Brixton] [Zone 2]

**The Brixton Vegan Walkabout - Now every 1st Saturday of the month.**

Organiser: London Vegan Meetup  
Contact: Jessica Stella F.

Web Site: <https://www.meetup.com/londonvegan/events/nkxgqpyxmbcb/>

## Correspondence

**01/12/18 Sat (13:30-17:00)**

Canada Goose, 244 Regent Street, London, W1F 2EL.  
[Nearest Station/s: Oxford Circus] [Zone 1]

**Canada Goose ù weekly fur trade protest.**

Web Site: <http://www.veggies.org.uk/event/canada-goose-the-weekly-protest/2018-12-01/>

**02/12/18 Sun (10:00-18:00)**

Nag's Head, 22 Seven Sisters Road, Holloway, N7 6AG.  
[Nearest Station/s: Holloway Road] [Zone 2]

**Islington Vegan Market - every 1st & 3rd Sunday of the month.**

Organiser: Islington Vegan Market

Web Site: <http://www.veggies.org.uk/event/islington-vegan-market/2018-12-02/>

**02/12/18 Sun (11:00-16:00)**

Wild Card Brewery Lockwood, pin Unit 2 Lockwood Industrial Estate, Lockwood Way, E17 5RB  
[Nearest Station/s: Blackhorse Road] [Zone 3]

**Walthamstow Vegan Market - 1st Sunday of the month.**

Organiser: Wild Card Brewery

Tel: 0208 935 5560

E-Mail: [veganmarket\(a\)wildcardbrewery.co.uk](mailto:veganmarket(a)wildcardbrewery.co.uk) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <http://www.veggies.org.uk/event/walthamstow-vegan-market/2018-12-02/>

**02/12/18 Sun (11:00-16:00)**

Chessington South Station, Garrison Lane, Chessington, KT9 2JR.  
[Nearest Station/s: Chessington South] [Zone 6]



**London Vegans Walk: Chessington Circular** (Surrey: 8 miles).

Organiser: London Vegans

Contact: Peter Despard

Tel: 07419 069077 on day

E-Mail: [lv.freshair\(a\)londonvegans.org](mailto:lv.freshair(a)londonvegans.org) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <http://www.londonvegans.org>

**09/12/18 Sun (10:00-17:00)**

Kensington Town Hall, Hornton Street, Kensington, W8 7NX.

[Nearest Station/s: High Street Kensington] [Zone 1]

**Animal Aid Christmas Fair 2018.**

Organiser: Animal Aid

Tel: 01732 364546

E-Mail: [iain\(a\)animalaid.co.uk](mailto:iain(a)animalaid.co.uk) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <http://www.veggies.org.uk/event/animal-aid-christmas-fair-2018/>

**09/12/18 Sun (19:00-22:00)**

Bar 48, 48 Brixton Road, London, SW9 6BT.

[Nearest Station/s: Oval ] [Zone 2]

**Standup Comedy Extravaganza in Aid Of No Means No.**

Web Site: <https://www.meetup.com/Gay-Vegetarians-And-Vegans/events/psqkcqyxqbmb/>

**12/12/18 Wed (18:45-21:00)**

Sekret Garden Retreat, Potters Bar, EN6.

**Discover Your Secret Door to Calmness & Peacefulness Monthly Meeting.**

## Correspondence

Organiser: Potters Bar & Greater London Vegan & Holistic Events  
Contact: Reana

Web Site: <https://www.meetup.com/Potters-Bar-Greater-London-Vegan-Holistic-Events/events/x>

**12/12/18 Wed (19:00-21:00)**

Phoenix Theatre Artists Club, 1 Phoenix Street, WC2H 8BU.  
[Nearest Station/s: Tottenham Court Road] [Zone 1]

**INCITE@The Phoenix. LGBT Poetry in an iconic WE Venue.**

Organiser: Trudy H.  
Contact: Gay & Bi, Vegetarians & Vegans

Web Site: <https://www.meetup.com/Gay-Vegetarians-And-Vegans/events/hsdpmvpxqbqb/>

**15/12/18 Sat (11:00-16:00)**

Finsbury Park Station, Station Place, Seven Sisters Road, N4 2DH.  
[Nearest Station/s: Finsbury Park] [Zone 2]

**London Vegans Walk: Parkland Walk** (Inner North London).

Organiser: London Vegans  
Contact: Peter Despard  
Tel: 07419 069077 on day  
E-Mail: [freshair\(a\)londonvegans.org](mailto:freshair(a)londonvegans.org) (Please replace "(a)" with "@" - anti-spam precaution)  
Web Site: [https://en.wikipedia.org/wiki/Parkland\\_Walk](https://en.wikipedia.org/wiki/Parkland_Walk)

**15/12/18 Sat (13:00-16:00)**

Northern Terrace at Trafalgar Square, London, WC2N 5DN.  
[Nearest Station/s: Charing Cross] [Zone 1]

**Awakening Compassion demo in London.**

Organiser: We are the numbers

Web Site: <http://www.veggies.org.uk/event/awakening-compassion-demo-in-london/2018-12-15/>



## Correspondence

**16/12/18 Sun (10:00-17:00)**

Southend Christmas Vegan Fair, Bellvue Baptist Church, 484 Southchurch Road,  
SS1 2QA

[Nearest Station/s: Southend East/Southend Victoria]

**Southend Christmas Vegan Fair (Essex).**

Organiser: Southend Christmas Vegan Fair

E-Mail: [southendvegans\(a\)gmail.com](mailto:southendvegans(a)gmail.com) (Please replace "(a)" with "@" - anti-spam precaution)

Web Site: <https://www.myvegantown.org.uk/listing/southend-christmas-vegan-fair>

**05/01/19 Sat (10:00-16:00)**

London Fields Primary School, Westgate Street, Hackney, E8 3RU.

[Nearest Station/s: London Fields] [Zone 2]

**Broadway Vegan Market - Open every Saturday.**

Organiser: Broadway Vegan Market

Web Site: <http://www.veggies.org.uk/event/broadway-vegan-market/2018-12-01/>

**05/01/19 Sat (12:30-19:30)**

Brixton Tube Station, Brixton Road, Brixton, SW9 8HE.

[Nearest Station/s: Brixton] [Zone 2]

**The Brixton Vegan Walkabout - NOW EVERY 1ST SATURDAY OF THE MONTH!.**

Organiser: London Vegan Meetup

Contact: Jessica Stella F.

## Correspondence

Web Site: <https://www.meetup.com/londonvegan/events/nkxggpyxmbcb/>

**06/01/19 Sun (10:00-16:00)**

London Fields Primary School, Westgate Street, Hackney, E8 3RU.  
[Nearest Station/s: London Fields] [Zone 2]

**Broadway Vegan Market - Open every Saturday.**

Organiser: Broadway Vegan Market

Web Site: <http://www.veggies.org.uk/event/broadway-vegan-market/2018-12-01/>

**30/01/19 Wed (19:00-21:30)**

Community Rooms, Millman Street (entrance next to 38a), WC1N 3EW.  
[Nearest Station/s: Russell Square, Holborn, Chancery Lane] [Zone 1]

**LV Monthly Meeting: Jayesh Patel on Becoming a Vegan Activist.**

Organiser: London Vegans

Contact: Julie or Brian

Tel1: 020 8446 3480 (info) Tel2: 020 8931 0030 (food)

**02/03/19 Sat (10:00-16:00)**

London Fields Primary School, Westgate Street, Hackney, E8 3RU.  
[Nearest Station/s: London Fields] [Zone 2]

**Broadway Vegan Market - Open every Saturday.**

Organiser: Broadway Vegan Market

Web Site: <http://www.veggies.org.uk/event/broadway-vegan-market/2018-12-01/>



[OUR EVENTS](#) [INDEX](#) [BROWSE TOP](#) [HOME PAGE](#)

This email was sent to [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)

[why did I get this?](#) [unsubscribe from this list](#) [update subscription preferences](#)

London Vegans · London Vegans Office · 1 Brackley Walk, · Edgware, Middlesex HA8 9GN · United Kingdom



## Correspondence

**From:** Jordi Casamitjana  
**Sent:** 19 December 2018 16:17:30  
**To:** Nora Winter  
**Subject:** Re: Your application at ProVeg

Thanks for letting me know Nora

Best

Jordi

On 19/12/2018 15:32, Nora Winter wrote:

> Dear Jordi,  
>  
> We regret to inform you that, in spite of your impressive CV, your  
> profile does not fully match the requirements for the vacant position.  
>  
> We truly appreciate your interest in our charity and we wish you every  
> success for your future career.  
>  
> Warm wishes,  
>  
>  
> Nora Winter  
> Head of HR & Volunteer Management  
> ProVeg International  
> Genthiner Straße 48, 10785 Berlin  
> phone +49 30 29 02 82 53-0/-17



**Thank you for supporting The Vegan Society!**

***Jordi Casamitjana  
First floor flat  
163 new Kent road  
London  
Se14ag  
United Kingdom***

Dear Jordi,

Thank you for supporting The Vegan Society as a Eco member. Your contribution ensures our work can continue and expand.

Since launching in 1944, The Vegan Society has supported vegans in many ways. Our advocacy work helps vegans in vulnerable situations. Campaigns such as Hospital Catering for All and Grow Green bring vegan issues into parliament. Promoting veganism through the Vegan Trademark, and on national and local media, has brought veganism to the mainstream. Our highly successful 'Vegan Pledge' helps around 1,000 people a month to try a vegan lifestyle, most of which stay vegan.

**Access your rewards online**

Register/login to your own account at [www.vegansociety.com/my-account](http://www.vegansociety.com/my-account). Here you can access over 100 discounts, our quarterly eco magazine *The Vegan*, best of *The Vegan*, members' voices and much more. You will also find your payment history and member details which you will be able to edit.

Your new membership card can be found at the bottom of this page - please peel carefully and sign with a ballpoint pen. Use this card to save 10% off at Holland & Barrett.



## Renewal

If you pay by direct debit or standing order your membership will automatically renew. We will send you a new membership card when your current one expires. If you are not paying by direct debit or standing order then you will need to renew before your expiry date. You will be able to do this in your account area. We will remind you two weeks before expiry.

## What's next?

### Tell a friend!

Help support us by telling your friends about Vegan Society membership.

Maybe you have a non-vegan friend? Tell them about our 30 Day Vegan Pledge at:

[www.vegansociety.com/pledge](http://www.vegansociety.com/pledge)

### Keep in touch

Follow us on social media for daily updates.



On Facebook  
The Vegan Society



On Twitter  
@TheVeganSociety



Instagram  
theoriginalvegansociety

### Volunteer

We are always looking for volunteers to help spread the vegan message. Browse through the volunteer roles here:

[www.vegansociety.com/volunteer](http://www.vegansociety.com/volunteer)

### Become a Local Contact

Why not become a volunteer Local or Group Contact and support vegans in your area.

Perhaps there's a group already set up that you can join.

Find your local contact here:

[www.vegansociety.com/localcontacts](http://www.vegansociety.com/localcontacts)

## Thank You!

Without the support of people like you we would not be able to continue our work in trying to make this world a better place for animals, people and the environment.

Kind regards,

Andy Davidson

Support Services Officer

The Vegan Society





## Correspondence

**From:** Jordi Casamitjana | CAS  
**To:** Jordi.casamitjana@btinternet.com  
**Cc:** rita.silva@animal.org.pt  
**Subject:** Tombe desecration/Profanación de una tumba /Profanación d'une tombe

Hi all

(en Español abajo; en français ci-dessous)

We are writing to you as a response to the news of a supposed anti-bullfighting group called "Iniciativa Charra Contra el Tauricidio" desecrating the tomb of the bullfighter Julio Robles, close to Salamanca (Spain), this last weekend. The tomb was painted, the statue was stolen, and in a terrorist-style note sent to the papers this unknown 'group' claimed they tried to steal the body, but they could not.

Clearly whoever is behind this action has the intention to damage the anti-bullfighting movement that has always been against violence to all creatures, humans or bulls. We would not be surprised that this has been orchestrated by the bullfighting industry itself pretending to be a radical anti-bullfighting group, since this will allow them to gather support to defend bullfighting and to label the movement as terrorists, which is what they need to ensure that the majority of the population does not become anti-bullfighting. Indeed, one can already see in the bullfighting websites that they are using the incident to strengthen themselves and even making the bullfighter in question some sort of a martyr.

However, and we really hope that it is not the case, the incident could equally be caused by irresponsible violent people trying to imitate similar radical actions from other countries, with the erroneous idea that such actions actually helped the animal rights movement there, which in fact did not. Similar actions in the UK have been sometimes regarded as successful because they might have achieved a small short term goal, but what they do is set the majority of the population against the animal rights movement and give excuses to animal abuses to lobby for legislation that limit any sort of animal protest, which is what happened in the UK setting the movement back many decades and in consequence causing more animal suffering. For this reason, we should avoid giving too much publicity to this action to prevent to be repeated again in other places, since often violent actions generate 'copycat' repetitions often caused by mentally or socially instable people, and the bullfighting industry wants to publicise this as much as they can, anyway.

We at CAS strongly condemn such action (and not just disassociate ourselves completely from it) and urge all anti-bullfighting groups to do the same when approached by the press for comments (we do not recommend press releases to be sent about this, to avoid unnecessary publicity for this radical action), since we have to avoid both the proliferation of this sort of violent radicalism and the image of 'terrorists' that will make our task to abolish bullfighting very

## Correspondence

difficult (since they will put the general population against us). We also would like to ask the other groups that, if they have any information about who the perpetrators are, pass it to the right authorities so they can be arrested and convicted as soon as possible, since otherwise they may end up doing it again.

On a personal note, I consider myself a strong animal rights person (not only 'animal welfare' person; you know that I am vegan and I have worked for the abolition of many animal abuse practices) who accepts peaceful direct action as a legitimate form of protest, and I do not see this reaction to the event as what 'soft' animal welfare groups would say about 'hard' animal rights' 'direct action', but on the contrary as 'going too far' by crossing the line into violence (since this act causes psychological pain to the family, which may be totally innocent of any animal abuse), with absolute disregard of the negative consequences this may have to other individuals (human animals or not), or the animal protection movement in general, and I hope there is enough sensible people around to ensure that actions of this sort do not start ruining the good work that the movement has been doing over the years, and condemn bulls to suffer bullfighting for ever.

### Profanación de una tumba

Os escribimos como reacción a las noticias de un supuesto grupo antitaurino llamado "Iniciativa Charra Contra Tauricidio" que supuestamente profanó la tumba del torero Julio Robles, cerca de Salamanca (España), este el fin de semana pasado. La tumba fue dañada con pintura, la estatua fue robada, y en una nota de estilo terrorista enviada a la prensa por tal 'grupo' desconocido afirmó que ellos trataron de robar el cuerpo, pero no pudieron.

Claramente quienquiera está detrás de esta acción tiene la intención de dañar la imagen movimiento antitaurino que siempre ha estado en contra la violencia hacia todas las criaturas, humanos o toros. No estaríamos sorprendidos que este ha sido orquestado por la industria taurina pretendiendo ser un grupo de antitaurino radical, ya que esto permitirá que ellos junten el apoyo para defender la tauromaquia y etiqueten al movimiento como terroristas, que es lo que se debe hacer para asegurar que la mayoría de la población no se vuelva antitaurina. En efecto, uno puede ver ya en los sitios Web taurinos que usan el incidente para reforzarse y hasta hacen del torero en cuestión alguna clase de mártir.

Sin embargo, y realmente esperamos que esto no sea el caso, igualmente el incidente podría haber sido causado por gente violenta irresponsable que trata de imitar acciones radicales similares de otros países, con la idea errónea que tales acciones realmente ayudaron al movimiento de derechos de los animales allí, que de hecho no lo hizo. Las acciones similares en el Reino Unido han sido a veces consideradas como acertadas porque podrían haber conseguido un pequeño objetivo a corto plazo, pero lo que hicieron es poner la mayoría de la población contra el movimiento de derechos de los animales y dar excusas a abusadores de animales para presionar por la creación de legislación que limite cualquier clase de la protesta animalista, que es lo que pasó en el Reino Unido poniendo el movimiento atrás muchas décadas y en la consecuencia causando más sufrimiento de animal. Por esta razón, deberíamos evitar dar demasiada

## Correspondence

publicidad a esta acción para impedir para sea repetida otra vez en otros sitios, ya que las acciones a menudo violentas generan repeticiones 'de copión' a menudo causadas por gente mentalmente o socialmente inestable, y de todos modos la industria taurina quiere hacer público esto tanto como puedan.

En CAS fuertemente condenamos tal acción (no sólo nos disociamos completamente a ella) y pedimos que todos los grupos de antitaurinos hagan lo mismo cuando la prensa se les acerque para comentarios (no recomendamos enviar un comunicado de prensa sobre este, para evitar la publicidad innecesaria), ya que tenemos que evitar tanto la proliferación de esta clase del radicalismo violento como la imagen 'de terroristas' que harán nuestra tarea de abolir toros mucho mas difícil (ya que ellos pondrán la población general contra nosotros). También nos gustaría pedir a los otros grupos que puede que tengan alguna información sobre quiénes son los autores, que la pasen a las autoridades pertinentes para que ellos pueden ser detenidos y condenados cuanto antes, ya que sino podrían terminar haciéndolo otra vez.

En una nota personal, yo me considero una persona fuertemente defensora de los derechos de los animales (no sólo 'bienestarista'; ya sabéis que soy vegano y he trabajado por la abolición de muchas practicas de abuso a animales) y acepto la acción directa pacífica como una forma legítima de la protesta, pero no veo esta reacción al acontecimiento como lo que los grupos de bienestar de animal 'suaves' dirían de 'la acción directa' de los grupos derechos de los animales 'radicales', ya que lo veo como 'ir demasiado lejos' cruzando la línea y entrando en la violencia (ya que este acto causa el dolor psicológico a la familia, que puede ser totalmente inocente de cualquier abuso de animal), con indiferencia absoluta de las consecuencias negativas que este puede tener a otros individuos (animales humanos o no), o al movimiento de protección de animal en general, y espero que haya bastantes personas sensibles alrededor para asegurar que las acciones de esta clase no comiencen a arruinar el buen trabajo que el movimiento ha estado haciendo durante años, y condenen a toros a sufrir la tauromaquia para siempre.

### Profanación d'une tombe

Nous vous écrivons comme réaction les informations d'un groupe supposé antitaurine soi-disant "Initiative de la Paysanne de Salamanque Contre Tauricidio" qu'à ce qu'on suppose il a profané la tombe du torero Julio Robles, près de Salamanque (l'Espagne), ce week-end passé. La tombe a été abîmée par peinture, la statue a été volée, et dans une note de style terroriste envoyée à la presse par tel 'groupe' inconnu il a affirmé qu'ils ont essayé de voler le corps, mais ils n'ont pas pu.

Quiconque est clairement derrière cette action a l'intention d'abîmer l'image le mouvement anticorrída qui a toujours été contre la violence vers toutes les créatures, humains ou taureaux. Nous ne serions pas surpris que c'était orchestré par l'industrie taurine en cherchant à être un groupe de radical anti-corrída, puisque cela permettra qu'ils joignent l'appui pour défendre la tauromachie et étiquettent au mouvement comme les terroristes, qui est ce qu'il faut faire pour assurer que la majorité de la population ne devient pas anti-corrída. En effet, l'un peut déjà voir dans les sites web taurins qui utilisent l'incident pour être renforcé et même ils font du torero dans une

question une classe de martyr.

Cependant, et nous espérons réellement que ce n'est pas le cas, également l'incident pourrait avoir été causé par les gens violents irresponsables qui essaient d'imiter des actions radicales similaires d'autres pays, avec l'idée erronée que telles actions ont réellement aidé au mouvement de droits des animaux là, qui en fait ne l'a pas fait. Les actions similaires au Royaume-Uni ont été considérées parfois comme atteintes parce qu'ils pourraient avoir obtenu un petit objectif à court terme, mais qu'ils ont fait il est de mettre la majorité de la population contre le mouvement de droits des animaux et de donner des excuses à abuseurs des animaux pour presser par la création de législation qui limite toute classe la protestation animaliste qui est ce qu'il a passé au Royaume-Uni en mettant le mouvement derrière beaucoup de décennies et en conséquence en causant plus une souffrance d'animal. En cette raison, nous devrions éviter de donner trop de publicité à cette action pour empêcher pour être répétée encore une fois dans d'autres endroits, puisque les actions souvent violentes génèrent des répétitions 'copycat' souvent causées par gens mentalement ou socialement instable, et de toute l'industrie taurine veut publicité de cela autant qu'ils peuvent.

À CAS nous condamnons fortement telle action (ne pas seulement nous nous dissociions complètement à lui) et demandons que tous les groupes d'anti-corrida fassent le même quand la media les rapprochera pour les commentaires (nous ne recommandons pas d'envoyer un communiqué de presse sur cela, pour éviter la publicité superflue), puisque nous avons à éviter prolifération de cette classe le radicalisme violent et l'image 'des terroristes' qui feront notre travail d'abolir des taureaux beaucoup plus difficile (puisque'ils mettront la population générale contre nous). Nous aimerions aussi demander aux autres groupes qu'il est possible qu'ils aient une information sur qui sont les auteurs, qui la passent aux autorités pertinentes pour qu'ils puissent être arrêtés et condamnés dès que possible, puisque mais ils pourraient finir par le faire encore une fois.

Dans une note personnelle, je me considère comme une personne fortement défenseur des droits des animaux (pas seulement 'pour le bien-être'; vous savez déjà que je suis veganiste et ai travaillé par l'abolition de beaucoup de pratiques d'abus aux animaux) et accepte l'action directe pacifique comme une forme légitime de la protestation, mais je ne vois pas cette réaction à l'événement comme ce que les groupes 'doux' de bien-être d'animal diraient de 'l'action directe' des groupes droits des animaux « radicaux », parce je crois que il est 'en allant trop loin' en croisant la ligne et en entrant dans la violence (puisque cet acte cause la douleur psychologique à la famille, qui peut être totalement innocente de tout abus un animal), avec l'indifférence absolue des conséquences négatives que cela peut avoir envers d'autres individus (des animaux humains ou non), ou au mouvement de protection d'animal en général, et j'espère qu'il y a assez de personnes sensibles autour pour assurer que les actions de cette classe ne commencent pas à ruiner le bon travail que le mouvement faisait pendant des années, et condamnez aux taureaux à souffrir la tauromachie pour toujours.

## Correspondence

Jordi Casamitjana

Campaigns Co-ordinator

CAS International

(Comité Anti Stierenvechten)

CAS-UK

PO Box 63427

London SE1 5FB

United Kindom

Phone: +44 (0)7515 797 470 (mobile)

CAS (Netherlands' headquarters)

Postbus 1312

3500 BH Utrecht, Netherlands

Tel: +31 (0)30 2300093

Fax: +31 (0)30 2343886

info@stieren.net

<http://www.stieren.net> <<http://www.stieren.net>>

This email has been sent from my new address:  
jordi@cas-international.org. For the time being both my new address as  
well as the old one (jordi@stieren.net) will be active, but I suggest  
you change my address in your address book today.

Hi all

(en Español abajo; en français ci-dessous)

We are writing to you as a response to the news of a supposed anti-bullfighting group called "Iniciativa Charra Contra el Tauricidio"

desecrating the tomb of the bullfighter Julio Robles, close to Salamanca (Spain), this last weekend. The tomb was painted, the statue was stolen, and in a terrorist-style note sent to the papers this unknown 'group'

claimed they tried to steal the body, but they could not.

Clearly whoever is behind this action has the intention to damage the anti-bullfighting movement that has always been against violence to all creatures, humans or bulls. We would not be surprised that this has been orchestrated by the bullfighting industry itself pretending to be a radical anti-bullfighting group, since this will allow them to gather support to defend bullfighting and to label the movement as terrorists, which is what they need to ensure that the majority of the population does not become anti-bullfighting. Indeed, one can already see in the bullfighting websites that they are using the incident to strengthen themselves and even making the bullfighter in question some sort of a martyr.

However, and we really hope that it is not the case, the incident could equally be caused by irresponsible violent people trying to imitate similar radical actions from other countries, with the erroneous idea that such actions actually helped the animal rights movement there, which in fact did not. Similar actions in the UK have been sometimes regarded as successful because they might have achieved a small short term goal, but what they do is set the majority of the population against the animal rights movement and give excuses to animal abuses to lobby for legislation that limit any sort of animal protest, which is what happened in the UK setting the movement back many decades and in consequence causing more animal suffering. For this reason, we should avoid giving too much publicity to this action to prevent to be repeated again in other places, since often violent actions generate 'copycat'

repetitions often caused by mentally or socially instable people, and the bullfighting industry wants to publicise this as much as they can, anyway.

We at CAS strongly condemn such action (and not just disassociate ourselves completely from it) and urge all anti-bullfighting groups to do the same when approached by the press for comments (we do not recommend press releases to be sent about this, to avoid unnecessary publicity for this radical action), since we have to avoid both the proliferation of this sort of violent radicalism and the image of 'terrorists' that will make our task to abolish bullfighting very difficult (since they will put the general population against us). We also would like to ask the other groups that, if they have any information about who the perpetrators are, pass it to the right authorities so they can be arrested and convicted as soon as possible, since otherwise they may end up doing it again.

On a personal note, I consider myself a strong animal rights person (not only 'animal welfare' person; you know that I am vegan and I have worked for the abolition of many animal abuse practices) who accepts peaceful direct action as a legitimate form of protest, and I do not see this reaction to the event as what 'soft' animal welfare groups would say about 'hard' animal rights 'direct action', but on the contrary as 'going too far' by crossing the line into violence (since this act causes psychological pain to the family, which may be totally innocent of any animal abuse), with absolute disregard of the negative consequences this may have to other individuals (human animals or not), or the animal protection movement in general, and I hope there is enough sensible people around to ensure that actions of this sort do not start ruining the good work that the movement has been doing over the years, and condemn bulls to suffer bullfighting for ever.

### Profanación de una tumba

Os escribimos como reacción a las noticias de un supuesto grupo antitaurino llamado "Iniciativa Charra Contra Tauricidio" que supuestamente profanó la tumba del torero Julio Robles, cerca de Salamanca (España), este el fin de semana pasado. La tumba fue dañada con pintura, la estatua fue robada, y en una nota de estilo terrorista enviada a la prensa por tal 'grupo' desconocido afirmó que ellos trataron de robar el cuerpo, pero no pudieron.

Claramente quienquiera está detrás de esta acción tiene la intención de dañar la imagen movimiento antitaurino que siempre ha estado en contra la violencia hacia todas las criaturas, humanos o toros. No estaríamos sorprendidos que este ha sido orquestado por la industria taurina pretendiendo ser un grupo de antitaurino radical, ya que esto permitirá que ellos junten el apoyo para defender la tauromaquia y etiqueten al movimiento como terroristas, que es lo que se debe hacer para asegurar que la mayoría de la población no se vuelva antit

**A Case for Ethical Veganism:  
Intuitive and methodological considerations.**

Tristram McPherson  
Virginia Tech Department of Philosophy  
tristram@vt.edu

Penultimate Manuscript for *Journal of Moral Philosophy*  
When the paper is published, it will be available at:  
<http://www.brill.com/journal-moral-philosophy>

**Abstract**

This paper begins by setting out an intuitive case for ethical veganism: the thesis that it is typically wrong to consume animal products, that begins with the intuitive claim that it is wrong to set fire to a cat. I then raise a methodological challenge: this is an intuitive argument for a revisionary conclusion. Even if we grant that we cannot both believe that it is permissible to drink milk, and that it is wrong to set fire to cats, this leaves open the question of which of these judgments we should abandon. I consider and reject three strategies for addressing this question: more methodologically naïve moral theorizing, appeal to systematic normative theory, and attacking non-moral presuppositions. I argue that philosophically satisfying resolution of the conflict requires debunking our grounds for belief in one of the conflicting claims. Finally, I argue that ethical veganism is supported by consideration of the most salient debunking arguments available.

Keywords: animal ethics, applied ethics, methodology in ethics, veganism.



### Introduction

One of the central features of human life is that we interact with non-human animals. We observe them; we occasionally compete with them for resources; some of us form relationships with them as pets; and almost all of us eat, wear, and otherwise use products made from them or by them. This paper argues that the latter interactions are morally problematic: it is typically wrong to use or eat products made from or by certain familiar non-human mammals, including cats, dogs, cows, pigs, sheep, and deer.

I call this thesis *ethical veganism*. This thesis is weaker than standard forms of veganism in two respects. First, I argue that it is typically wrong to use animal products, but I do not think that this prohibition is exceptionless. Second, my argument rests in part on animals' capacity to suffer. In this paper, I do not address the difficult question of how far this capacity – and hence the scope of my argument – might be extended from the familiar mammals mentioned to various other species. However, it certainly does not apply to the entire animal kingdom, as some readings of veganism would require. For example, I am certain that it does not apply to bivalves, which lack a brain, or sponges, which entirely lack a nervous system.<sup>1</sup> For convenience, I will nonetheless use the word 'animals' to refer to the familiar mammals listed above.

The paper begins by sketching a direct intuitive argument for ethical veganism (§1–2). This thesis is *revisionary*: using animal products is a ubiquitous feature of human life, and one that appears morally innocuous to most of us. I show that this fact poses a neglected but important methodological objection to direct intuitive arguments for veganism: at best, such an argument can show that some of our intuitive judgments about animal ethics are inconsistent. This does not yet show that ethical veganism is the uniquely reasonable resolution of this inconsistency (§3). In §4, I consider strategies for resolving the intuitive inconsistency. I argue that part of the most philosophically satisfying way to do so appeals to asymmetries in the debunking arguments available to undercut the intuitive judgments that ground the opposing positions. In §5 I argue that ethical veganism is supported by the greater plausibility of the debunking argument available to it. I conclude that veganism is supported by the balance of evidence.

---

<sup>1</sup> For a case for using 'vegan' in something closer to the sense that I intend, see Cox 2010.

This paper is structured as an extended argument for that conclusion. However, it can also be read as a case study in the methodology of applied ethics. There are *prima facie* attractive intuitive arguments for many revisionary views in applied ethics. These arguments will potentially face methodological challenges parallel to the one that I pose to the vegan in §3. The details of how best to assess such challenges will vary in crucial detail from case to case. However, the discussion of §4 and §5 provides a framework and a model for addressing such cases.

### 1. The intuitive case against causing animal suffering

Some leading discussions of animal ethics implicitly or explicitly presuppose a systematic normative ethical framework.<sup>2</sup> The argument of this section and the next will instead deploy a familiar model of philosophical theorizing: what I will call the *intuitive-explanatory* model. On this model, one appeals to intuitively compelling judgments about clear cases, and seeks to construct local ethical principles capable of explaining the truth of those judgments, without appeal to systematic normative or metaethical theory, or more complex methodological strictures.<sup>3</sup>

This section argues that it is typically wrong to cause animal suffering. The argument begins with an intuitively compelling claim about a case:

**Cat** It is wrong to pour gasoline on a cat and light it on fire.<sup>4</sup>

Like most of the other ethical claims that I will be making in this paper, Cat should be read as including an implicit 'other things being equal' clause. Things would not be equal, for example, in the following variant on one of Bernard Williams' famous examples (1973, 98-9): suppose a militia captain credibly threatens Jane that he will refrain from executing thirty innocent villagers just in case she sets his cat on fire. I take it that Jane should obviously set the cat on fire, and I do not intend Cat to be incompatible with this conclusion. To make the plausibility of Cat vivid, suppose that I came to a philosophy

<sup>2</sup> Explicit examples include Baxter 1974, Regan 1983, Korsgaard 2004, Wood 1998, and Rachels 2011. It is more controversial to ascribe implicit appeals to systematic normative frameworks, but I think that certain of the arguments in Singer 1977 and Norcross 2004, for example, make the most sense if we presuppose the consequentialist framework that the authors of these articles accept.

<sup>3</sup> Many of the moves in the argument of this section and the next are familiar in the literature. They overlap most substantially with parts of Rachels 1997, DeGrazia 1996 and 2009, and McMahan 2008.

<sup>4</sup> Harman 1977 uses a similar example for very different purposes.

conference with a kitten, gasoline, and matches, and announced my intention of testing philosophers' intuitive moral judgments with a real-life case. I would be shocked if my colleagues were not moved *en masse* to stop me.

Supposing that Cat is true, what is the best explanation of this fact? Some views suggest that one can explain the truth of Cat without suggesting that animal suffering is really what matters morally. Consider two such views. Immanuel Kant suggests that cruelty to animals is wrong because it is "...demeaning to ourselves" (1997, 27:710 [4-34]). Another view suggests that being cruel to animals is objectionable because it tends to make you callous, and thus apt to be cruel to humans.<sup>5</sup>

Perhaps cruelty to animals is typically objectionable in part for these reasons. However, these explanations cannot explain the full range of our relevant intuitive judgments involving Cat.<sup>6</sup> Consider one example. Imagine a video game – *Cat Torturer!* – in which players score points by playing at torturing cats in a variety of increasingly nasty and vividly rendered ways. As I understand Kant, he would take playing *Cat Torturer!* for enjoyment to be demeaning to oneself. Further, consistently playing *Cat Torturer!* might well foster callousness in players towards the suffering of humans. However, there appears to be a striking moral difference between playing *Cat Torturer!* and actually pouring gasoline on a cat and lighting it on fire. The latter action appears worse exactly because it causes horrendous suffering to an actual cat. This example suggests that the views just mentioned ignore part of the best explanation for the truth of Cat. This is that animal suffering is intrinsically morally significant in a way that can explain why causing an animal to suffer is morally wrong. The rest of this section develops the case for this explanation.

My explanation appeals to suffering, which is a complex phenomenon. I take it that humans can suffer in ways that non-human animals cannot. However, I take it that it is plausible that humans and the animals I discuss are both capable of what I will call *visceral suffering*: being in the sort of pain caused by physical injury, and being averse to that state. I will assume the slightly controversial thesis that animals are capable of visceral suffering. (I return to this assumption in §4.)

<sup>5</sup> The empirical case for this latter suggestion is unclear. For a brief discussion, see Herzog 2010, 31-7, and the papers cited there.

<sup>6</sup> For a quite different, *Kantian* case against Kant's stated view, see Korsgaard 2004.

The claim that animal suffering is intrinsically morally significant fits smoothly with an attractive general account of the normative significance of suffering. Imagine that you are doing some amateur carpentry, and pause to consider the possibility of smashing one of your fingers with a hammer. Suffering the throbbing pain of an injured finger would typically be *intrinsically bad* for you. What this state would be like gives you *reasons* to hammer cautiously. And it helps to explain why it would be *wrong* for me to smash your fingers.

These explanations are not *exhaustive*, for at least two sorts of reasons. First, the wrongness of an instance of causing suffering can be outweighed or undercut by other features of that instance. For example, consider a dentist performing a painful but needed root canal on a consenting patient, or a coach pushing an athlete through a grueling training regimen. Second, my smashing your fingers may typically be morally objectionable for reasons beyond the suffering it causes. For example, it may express disrespect for your person, or some other vicious attitude or trait, and it may interfere objectionably with your agency. My claim, compatible with these points, is that causing visceral suffering is typically sufficient to explain the wrongness of an act.

To see this, compare two ways to express disrespect for someone, and interfere with his agency. On the one hand, you may inflict significant pain on him. On the other, you may insult him repeatedly in a loud and distracting way. Suppose that such insult is disrespectful and interferes with his agency, but does not cause him to suffer. If these were your two morally best choices (for example, because otherwise, Williams' malevolent militia captain executes both of you) you would surely typically be required to insult rather than inflict suffering. The most natural explanation of this fact is that the way it feels to suffer can suffice to explain the wrongness of inflicting significant suffering, independently of considerations of disrespect and interference (compare Rachels 2011, 883-4).

This plausible explanation of the wrongness of inflicting visceral suffering makes it very difficult to avoid the conclusion that it is typically wrong to inflict visceral suffering on animals. This is because the very feature that suffices to (nonexhaustively) explain the wrongness of causing visceral suffering in humans (the way such suffering feels) is by hypothesis present in cases of inflicting suffering on animals. This explanation also helps to explain our thinking about a range of cases involving animals. Thus, many of us think that

practices like dogfighting and cockfighting are wrong. Similarly, many people who take it to be permissible to kill and eat animals nonetheless take the conditions of contemporary factory farming to be morally problematic. The central feature of factory farms that people find morally horrifying is the suffering that such farms inflict upon animals.<sup>7</sup>

This section began with a plausible intuitive judgment – Cat – and argued that the best explanation of the truth of this judgment is that the way it feels to suffer can adequately (but not exhaustively) explain why it is wrong to cause suffering. The next section builds on this conclusion to complete my intuitive case for ethical veganism.

## 2. The intuitive-explanatory case for veganism

In this section, I argue for veganism in two stages. First, I argue for the wrongness of killing animals. Then, I argue that this entails that we should adopt a vegan lifestyle.

One might accept that it is wrong to cause animals to suffer, but deny that it is wrong to kill animals. This combination of views underwrites the position of one sort of *ethical omnivore* (compare e.g. Pollan 2006, Ch. 17). This ethical omnivore argues that it is objectionable to consume many of the animal products that we do consume. However, this is because those products are produced by institutions that cause egregious animal suffering. Find a farm that allows a cow to graze, rather than restricting its movement in a tiny stall, and that slaughters its animals humanely rather than in a terrifying and painful manner, and it is morally acceptable to drink the milk and eat the meat that comes from that farm.

The resulting view can appear intuitively attractive. On the one hand, by insisting that animal suffering is intrinsically morally objectionable, the ethical omnivore can accept the case for Cat suggested in the previous section. It can also explain why the standard methods of raising veal are objectionable,<sup>8</sup> why we should condemn slaughterhouse dismemberment of live animals, leg-hold traps, dogfighting, and *foie gras*. On the other hand, by denying that animal death is intrinsically morally objectionable, the view avoids

<sup>7</sup> For a brief summary of some of the relevant facts, see Singer and Mason 2007, Ch.4.

<sup>8</sup> Veal calves are typically raised in pens designed to be so small that they are effectively prevented from moving and thus from developing muscle tone, and they are also given a diet that purposefully malnourishes them. Together, these factors lead to their short lives being characterized by manifest distress, injury and sickness.

banning all animal products from our tables. Further, our judgments about the wrongness of killing animals are in general weaker and less clear than our judgments about causing animal suffering, so it can seem that there is a small intuitive price to pay for these attractive results.

Despite these attractions, I think that underlying premise of the ethical omnivore's view is indefensible. This is the claim that while animal suffering is morally objectionable, painless animal death is not. The difficulty with this claim can be brought out by considering a pair of cases, and developing a plausible partial account of the wrongness of killing that is the best explanation of our judgments about these cases.

First, suppose that one has an inspired idea for an art film. The film, however, would require performing a painful and unnecessary medical operation on a cow. If the suffering of animals is objectionable (as I have argued and our ethical omnivore grants), then there is a substantial moral objection to producing this film. Second, suppose that in order to save a different cow's life, one would need to perform an equally painful operation on the cow. If the cow would go on to have a long and flourishing cow life after the operation, this operation seems to be wholly unobjectionable and perhaps morally laudable.

This pair of cases shows something important: it can be (at least) permissible to cause suffering to an animal exactly because doing so is necessary to save its life. This suggests that the life of an animal is morally important: saving it can suffice to make an act that is typically impermissible (causing the animal to suffer) permissible. This point is clear, and very difficult to plausibly square with the claim that it is typically morally permissible to kill an animal. If killing an animal is unobjectionable, then why should saving its life give you sufficient reason to cause otherwise wrongful suffering (compare McMahan 2008, 67)?

Further, the best explanation of our judgments about this thought-experiment is provided by a plausible partial account of the wrongness of killing. Just as with the question of why it is wrong to cause humans to suffer, the correct story of why it is wrong to kill us will involve many elements. For example, killing a person typically interferes with their autonomy, understood here as their ability to choose and live the life that they value, to the best of their abilities. Killing is also typically inconsistent with adequate *respect* for that autonomy: it interferes radically with the victim's life in a way that they have not consented

to. If we assume that animals do not have autonomous plans, killing them painlessly is not objectionable in these ways.

There is another important reason why it is typically wrong to kill a person: killing typically deprives the victim of an objectively valuable future.<sup>9</sup> That is, killing someone deprives them of the valuable experiences activities, projects, etc. that they would otherwise have had. The force of this explanation of the wrongness of killing can be brought out by considering cases of *life-extending killings* (Lippert-Rasmussen 2001). For example, suppose that there is a drug that, if taken, is known to damage one's heart such that one dies quickly, painlessly, and unavoidably, a year after ingestion. Ordinarily, giving you such a drug would simply be wrongful killing. However, suppose next that this drug is the only antidote to a poison that you have just accidentally ingested, which will otherwise kill you within the hour. Suppose finally that I administer the drug to you while you are unconscious from the poison, and sure enough, it extends your life, but causes you to die of heart failure a year later.

In this case the drug that I administered is the cause of your death in one clear sense. The coroner, in explaining why you died, would correctly point to the drug that I administered. Giving you the drug caused your death, and hence killed you. And yet, it simultaneously neutralized the poison and hence extended your life. This does not seem to be a case of wrongful killing. The crucial difference between this case and the ordinary case of life-shortening killing is that in the latter case, administering the drug deprives you of the presumably valuable future that you otherwise would have had, while in the former case, it increases the valuable future available to you. The best explanation for why life-extending killing in such a case seems distinctively unobjectionable is that an important part of what makes killing wrong is that it deprives the victim of a valuable future.

One might object that in this case my beneficent intentions do the crucial explanatory work. I agree that intentions may help to explain the wrongness of some actions, but this does not undermine the point made here. To see this, consider two cases where I give you the drug: an ordinary life-shortening poisoning, and the life-extending case just described. Suppose that in both cases I only administer the drug because I have

---

<sup>9</sup>Readers will be reminded of Marquis 1989. Marquis suggests that deprivation of a valuable future is the 'primary' thing that makes killing a person wrong. Because the autonomy-based concerns sketched just above also strike me as crucial to a full account of the wrongfulness of killing, I am skeptical of this strong claim.



made a large bet that you will die exactly a year from today, and wish to collect. In the life-extending case, I would still be doing the right thing, just for the wrong reason.

In §1 I argued that suffering makes the lives of animals go badly. I take the complement of this claim to be similarly plausible: other features can make those lives objectively good for animals to have. If part of the explanation of why it is wrong to kill a person is that it deprives the victim of a valuable future, and animals can have valuable futures, it would be perplexing if depriving animals of such futures could not similarly explain the wrongness of killing them. Features that might make animal futures valuable are not hard to sketch. Animals seem capable of pleasures as well as pains, and pleasant lives are typically better. Similarly, healthy animals typically have better lives than unhealthy animals, pack animals lead better lives if they have companions, etc.<sup>10</sup> Consider a range of things that one might do to an animal: isolating it, amputating a healthy limb; purposely raising it on a diet lacking essential nutrients, etc. These sorts of acts seem wrong. A natural explanation is that they are wrong in part precisely because they worsen the future available to the animal.<sup>11</sup>

One might object that having a valuable future depends upon one's richly *valuing* one's future, and that very few animals value their own futures in the relevant sense. However, the value of an activity or state for a person does not appear to depend either on their eventually valuing it, or on their being psychologically capable of valuing it (compare Marquis 1989, 195ff for relevant discussion). Consider an unswerving misogynist, dismissive of the contribution that his relationship with his wife makes to his life. This sort of blindness may make his life worse, but it needn't erase the good constituted by the underlying relationship. If animals are incapable of valuing, this entails at most that they are in a situation analogous to that of such people.

Further, the explanation that part of why killing is wrong is that it deprives the victim of a valuable future fits beautifully with the cow operations thought-experiments. In

<sup>10</sup> One should not conflate the most valuable life for an animal with the life that the animal tends to have in its 'natural' evolutionary environment. Some species exemplify a high attrition pattern, bearing many young each breeding cycle, few of whom ordinarily survive to adulthood. This does not entail that dying young is part of the good life for an individual member of such a species.

<sup>11</sup> DeGrazia 2009, 161-2 expresses sympathy for both hedonistic and functional characterizations of the positive value of animal lives. He is, however, cautious concerning the relative ethical significance of painlessly killing animals. I take the cow operations cases to ameliorate the need for such caution.



the second thought-experiment, it is the preservation of a valuable cow future that explains why it is permissible to cause otherwise suffering in a way that would otherwise be wrongful. If the explanation that I have offered is right, then the ethical omnivore's crucial premise – that while causing animal suffering is objectionable, causing animal death is not – must be rejected.

The explanation of the wrongness of killing that I have offered might suggest a different defense of the ethical omnivore. The defense points out that a pig raised for meat on a sufficiently humane farm may have a life that is on balance worth living. And were it not raised for meat, the pig would not exist at all. So, the ethical omnivore might suggest, raising the pig for meat is part of a plan that is good for the pig, and bad for no one. How could it be wrong?<sup>12</sup> This defense raises serious theoretical controversies, usually discussed under the rubric of the 'repugnant conclusion'.<sup>13</sup> However, we can set these controversies aside, by focusing on an analogous case which does not involve the creation of new life.

Suppose that a dog will be put down by the animal shelter unless Al adopts it. And suppose that Al only wants a dog in order to perform a painful and unnecessary operation on it, for his art film. Suppose finally that Al will be careful to give the dog a long and good life, such that he is reasonably sure that the dog's life in his care will have been worth living, despite the pain and degraded capability produced by the operation. It seems to me that Al would act wrongly in performing the operation, despite the fact that this is part of an overall pattern of his action that has benefitted the dog. In general, no amount of good treatment of an animal can license one to substantially harm that animal simply for one's own ends.<sup>14</sup> But this is precisely what the 'ethical' pig farm by hypothesis does: it gives the pig a good life only to radically shorten that life by killing it, in order to serve the interests of the farmers. As I have just argued that killing an animal young harms the animal by depriving it of a valuable future, the ethical pig farm is morally objectionable for the same reason that Al's operation would be.

<sup>12</sup> This objection is strongest when posed on behalf of the *ethical omnivore*. For one might reasonably deny (as Rachels 2011, 884 does) that factory farmed animals have lives worth living.

<sup>13</sup> The classic text is Parfit 1984, §131. For a review of the extensive literature, see Arrhenius et al 2010.

<sup>14</sup> Compare DeGrazia 2009, 162. While DeGrazia talks of 'unnecessary' harm, I think that we substantively agree: I do not think that the fact that Al *would not* adopt the dog without performing the operation makes doing so necessary in the sense that DeGrazia has in mind.

If what I have argued to this point is correct, institutions that cause widespread animal suffering or death are thereby engaging in systematic wrongdoing. I claim that this conclusion supports adopting a vegan lifestyle. This is because there are constraints on how we may permissibly interact with morally objectionable institutions. This idea may be motivated by example: if one knows that a certain bar of chocolate is produced using child slave labor (as much of it is),<sup>15</sup> it is very natural to take the purchase of that chocolate to be objectionable. The explanation of why will be both complex and controversial, and I will not do it justice here.<sup>16</sup> However, an initial gloss would begin with the fact that in knowingly purchasing and enjoying the chocolate, you would be:

- (a) *seeking to benefit from* the wrongful acts of an institution (cocoa plantation child slavery), by enjoying the fruits of its wrongful activity, and
- (b) *cooperating with the very plan* that rationalizes the wrongful acts (cocoa slavers hope to gain from producing cocoa by using child slaves exactly because they rely on the willingness of consumers to purchase products made with this cocoa, whether out of indifference or ignorance).

If this is the right preliminary explanation of the wrongness of knowingly purchasing slave chocolate, it will also apply to purchasing animal products produced by institutions that treat animals in seriously objectionable ways.

One might think that the argument thus far is compatible with being an *ethical vegetarian*, who consumes animal products, but not animals, rather than a vegan. The leading thought suggesting such compatibility can be illustrated by an example. Producing milk is a normal and constant part of the life of cows. Indeed, cows have been bred to be

<sup>15</sup> Most of the world's cocoa is produced in West Africa, on farms that employ large numbers of child laborers working in horrendous conditions, a significant proportion of whom are victims of human trafficking. For one brief journalistic treatment, see Orr 2006.

<sup>16</sup> Some philosophers content themselves with the thought that the conclusion is deeply plausible, without seeking a deep explanation (compare Rachels 1997). Many alternative models of explanation are possible here. On an 'expressive' view, the well-informed purchaser of the chocolate could be claimed to objectionably express acceptance of the oppression of the slave (compare Anderson 1993, Ch. 2). Alternatively, one might attempt to adapt to this case Scanlon's proposal (2008, Ch. 4) that we should 'downgrade' certain aspects of our relationships with wrongdoers. Finally, one might approach the problem in a consequentialist way. For example, Norcross 2004, 232-3 argues that, although the food system is not perfectly sensitive to consumer demand, if some large number of people ceased to buy animal products, there would be a marked decrease in animal killing. In such a pattern, each individual vegan has a tiny chance of being the individual whose choice happens to be causally efficacious. But if she is causally efficacious, she will save a huge number of animals at a stroke. A tiny chance of making such a large difference is morally important, according to Norcross. For an influential and structurally identical treatment of voting, see Parfit 1984, 735; for an important argument against using this consequentialist reasoning to defend vegetarianism, see Budolfson *ms*. Finally, see Kutz 2000 for a detailed discussion of the ethical significance of relationships to objectionable institutions.

such that failing to milk them would be intensely cruel. It may seem that there could be no objection to drinking this milk, if the producing cows are treated well. After all, one does not harm the cows by taking their milk.

While I take this point to be correct in the abstract, its application ignores the economic realities of (even 'humane') contemporary dairy farming. Robust milk production requires roughly annual calving. The majority of the calves (and almost all of the male calves) are typically raised to be killed early, and failing to raise them in this way would constitute an enormous drain on a farm's resources. The economic logic of dairy farming thus requires the very early killing of most of the animals involved. But if killing animals is wrong for the sorts of reasons that I have sketched, then almost all existing 'humane' dairy farms systematically engage in the wrongful treatment of animals. (Note that this explanation rests on facts about actual farming practices. It thus allows that there are conceivable farming practices whose animal products it would be unobjectionable to consume.)

The argument of this section and the last began with the intuitive claim that it is wrong to set fire to a cat, and argued that once we accept that claim, it is very hard to resist an intuitive case for ethical veganism. This case entails that not only the typical North American diet, but also 'ethical omnivorism' and 'ethical vegetarianism' are typically morally objectionable. These are strikingly revisionary conclusions. In the next section, I show that this fact suggests an important methodological challenge to this intuitive case.

### 3. The methodological challenge: one person's *modus ponens*...

In this section, I first argue that the case developed in the previous two sections can be plausibly re-interpreted as defending a conditional claim: that if Cat is true, we should accept ethical veganism. If true, this conditional claim forces us to revise our intuitive views about animal ethics. However, it is possible to challenge the conclusion that I draw from this argument, by questioning whether we must revise our intuitions in a pro-animal direction. (By *pro-animal*, I mean a view or judgment that requires us to treat animals well in some respect. I will also use *anti-animal* to describe views that do not require us to treat animals well).

Call an ethical account about a topic that vindicates our clear reflective intuitive judgments about the topic a *conservative* theory. Call the view that some conservative theory is defensible in animal ethics the *conservative view*. Conversely, call an account that requires that we abandon some intuitive judgment about a topic a *revisionary* theory, and the view that such a theory is required in animal ethics the *revisionary view*. Where they are available, conservative theories are *prima facie* highly attractive. After all, conservative theories are theories that are consistent with all of our clear reflective judgments about the subject matter. Revisionary theories, by contrast, require us to abandon something that we believe. They thus undertake a serious explanatory burden: to explain why we should dismiss the abandoned judgments.

The first thing to notice about the argument for ethical veganism of §§1-2 is that its force rests largely on the plausibility of intuitive judgments like Cat. If we rejected Cat and related intuitive judgments, the whole case that follows would be cast into doubt. To see this, consider an important competitor to my explanation of the wrongness of causing humans to suffer offered in §1. On this view, the wrongness of causing human suffering is explained by what it is like to suffer, together with the distinctive ‘moral status’ of the suffering human, where this status is claimed to be an essential feature of every human, whatever her individual capacities (compare e.g. Cohen 1986, 866). One important (I think near-decisive) problem for this sort of view is that it makes it very difficult to offer the most natural explanation of the wrongness of torturing animals for fun, dogfighting tournaments, dismembering live animals in slaughterhouses, etc. However, for someone initially unmoved by Cat, and these related cases, this would not appear to be a cost of the ‘moral status’ explanation.

This has an important consequence. It suggests that my argument of §§1-2 can be partially but accurately represented as follows:

<b>Cat</b>	It is wrong to pour gasoline on a cat and light it on fire
<b>Conditional</b>	If it is wrong to pour gasoline on a cat and light it on fire, then (inter alia) it is wrong to drink a glass of milk
<b>Not-Milk</b>	It is wrong to drink a glass of milk

This representation follows from the suggestion just made that my argument can be separated into an intuitive appeal to Cat, and an argument for Conditional. But this point

suggests an important challenge: why cannot one simply offer the 'modus tollens' version of this argument?

<b>Milk</b>	It is not wrong to drink a glass of milk
<b>Conditional</b>	If it is wrong to pour gasoline on a cat and light it on fire, then (inter alia) it is wrong to drink a glass of milk
<b>Not-Cat</b>	It is not wrong to pour gasoline on a cat and light it on fire

Like Cat, Milk has been chosen to serve as a vivid proxy for a cluster of related and (for most of us) highly plausible judgments.<sup>17</sup> Cat stands in for judgments espousing the wrongness of engaging in various acts of cruelty to animals. Milk stands in for judgments espousing the permissibility of our ordinary everyday use of animal products.

The availability of the modus tollens version of the argument suggests that (even if otherwise sound) what my argument from §1-2 most clearly shows is that the conservative view of animal ethics is indefensible: we must give up either Milk (and related judgments) or Cat (and related judgments).

It is worth noting that even if the case developed in §§1-2 is best understood as an argument against conservatism, it answers an important sort of worry that one might have about ethical veganism. This worry is that philosophical reasoning may not be epistemically powerful enough to successfully challenge something as deeply embedded in our practices as using animal products. Using animal products has been taken for granted as permissible by virtually the entirety of humanity throughout history. Could philosophical reasoning really entitle us to the conclusion that such an activity is morally wrong? One can partially answer this worry by pointing to the manifest soundness of various revisionary arguments offered against deeply engrained racism, sexism or homophobia. However, the case against conservatism suggests another retort: it shows that *any* defensible set of ethical beliefs about animals will have to abandon some highly intuitive theses, on pain of inconsistency. Ethical veganism is revisionary, to be sure, but so is the view that it would have been acceptable for me to test your intuitions by actually setting fire to a cat. If Cat and Milk cannot both be maintained, ethical veganism does not appear to be vulnerable simply in virtue of its revisionary character. Rather, from this point on, we need to assess the case

<sup>17</sup> Note that I say *most of us*. Some people presumably think that there is nothing wrong with setting fire to a cat, and a good deal more think that there *is* something wrong with drinking milk. However, I take both groups to be well outside of the intuitive mainstream.

for retaining Cat *rather than* Milk, (or vice-versa). If she can force us to this choice point, the ethical vegan has made crucial dialectical progress.

Call the thesis that we must give up either Milk (and related judgments) or Cat (and related judgments) *The Tension*. (In what follows I will sometimes describe Cat and Milk as being 'inconsistent' or 'in conflict'. These should always be read as references to *The Tension*, and not as claims about meaning or logical form). This problem is not unique to my argument for veganism. Rather, I suspect that it will apply to any revisionary ethical argument that focuses on developing plausible ethical explanations grounded by intuitively powerful judgments (what I earlier called the 'intuitive-explanatory' method). The fact that some of the strongest pro-animal arguments have this form raises a pressing methodological question: how should we adjudicate this sort of conflict in our intuitive judgments? I now turn to that question.

#### 4. The methodological implications of revisionism

I have just argued that the failure of the conservative position leaves us with an important and neglected question: should we resolve *The Tension* by abandoning Cat (and related judgments), or Milk (and related judgments)? Backing up a little, we can ask a methodological question: what is a philosophically principled way of resolving *The Tension*? This section is dedicated to addressing the second, methodological question. I will briefly consider and reject three salient strategies for resolving *The Tension*. The first is to appeal to the greater intuitive plausibility of one over the other resolution. The second strategy is to appeal to systematic normative ethical theorizing as a route to resolving *The Tension*. Finally, the third strategy seeks to resolve *The Tension* by defeating a non-moral presupposition of our belief in Cat. I suggest reasons for pessimism about all of these, arguing that the only philosophically satisfying resolution to *The Tension* requires appealing to a debunking argument that undercuts the intuitive plausibility of one of the inconsistent clusters of claims.

The first strategy is to attempt to ascertain which of the inconsistent claims can be abandoned with the least reflective implausibility. For example, perhaps with the case for Conditional in place, the 'modus ponens' case against Milk just seems more plausible than

the 'modus tollens' case against Cat (or vice versa). One initial worry about this variant of the strategy is the difficulty of developing a persuasive argument against someone inclined on the same basis to resolve The Tension in the other direction.

The intuitive strategy can be developed in two more interesting ways. First, this strategy can be developed in the spirit of G. E. Moore's notorious arguments against the skeptic and idealist. To begin, notice that Conditional is supported by the conjunction of a whole series of intuitive and explanatory claims. It collapses if any one of them is rejected. One might then ask, in a Moorean spirit: am I *more certain* in the conjunction of Cat and Milk, or in the complicated conjunction that underwrites Conditional? One difficulty with this strategy is that it threatens to prove too much. After all, this form of argument, if legitimate, would seem to threaten almost any multi-premise intuitive-explanatory philosophical argument for a revisionary conclusion. A diagnosis of the difficulty is that Moore's strategy should not be used to support just any plausible claim. Rather, Moore typically appealed to the *most plausible* deliverances of common sense, like "I have a hand", or "things move". It is implausible that either Cat or Milk deserve a like status as "Moorean facts".<sup>18</sup>

A more promising variant of the intuitive strategy would seek to show that one of the conflicting sets of intuitive judgments is linked by an explanatory structure to a much wider set of our judgments than the other. If one could show this, then one would have a principled way of defending one resolution of The Tension over the other. However, I am not sure how to make such a strategy compelling, for reasons best illustrated by example.

In one of the few discussions of animal ethics that notice roughly the 'modus tollens' problem, Alastair Norcross deploys this strategy.<sup>19</sup> Norcross argues that we should retain the pro-animal judgments because this permits us to offer the most plausible account of our obligations to 'marginal' humans (humans who lack robust rational capacities). However, this part of Norcross' argument faces two structural difficulties. The first problem is that 'marginal' humans are a notoriously hard ethical case: it is extremely

<sup>18</sup> See my 2009 for a detailed discussion of the use of Moorean arguments in ethics, that supports the points made here.

<sup>19</sup> 2004, §§3-6. Norcross's version of the competing arguments also stacks the deck, taking the premise "it is not wrong to support factory farming" as his opponent's starting point. But *that* is wildly less intuitive than the claim about milk that I consider.



difficult to develop an explanatorily satisfying theory in this area. It is thus unclear how costly it is to fail to provide a satisfying theory of these cases. Second, Norcross' own theory also makes highly counterintuitive claims about these cases. For example, it entails that I would do something roughly as seriously wrong by setting fire to a cat as I would by setting fire to my infant son.

I take Norcross to have chosen the most promising case for his strategy. 'Marginal' humans are arguably distinctively relevant to animal ethics, because some marginal humans have capacities that are at least roughly analogous to those of relevant non-human animals. However, because the most promising analogous cases are independently so vexed, it appears unlikely that this strategy can bear fruit.

Note next that, as I have set it out, our inconsistent set is explanatorily lopsided: in developing my case for The Tension, I basically began with Cat, and then spelled out an explanatory case for ethical veganism. By contrast, it may not be clear what an explanatorily satisfying argument against Cat would look like. However, this is an artifact of my presentation. There are a variety of systematic normative theories that imply that we are not required to treat animals well. These constitute candidate explanations of the falsity of Cat.

This might suggest that we should resolve The Tension by looking to systematic normative theory. This approach is well-worn in the literature. For example, Peter Singer's pro-animal view (1977) is arguably most compelling when embedded within his utilitarian framework, while William Baxter's case that animals only matter if and when we care about them (1974) is grounded in a simple contractarian ethic. Defending such global theories is admittedly hard, but the broader explanatory power promised by such theories might appear to be a way to make progress when forced to choose between revisionary claims in a case like ours.

While I am a cheerleader for systematic normative theorizing, I worry that here the apparent aid offered by such theorizing is probably illusory. To see why, consider classical utilitarianism: this consists in a theory about what value consists in (a positive balance of pleasure vs. pain), and a structural theory about how we should respond to value (by performing acts that maximize it, wherever it might be located). Such a theory comes close to forcing a pro-animal conclusion upon us. However, many of the heirs of classical



utilitarianism have tended to find only its consequentialist maximizing structure distinctively compelling. From J. S. Mill onward, many have tended to abandon simple hedonism about value. Instead, they have adopted pluralistic theories of value, largely driven by concern to capture our intuitive judgments about value. However, it is simple hedonism about value, and not consequentialism, that is essential to the classical utilitarian case in defense of animals. To see this, note that a consequentialist might argue that only the pleasures and pains of beings with a *moral status* lacked by most non-human animals should enter into the maximizing calculus. The natural way to determine whether this theory is more or less plausible than classical utilitarianism is by appealing to the very intuitive judgments about animals that The Tension has cast into doubt. If this is so, we should not expect appeal to utilitarian theoretical structure to help us to independently resolve The Tension.

The same sensitivity to local intuitive judgments cuts against the force of seemingly animal-unfriendly systematic theories. To see this, consider the work of T. M. Scanlon, arguably the leading contemporary contractualist. Scanlon is careful to argue that his theory can be adapted (either via restricting its scope or via trusteeship hypotheses) to protect animals (1998, 177-184). Again, the structure of the theory is left intact, while its distinctive force to adjudicate our debate about animals has been basically eliminated.

These examples suggest two points. First, pro- or anti-animal modules can typically be grafted onto the central structure of most important normative theories. Second, the main reasons for accepting or rejecting those grafts will arise from their *local* intuitive-explanatory plausibility: how well they vindicate our careful thinking about our ethical relationships to non-human animals. If this is true, then it is not clear that appeal to systematic normative theory is a promising way to adjudicate The Tension.

In discussing these examples, I have presupposed the arguably dominant mode of normative theorizing: one that gives a distinctively privileged and robust methodological role to our intuitive moral judgments. There are important methodological alternatives in normative ethics, typically grounded in broadly metaethical commitments. Consider two examples. First, Christine Korsgaard advocates a methodology in ethics that involves a kind of 'practical conceptual analysis' that is allegedly called for by the practical problem that we confront (2003, 115-6). Second, Richard Boyd (1997) develops a metaethic that diminishes

the usual epistemic role of intuitive judgments, and suggests that some seemingly intractable moral conflict may be explained by the presence of indeterminacy in the moral facts. Discussing the methodological significance of such theories carefully would exceed the scope of this paper, so I set them aside here (or discussion, see my 2012).

A third possible strategy is to seek to resolve The Tension by defeating a non-moral presupposition of one of the inconsistent theses. A version of this strategy that attacks the presupposition that animals can suffer is the heart of perhaps the most familiar anti-animal philosophical strategy. Historically, the claim that animals can suffer has been most famously challenged by René Descartes. On Descartes' view, animals are just complicated machines with no inner lives: just as there is nothing that it would be like to be a pulley or a lever, there is nothing that it would be like to be a cow.<sup>20</sup> More recently, the assumption of animal suffering has been most carefully challenged by Peter Carruthers. Carruthers argued that while animals can perhaps have pain, they do not have *conscious experience* of pain, which he argues is the morally relevant property (1992, Ch. 8).<sup>21</sup> These claims promise to ground a revisionary anti-animal view, because they would seem to entail that setting fire to a cat is no more objectionable than setting fire to a bicycle.

The presupposition-defeating strategy is attractive because it avoids the potential dialectical stalemate threatened under the previous two strategies. If Carruthers' claims about animal capacities could be defended,<sup>22</sup> The Tension could seemingly be resolved 'from the outside'. This is because the plausibility of Cat would not survive conviction that there is nothing that it is like to be a cat.<sup>23</sup>

This very feature of the presupposition-defeating strategy should leave us philosophically dissatisfied. The problem is that convincing us that animals cannot suffer resolves The Tension, but leaves the deeper intuitive inconsistency intact. To see this, note

<sup>20</sup> For example, see his letter to Mersenne, 1991 [1640], 148. For an interpretation that challenges elements of this standard reading of Descartes on animal experience, see Thomas 2006.

<sup>21</sup> Carruthers has since suggested (in his 2004 and elsewhere) that animals may count as suffering in virtue of finding their pains awful, even if they lack phenomenal consciousness.

<sup>22</sup> I take this task to be nearly hopeless, but that is an argument for another day.

<sup>23</sup> This oversimplifies. For example, if the newer Carruthers view mentioned in n. 21 above were correct, animal suffering can matter even if it is not conscious. This shows that in order to resolve our inconsistency, empirical claims about animal capacities will still need to be wedded to controversial normative claims; in this case, claims about what exactly normatively significant suffering requires.

that prior to being convinced by Carruthers (or whomever) we would presumably accept not just Cat and Milk, but the following conditional claims:

- |              |   |
|--------------|---|
| <b>Cat*</b>  | If animals were capable of suffering, then it would be wrong to pour gasoline on a cat and light it on fire |
| <b>Milk*</b> | If animals were capable of suffering, it would not be wrong to drink a glass of milk                        |

My argument for Conditional in §1-2 can be adapted to show these to be inconsistent just as Cat and Milk are. Becoming convinced that animals cannot suffer may defeat our belief in Cat, and hence resolve the claimed ethical inconsistency between Cat and Milk. However, it leaves the deeper inconsistency – between Cat\* and Milk\* – intact.

Philosophical ethics does not merely aim to tell us what to do in practical cases. It aims to *explain* why we should do those things. Because of this explanatory ambition, an animal ethics that leaves this deeper inconsistency untouched is philosophically unsatisfying. Thus, it seems to me that the presupposition-defeating strategy (like the Moorean strategy mentioned above) is crucially philosophically incomplete. The intuitive and normative theoretic strategies discussed earlier in this section do not have this problem. But they have a related shortcoming. They take our incoherent judgments at face value, and seek to move from those judgments to a more coherent set. But they do nothing to explain *why* those judgments are incoherent in the first place. This point partially explains why on both of these views, there is basically nothing one can say to someone who has thought hard about the cases, and come to the opposite conclusion than you have. Both of you have successfully moved to a more coherent set of beliefs.

We can improve on this state of affairs. The discussion of §§1-3 suggests that we cannot have a conservative view that avoids The Tension. If this is so, we should aim to develop an account that explains the existence of The Tension. What would such an explanation look like? Given the nature of The Tension, I think that it can only take the form of a *debunking argument*, which explains why we are illicitly tempted by either Milk or Cat. Let me very briefly say what I mean by a debunking argument. I will follow Guy Kahane (2011) in suggesting that debunking arguments provide alleged undermining defeaters for the beliefs that they target. That is, rather than providing positive evidence that a belief is false, they aim to discredit the evidence that we take ourselves to have for the truth of that belief. If the debunking argument for abandoning one of our two

inconsistent judgments is much stronger than that for the other, this gives us a principled way of resolving The Tension. In the next section, I argue that this is the case.

### 5. Debunking intuitive judgments about animals

In this section, I set out the most plausible debunking argument available to cast doubt on our belief in Cat and Milk respectively. The debunking argument for belief in Cat that I consider appeals to the idea that this belief arises from illegitimate anthropomorphization. The argument for debunking Milk argues that this claim arises due to a kind of rationalization. I will argue that the most plausible debunking argument for Cat is substantially weaker than that for Milk, and that this gives us grounds to prefer the pro-animal resolution of The Tension.

Debunking arguments have a controversial place in ethical theorizing. On the one hand, some of the most important figure in the history of ethics and political philosophy – like Karl Marx and Friedrich Nietzsche – can be understood as partly attempting to debunk some of the prevailing ethical views of their day. Further, whatever you think of these figures, it is hard to avoid the conclusion that across large stretches of human history, many prevailing beliefs about the ethical status of slavery, political organization, race, class, gender, and sexual orientation are reasonably described as the products of ideology, in need of debunking. On the other hand, debunking arguments play a limited role in contemporary ethics, and this is perhaps in part because they can appear to be problematically blunt philosophical implements, too easy to deploy indiscriminately against anything one doesn't like. (As in the sophomoric parody: "Dude, you can't trust your moral judgments; you just believe them because The Man wants you to.")

There are thus very hard questions about where exactly debunking arguments have force, and how much force they have. However, if my argument in the paper thus far is granted, ours is a best-case scenario for deploying such arguments. This is for two reasons. First, I have argued that there is an inconsistency between two groups of our intuitive judgments (represented by Cat and Milk). Second, I have argued that an explanatorily fulfilling resolution of that inconsistency must include an explanation of why one of these groups of intuitive judgments is less credible than it initially appears. This is exactly the

context in which debunking arguments should be most powerful, because it is a situation where only such an argument can provide a view in animal ethics that helps us to fully understand *why* we should resolve the tension in our beliefs in one way or another.

I cannot consider every possible candidate debunking argument here. Instead, I will focus on what I take to be the single most plausible argument available to each side. First consider what I take to be the most plausible debunking argument on behalf of the anti-animal view. This is the thesis that belief in Cat, and related claims, are the result of a tendency to anthropomorphize companion animals. The debunker points out that if we exchanged Cat for a similar claim involving rats or mice, for example, the intuitive revulsion will be much lessened. Part of the typical culture of our relations to companion animals (and perhaps part of what tends to make those relationships so emotionally rewarding for the humans involved) is a tendency to treat the animals as if they had human-like psychologies. However, while it may be good for our emotional lives to treat animals this way, belief that they have such a psychology does not survive reflection. For example, the temptation to blame Fluffles for destroying your houseplants 'in a fit of pique' should recede when one asks oneself if it really makes sense to take the Strawsonian 'participant attitude' towards her behavior.<sup>24</sup> Given Fluffles' nature, it may make sense to protect your remaining plants, or to attempt to train her, but it does not make sense to treat her as an agent apt for blame or punishment.

If our intuitive acceptance of Cat and similar pro-animal intuitions is explained by mechanisms that serve this anthropomorphizing tendency, the justificatory force of those intuitions is undercut. Rather than being responses to the moral significance of the relevant animals, these intuitions are being generated by emotional processes insensitive to such moral significance. This hypothesis predicts that our intuitions are less vulnerable to this sort of distortion when we consider animals (or especially types of animals) to which we have not formed emotional ties. In these cases, our intuitions about the significance of animal suffering are weaker. This in turn suggests that The Tension may be partly explained as a result of such anthropomorphization, and that the intuitive force of Cat should thus be discounted.

---

<sup>24</sup> Compare Strawson 1962. In conversation, some people have remained committed to their anthropomorphization, claiming, for example, that their dog knew *exactly* what she was doing, when she chewed up dad's shoes to punish him for being late, and that she was blameworthy for doing so.

How effective is this debunking argument? There is a grain of truth in it, but only a grain. Our intuitions about causing suffering to companion animals are certainly typically clearer and more vivid than those concerning other animals. However, there is a plausible alternative explanation of the asymmetry that inverts the debunking argument. Consider the familiar idea that it is much easier to press a button, detonating a bomb that will kill far-off persons, than it is to bring oneself to kill a person with one's bare hands. There is a clear explanation for this: in the bare-handed case, the suffering of the victim – and its moral significance – is much more psychologically salient than in the button-pressing case. It would be wrongheaded to presume that our intuitions are much more reliable in the emotionally 'cool' button-pressing case than in the bare-handed case. This suggests a plausible competing explanation for the debunker's data. Our intuitions about the moral significance of the suffering of companion animals are typically stronger than our intuitions about animals whose lives are less familiar to us. However, this may simply be because in the former case, the morally significant suffering is more psychologically vivid to us, in light of our actual and imaginative familiarity with the animals in question.<sup>25</sup>

The most promising debunking argument against our belief in Milk and related judgments argues that these are a product of what I will call *status quo rationalization*.<sup>26</sup> A belief is subject to status quo rationalization just in case that belief is required to vindicate the goals and behaviors of the believer, and of others that the believer identifies as members of her moral community. Consider as an example a member of a slave-owning family in the antebellum South, for whom owning and using slaves is a deeply embedded part of everyday life, and the life of those he is closest to. It is easy to predict that other things being equal, such a person will tend not to believe that slavery is a moral monstrosity. This is because taking oneself and those one identifies most closely with to be doing something seriously morally wrong makes for a particularly uncomfortable form of

<sup>25</sup> This explanation can grant *some* debunking of the processes that guide our intuitions: perhaps cuteness and ugliness play some role. For example, most of us are probably less apt to be sensitive to the suffering of star moles or pangolins than we are to that of baby seals or penguins. However, *these* sorts of differences can be adequately managed by the intuitive-explanatory method, exactly because they are unlikely to survive extended reflection.

<sup>26</sup> Christian Coons suggests another important debunking strategy to me in conversation. On my view, there is nothing intrinsically wrong with drinking milk (e.g. I suggested in §3 that there are possible morally unobjectionable dairies). Drinking milk is only wrong when and because it connects to the maltreatment of animals in the right way. The relevant version of Milk is thus that it is not wrong *to drink milk produced in ways that maltreat animals*. And there our intuitions may not be so clear.

cognitive dissonance: very few people can comfortably self-identify as morally bad. Sometimes this sort of cognitive dissonance is a catalyst for moral improvement. However, the more deeply embedded a behavior is in one's life – the more convenient or beneficial or pleasant; the more unquestioned by one's peers, etc. – the more likely that cognitive dissonance will be resolved by one's values changing to rationalize one's behavior, and that of those one identifies with.<sup>27</sup>

Applied to the tension between Cat and Milk, the debunking argument goes like this: drinking milk and consuming other animal products is deeply embedded in the lives of almost all of our communities. Because of this, status quo rationalization is a highly salient explanation for why we take such consumption to be permissible (and hence, why we are inclined to accept Milk). On the other hand, singling out companion animals for torture is not a part of our culture in the same way. Because rationalization is apt to occur where it is needed to block obvious moral tensions, and because the moral tension between accepting Cat and our ordinary lives is not at all obvious, we would not predict such status quo rationalization to affect beliefs about setting fire to cats (except perhaps in philosophers who notice the tension).<sup>28</sup> This suggests that status quo rationalization is well-placed to explain The Tension: Milk but not Cat can be explained away as a product of status quo rationalization.

The availability of status quo rationalization as a potential explanation for an intuitive ethical judgment does not by itself debunk that judgment. Consider an example: the prohibition on wanton killing of humans is beneficial for me, and abandoning it would threaten some very powerful and central assumptions that my peer group holds about the moral asymmetry between themselves and serial killers, for example. The crucial contrast between this case and Milk is that in the wanton killing case, our moral beliefs are *overdetermined*. It may be true that status quo rationalization plays some role in bolstering our belief in the wrongness of wanton killing, but those beliefs also fit well with almost all

<sup>27</sup> Related rationalizing mechanisms presumably also underwrite the distorting tendencies of *partiality* in our moral thinking. For example, we tend to think that even someone who would attempt to be scrupulously fair should probably not sit in judgment on his own case. Compare Rawls 1951, 182 and Sinnott-Armstrong 2006, 195-7.

<sup>28</sup> Interestingly, Herzog 2010, 35-7 cites studies that suggest that childhood cruelty to animals is extremely common, admitted by a third to a half of all adults. However, Herzog suggests that such behavior may be understood by the actors themselves as transgressive, and this may explain why there is little pressure to rationalize it as permissible.



of our core moral reasoning. Milk is different in this respect. The argument of §§1-4 suggests that (a) Milk is part of a relatively explanatorily isolated set of judgments, and (b) Milk is (unlike the wanton killing judgment) in conflict with other plausible moral judgments. I suggested above that this is exactly the situation in which debunking arguments have the most dramatic force.

I have argued that the most plausible debunking explanation of the other inconsistent judgment – Cat – is weak. I have now suggested that the intuitions represented by Milk can be plausibly explained by appeal to the mechanism of status-quo rationalization. This suggests good grounds for taking status quo rationalization to be an undercutting defeater for the evidential status of Milk and related judgments. If this is right, the argument of this section has put us in a position to resolve The Tension identified in §3: debunking arguments give us some explanatorily satisfying grounds for preferring the case for veganism over anti-animal revisionary arguments.

### Conclusions

In this paper, I have developed a case for a strongly revisionary view in animal ethics: ethical veganism. I began by setting out what I called an intuitive-explanatory case for this view. I suggested that this argument can be best understood as supporting a conditional argument, that connects accepting one plausible claim (Cat – that it is wrong to pour gasoline on a cat and light it on fire), to rejecting another (Milk – that it is not wrong to drink a glass of milk). The problem is that one can run a reverse argument retaining the same conditional thesis, but this time holding Milk fixed and concluding that Cat must be false. I then rejected three strategies for addressing the question of which direction of the argument should be preferred: attempting to adjudicate the intuitive force of the competing premises, appeal to systematic normative theories, and appeal to evidence against a crucial non-moral presupposition of one of the arguments. I argued that the only philosophically satisfying resolution of the conflict would appeal to an argument that debunks our belief in one of the crucial conflicting claims. Finally, I argued that one such argument – the claim that Milk is dubitable because a likely result of status quo



rationalization – is more powerful than the most salient alternative. I conclude that this gives us some reason to favor a strongly pro-animal view in animal ethics.

I want to close by emphasizing the modesty of my conclusion. First, I claim that considering relevant debunking arguments should lead us to *favor* a pro-animal resolution to this question. This is very different from saying that we have sufficient evidence to be justified in believing that it is wrong to drink milk, for example. If I am right, the most defensible substantive view about animal ethics supports ethical veganism *to a greater degree* than it does the status quo, or a variety of more modest pro-animal views. However, that does not entail that we have sufficient evidence to justify believing ethical veganism to be the ethical truth: I am inclined to think that given the difficulty of the case we may not. This does not, however, undercut the practical significance of this argument for ethical veganism. If the wrongness of an action is better supported by the evidence than its permissibility, this surely should lead reasonable deliberators to refrain from performing it, other things being equal.<sup>29</sup>

Second, this argument does not address one of the main philosophical cases for the anti-animal position: if animals cannot suffer, then nothing that I have said here suggests that there is an objection to the anti-animal revisionist. As I argued in §4, the question of whether the empirical presuppositions of our intuitive ethical judgments are correct is independent of our best understanding about how to make those judgments coherent.

Nonetheless, I think the argument offered in this paper is important both substantively and methodologically. Substantively, the conclusion that veganism is better supported by the evidence than the alternatives *given* the assumption that animals can suffer is independently striking. It also highlights the ethical importance of empirical investigation of animal capacity to suffer. This is not because of the plausibility of the no-suffering view, which is minimal. Rather, it is because such investigation will inform how far the scope of the ethical vegan argument extends. Between oysters and cows is a continuum of animals with increasingly sophisticated cognitive capacities. The question of exactly which of those animals can suffer is an extremely difficult question that my argument suggests is strikingly ethically relevant.

<sup>29</sup> Here I make a modest point; in doing so, I seek to finesse the real complications that arise from the need to make decisions under moral uncertainty. See Ross 2006 and Sepielli 2009 for two discussions of this problem in its more general form.

Methodologically, I take my argument to provide an important model for defending revisionary views in applied ethics. Arguments for revisionary ethical views face strong dialectical burdens. Animal ethics is a case in point: in virtue of the counterintuitive conclusions of radical pro-animal arguments, it can always seem reasonable to reject them by rejecting one or another premise of such arguments. The worry is that the revisionist is by definition asking us to reject something highly plausible, so why not one of their premises! The argument of §§4-5 seeks to answer this worry. At least in cases with conditions similar to the animal ethics case (inter alia, a striking tension and detachability from structural claims in normative ethics), debunking arguments may have a more central role to play in applied ethics than is typically noticed.<sup>30</sup>

### Works Cited

- Anderson, Elizabeth, *Value in Ethics and Economics* (Cambridge, MA: Harvard UP, 1993). Arrhenius, Gustaf, Ryberg, Jesper, and Tannsjo, Torbjorn, 'The Repugnant Conclusion', *The Stanford Encyclopedia of Philosophy* (Fall 2010 Edition), ed. E. N. Zalta. <http://plato.stanford.edu/archives/fall2010/entries/repugnant-conclusion/>
- Baxter, William F, *People or Penguins* (New York: Columbia UP, 1974.)
- Boyd, Richard, 'How to be a Moral Realist', in S. Darwall, A. Gibbard, and P. Railton (eds.), *Moral Discourse and Practice* (New York: Oxford UP, 1997), pp. 105-136.
- Budolfson, Mark, 'The Ethics of the Marketplace and Some Surprisingly Deep Questions for Normative Theory,' *Ms.* Version 3.11. Available from the author.
- Carruthers, Peter, 'Suffering Without Subjectivity,' *Philosophical Studies* 121 (2004), pp. 99-125.
- , *The Animals Issue* (Cambridge, UK: Cambridge UP, 1992).
- Cohen, Carl, 'The Case for Using Animals in Biomedical Research,' *New England Journal of Medicine* 314 (1986), pp. 865-869.
- Cox, Christopher, 'Consider the Oyster,' *Slate* April 7, 2010. <http://www.slate.com/id/2248998/>
- DeGrazia, David, 'Moral Vegetarianism from a Very Broad Basis,' *Journal of Moral Philosophy* 6 (2009), pp. 143-165.
- , *Taking Animals Seriously* (Cambridge, UK: Cambridge UP, 1996).

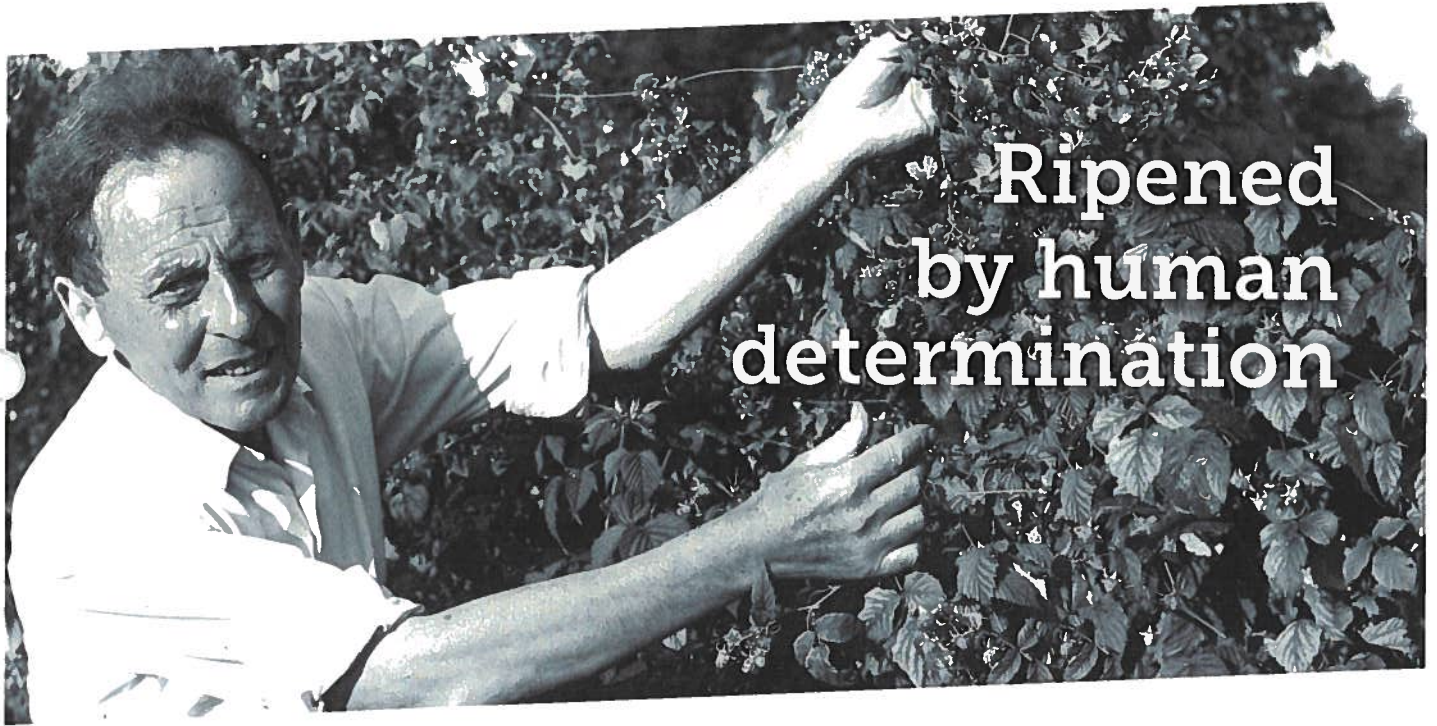
<sup>30</sup> I am indebted to David Plunkett, Christian Coons, John Basl, Sean Walsh, Derek Baker, Mark Budolfson, Tom Dougherty, Gideon Rosen, Katie Batterman, two anonymous referees for this journal, an audience at Bowling Green State University, and the students in my Fall 2009 Ethics and Society class for helpful comments and discussion of ideas that went into this paper. Work on this paper was supported by a fellowship with the *Many Moral Rationalisms* research project, funded by the Australian Research Council.

- Descartes, Rene, *The Philosophical Writings of Descartes Vol. III*, ed. and trans. J. Cottingham, R. Stoothoff, D. Murdoch, and A. Kenny (Cambridge: Cambridge UP, 1991).
- Harman, Gilbert, *The Nature of Morality* (New York: Oxford UP, 1977).
- Herzog, Hal, *Some We Love, Some We Hate, Some We Eat* (New York: Harper Collins, 2010).
- Kahane, Guy, 'Evolutionary Debunking Arguments,' *Nous* 45.1 (March 2011), pp. 103-125.
- Kant, Immanuel, *Lectures in Ethics*, eds. P. Heath and J. Schneewind, trans. P. Heath (Cambridge: Cambridge UP, 1997).
- Korsgaard, Christine, 'Fellow Creatures,' *Tanner Lectures on Human Values* 25/26, ed. G. B. Peterson (Salt Lake City: University of Utah Press, 2004).
- , 'Realism and Constructivism in Twentieth-Century Moral Philosophy,' *Journal of Philosophical Research* APA Centennial Supp: Philosophy in America at the Turn of the Century (2003), pp. 99-122.
- Kutz, Christopher, *Complicity* (Cambridge: Cambridge UP, 2000).
- Lippert-Rasmussen, Kaspar, 'Two Puzzles for Deontologists,' *Journal of Ethics* 5.4, (2001), pp. 385-410.
- Marquis, Don, 'Why Abortion is Immoral,' *Journal of Philosophy* 86.4 (April 1989), pp. 183-202.
- McMahan, Jeff, 'Eating animals the nice way,' *Daedalus* 137.1 (Winter 2008), pp. 66-76.
- McPherson, Tristram, 'Moorean Arguments and Moral Revisionism,' *Journal of Ethics and Social Philosophy* 3.2 (June 2009), pp. 1-24.
- , 'Unifying Moral Methodology,' *Pacific Philosophical Quarterly* 93 (2012), pp. 523-549.
- Norcross, Alasdair, 'Puppies, Pigs, and People: Eating Meat and Marginal Cases,' *Philosophical Perspectives* 18 (Ethics) (2004), pp. 229-245.
- Orr, Deborah, 'Slave Chocolate?' *Forbes* April 24, 2006.
- Parfit, Derek, *Reasons and Persons*, (Oxford: Clarendon, 1984).
- Pollan, Michael, *The Omnivore's Dilemma* (New York: Penguin, 2006).
- Rachels, James, 'The Moral Argument for Vegetarianism,' in J. Rachels, *Can Ethics Provide Answers? And Other Essays in Moral Philosophy* (Lanham, MD: Rowman and Littlefield, 1997), pp. 99-107.
- Rachels, Stuart, 'Vegetarianism,' in T. Beauchamp and R. G. Frey (eds.) *The Oxford Handbook of Animal Ethics* (Oxford: Clarendon: 2011), pp. 877-905.
- Rawls, John, 'Outline of a Decision Procedure for Ethics,' *Philosophical Review* 60 (1951), pp. 177-97.
- Regan, Tom, 'The Case for Animal Rights,' in T. Regan and P. Singer (eds.), *Animal Rights and Human Obligations*, 2<sup>nd</sup> edn (Englewood Cliffs NJ: Prentice Hall, 1989), pp. 105-114.
- Ross, Jacob, 'Rejecting Ethical Deflationism,' *Ethics* 116 (July 2006), pp. 742-768.
- Scanlon, T. M., *Moral Dimensions: Permissibility, Meaning, Blame* (Cambridge, MA: Belknap, 2008).
- , *What We Owe to Each Other* (Cambridge, MA: Belknap, 1998).
- Sepielli, Andrew, 'What to Do When You Don't Know What to Do,' in R. Shafer-Landau (ed.) *Oxford Studies in Metaethics* Vol. 4. (Oxford: Oxford UP, 2009), pp. 5-28.
- Singer, Peter, *Animal Liberation* (New York: Avon, 1977).
- , and Jim Mason, *The Ethics of What We Eat* (Rodale, 2007).
- Sinnott-Armstrong, Walter, *Moral Skepticisms* (New York: Oxford UP, 2006).

Thomas, Janice, 'Does Descartes Deny Consciousness to Animals?' *Ratio* (new series) 19.9 (September 2006), pp. 336-363.

Williams, Bernard, 'A critique of utilitarianism,' in J.J.C. Smart, and Bernard Williams, *Utilitarianism: for and against* (Cambridge: Cambridge UP: 1973), pp. 77-150.

Wood, Allen, 'Kant on Duties Regarding Non-Rational Nature,' *Proceedings of the Aristotelian Society* Supp. Vol. LXXII (1998), pp. 189-210.



**70 years of The Vegan Society**

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



The Vegan Society had a difficult birth and has never been rich.

The full story would fill a book.

**Donald Watson**

Interview with 'Vegetarians in Paradise'  
11<sup>th</sup> August 2004



## Introduction

November 2014 sees The Vegan Society celebrate its 70<sup>th</sup> anniversary. To mark this special milestone, staff and volunteers have been exploring the historical archives stored at Donald Watson House in Birmingham, looking back to our past in order to tell the fascinating story of The Vegan Society. Summarising our achievements since November 1944, this eBook presents a truly great tale of human determination, paving the way for a vegan future.

In the past three years, the society has experienced unprecedented, positive interest in the vegan diet, and a membership increase of 20%. Veganism is enjoying a period of media interest in the UK and US press as well as in other parts of Europe, unlike anything it has known before.

This was first noticed at the beginning of 2013 when we saw an increase in the number of people signing up to our online pledge to go vegan for a week or a month. In the first three months of 2013, the number was up 40% worldwide (and 26% in the UK). Although the numbers of participants were still relatively small, it has to be remembered that most people wanting to try to be vegan will not sign up to an online support scheme, so our results were likely to be just an indication of the growth in interest. Despite the backdrop of the British horsemeat scandal, only three people mentioned this as the reason for taking the pledge. We knew there had to be something else going on.

There were also other signs of a burgeoning interest in the vegan diet and lifestyle. Anjali Sareen writing in the Huffington Post<sup>1</sup> noted that there was evidence from Google trends statistics for both the UK and worldwide showing an increase of over 30% in the number of searches for the word 'vegan' in the past two years. In March 2013, a new record was set for the highest ever number of searches for the word 'vegan'.

Organisers of the vegan consumer diet and lifestyle exhibition, VegfestUK, held on the 16<sup>th</sup> and 17<sup>th</sup> of March 2013 in Brighton saw a 44% rise in footfall from the previous year – from 5,000 to 7,200 visitors. The number of cookery books sold by online retailer Amazon with 'vegan' in the title also increased from 145 books in 2011 to 255 books in 2012 and 385 in 2013, demonstrating a fast-growing market for animal-free recipes.

Our press release pointing these trends out gained little publicity at the time but by the end of 2013, the national and international press was covering veganism more regularly and more positively than in the past, including ample mentions of The Vegan Society. Some of this was admittedly more about the plant-based diet than veganism, for example, the popularity of Mark Bittman's book *Vegan Before 6* and the well-publicised interest in plant-based diets by celebrities Beyoncé and Jay-Z at the end of 2013. Whichever way you look at it, the profile of veganism is on the rise; the diet now being presented – on the whole – as something aspirational and healthy. This was a sudden change for the mainstream media, who had previously often portrayed vegans and vegan diets negatively. By the end of 2013, every national newspaper in the UK had run articles on the vegan diet and BBC Radio 4's prestigious Food Programme had broadcast a programme entitled *The New Vegans*. The Vegan Society was suddenly being asked to comment on relevant issues where once we would not have been contacted. By the end of the year, Forbes.com, a leading business website in the US, had named high-end vegan dining as top of its "food trends of 2013". All this in fewer than 70 years since the word 'vegan' was coined by the founding members of The Vegan Society.



## So how did we get here?

### In the beginning

Veganism has had a longer history than you might imagine. It could be said that there have always been vegans – people who have chosen to live as far as possible without the use of animal products. Often this was for religious or spiritual reasons. In more recent times, the original use of the word 'vegetarian' (in the 1830s) indicated a person who did not eat any animal products at all and who lived on a vegan and predominantly raw food diet. This early 'vegetarianism' extended to clothing and other aspects of life and was comparable to the idea of veganism that was established in 1944 when The Vegan Society was born<sup>2</sup>. The word would appear to have been first used by people associated with the Alcott House Concordium at Ham Common, a school and community founded by the mystic James Pierrepont Greaves in 1838. The word 'vegetarian' only came to indicate a diet that included eggs and dairy products after the formation of The Vegetarian Society in 1847<sup>3</sup>, but although The Vegetarian Society permitted members to eat eggs and dairy products, the definition was not clear cut. As late as 1886, Anna Bonus Kingsford, a vice president of the London Vegetarian Society, was able to say that she was not a vegetarian because "during the whole of that period I have used such animal produce as butter, cheese, eggs, and milk".<sup>4</sup>

The first animal product free cookery book, *Kitchen Philosophy for Vegetarians* was published in England in 1849 by William Horsell of London. A review of the book claimed that "butter and eggs are excluded" making it the first known 'vegan' cookery book.<sup>5</sup> William Horsell was a vegetarian and the owner of the water cure establishment in Ramsgate where the meeting to found The Vegetarian Society took place in 1847.

At the establishment of The Vegetarian Society in 1847 the definition of the diet included eggs and dairy products – both then and now – to accommodate some of those involved in the formation of the society who ate those products.

However, from 1909 to 1912 there was a lively discussion in the pages of The Vegetarian Society's journal, *The Vegetarian Messenger*, about whether vegetarians should eat eggs and dairy products. This correspondence was revived again after World War I and it would eventually lead to the establishment of the world's first vegan society in 1944.<sup>6</sup> Both before and after World War I, The Vegetarian Society "appeared to be moving towards what would later be called a vegan diet"<sup>7</sup>. The editor of *The Vegetarian Messenger* wrote in 1923:

**We feel that the ideal position for vegetarians is abstinence from animal products, and that most of us are, like other reformers, in a transitional stage<sup>8</sup>**

In 1935, the editor noted:

**The question as to whether dairy products should be used by vegetarians becomes more pressing year by year.<sup>9</sup>**

The editor invited correspondence from those living on a dairy-free diet and published responses. The first person quoted was Mr Donald Watson of Leicester – who would later found The Vegan Society. Watson describes how he became a vegetarian at 16, and remained so for seven years, but then "read some facts in the MESSENGER re the partial responsibility which consumers of dairy produce hold." Watson goes on to say:

**I tried it and found it not at all difficult to make a very varied, appetizing, and in every way satisfactory, dietary from the wide variety of health foods which are to be had everywhere nowadays.<sup>10</sup>**

At the time of writing, Watson was following a raw food diet:

**Being a person who believes that progress is a thing that depends more upon experiment than anything else, I decided early this year to try what must, I think, be the last of all vegetarian**



experiments, that is, to live exclusively on raw fruit ... My diet now consists of nuts (usually ground), Canary bananas, apples and dates.<sup>11</sup>

In December 1943, Watson gave a talk to The Vegetarian Society on vegetarianism and the use of dairy products. A summary was published in The Vegetarian Messenger in March 1944. In August, Watson and Elsie Shrigley discussed forming a sub-group of non-dairy vegetarians within The Vegetarian Society. The Vegetarian Society eventually refused to give space in its journal over to the proposed sub-group of non-dairy-vegetarians. Although there was sympathy from the committee of The Vegetarian Society for the idea of this group and the position taken by the non-dairy-vegetarians, The Vegetarian Society felt that "the full energies of the Society must continue to be applied to the task of abolishing flesh-eating".<sup>12</sup> It was suggested that the non-dairy-vegetarians should form a separate organisation. Early in November 1944, Elsie Shrigley, Donald Watson, and four others met at the Attic Club in Holborn, London to discuss the founding of a new organisation. According to Elsie Shrigley, the day of the founding meeting was "a Sunday, with sunshine and a blue sky – an auspicious day for the birth of an idealistic movement".

It is interesting to note that although the founding of The Vegan Society is celebrated each year by The Vegan Society on the 1<sup>st</sup> of November, the actual date when the society was founded is not known. The first quarterly magazine of the new society was dated the 24<sup>th</sup> of November, and it was the single-handed production of Donald Watson, who was at that time a teacher of woodwork. It seems likely that the founding meeting took place on either the 5<sup>th</sup> or the 12<sup>th</sup> of November. Given the very labour intensive process to produce the first issue of Vegan News (involving typing the newsletter, duplicating each page a number of times on a stencil duplicator, and stapling pages together by hand – Watson later described it as taking him "a whole night"<sup>13</sup> to assemble it) it seems probable that The Vegan Society was

founded on the 5<sup>th</sup> of November 1944.

Writing in that first issue of Vegan News, Watson says that it is a common criticism that the time is not yet ripe for the vegan reform. He responds:

Can time ever be ripe for any reform unless it is ripened by human determination? Did Wilberforce wait for the 'ripening' of time before he commenced his fight against slavery? Did Edwin Chadwick, Lord Shaftesbury, and Charles Kingsley wait for such a non-existent moment before trying to convince the great dead weight of public opinion that clean water and bathrooms would be an improvement? If they had declared their intention to poison everybody the opposition they met could hardly have been greater. There is an obvious danger in leaving the fulfilment of our ideals to posterity, for posterity may not have our ideals. Evolution can be retrogressive as well as progressive, indeed there seems always to be a strong gravitation the wrong way unless existing standards are guarded and new visions honoured. For this reason we have formed our Group, the first of its kind, we believe, in this or any other country.<sup>14</sup>

What the new society should call itself was an issue addressed in the first newsletter. "Non-dairy vegetarians" was considered too long and cumbersome. It was also felt to be too negative, and it did not make clear the opposition to eggs as food. Watson and his wife Dorothy came up with the word 'vegan' and suggested that the membership might choose to adopt it and become vegans. Members were invited to suggest other names and Watson recalls several suggestions such as 'dairyban', 'vitan', 'benevore', 'sanivore', and 'beaumangeur', but he seems to have had the final say and "settled for [his] own word" noting that "no-one has tried to improve it".<sup>15</sup> Watson, as a secretary of a local vegetarian society, knew the virtue of having a short name to type or write. Watson later says that the word 'vegan' was created from the first and last



letters of 'vegetarian' because the diet grew out of vegetarianism and was seen as its natural conclusion. The coining of the word 'vegan' is usually credited to Donald Watson or to a combined effort by Donald and his wife Dorothy. However, Watson credits founding member Mr G. A. Henderson and his wife Fay K. Henderson as the source of the idea for the word 'vegan'. Fay K. Henderson later wrote the first cookery book with 'vegan' in the title. Before the appearance of the first issue of the newsletter, Mr and Mrs Henderson had suggested the name 'Allvega' with 'Allvegan' as the title of the magazine. It was from this that the name 'vegan' was taken by Watson. Watson notes that the Hendersons had written to say that they approved of the shorter title.<sup>16</sup>

It is worth noting that the word 'vega' was already in use in vegetarian circles and had been for some time. From 1934, one of the best known London vegetarian restaurants was the Vega (on the corner of Panton and Whitcomb Streets). It was opened by Walter and Jenny Fleiss who had previously owned the Vega restaurant in Hohe Strasse in Cologne and had been forced to flee Germany when Walter learned he was No.17 on the Gestapo list. The Hendersons, and indeed all vegetarians of the period would have been aware of the Vega, which was one of the foremost vegetarian restaurants of its time and which was frequented by many well-known vegetarians such as Sir Stafford Cripps. It seems likely that the Vega is the inspiration for their suggested name. The Fleisses authored a much reprinted cookery book published by Penguin called Modern Vegetarian Cookery.<sup>17</sup>

Following the meeting at the Attic Club to found The Vegan Society a meeting was held on the 8<sup>th</sup> of April in London. The location is not given, but it may have been held at the Attic Club again. The first committee of the society contained members from Manchester and Devon as well as those closer to London such as Bromley and West Byfleet. The difficulties and cost of travel in wartime Britain would have prevented the early

committee from meeting frequently. It seems likely that meetings continued for a time at the Attic Club as the London Group of The Vegan Society was formed there on the 14<sup>th</sup> of July with 35 people attending the meeting. Watson, writing in The Vegan in summer 1988 reflected that the members were:

few in number and widely dispersed, and all of us were heavily involved in our own careers. We had no funds, no private transport – apart from bicycles, no precedents to work on, no office, little experience in public speaking, and none in publishing. The war was ending, food rationing was at its most severe and was to continue for another seven years.<sup>18</sup>

Watson asks himself why they chose to found the society then of all times:

Perhaps it seemed to us a fitting antidote to the sickening experience of war, and a reminder that we should be doing more about the other holocaust that goes on all the time. Or perhaps it was that we were conscious of a remarkable omission in all previous vegetarian literature – namely, that though nature provides us with lots of examples of carnivores and vegetarians it provides us with no examples of lacto-carnivores or lacto-vegetarians. Such groups are freaks and only made possible by man's capacity to exploit the reproductive functions of other species. This, we thought, could not be right either dietetically or ethically. It was certainly wrong aesthetically, and we could conceive of no spectacle more bizarre than that of a grown man attached at his meal-times to the udder of a cow.<sup>19</sup>

The first newsletter records that there are just 25 members of The Vegan Society. Watson recalled limiting the number of people who subscribed to the newsletter for five shillings a year to 500 people because he could not cope with a larger number. He had to feed 6,000 sheets of paper into a stencil duplicator by hand.

## Vegan food limitations in war and peace time

There was much optimism among the founders of The Vegan Society about the potential of this new movement. It is difficult in the face of this to remember that the society was founded in war time – although towards the end of the war, and arguably the end would have been in sight by this time. It was not until the third newsletter that the war was mentioned. Watson had contacted the Ministry to request that vegans be given a fat ration suitable for vegans as an alternative to butter and lard rations. He also requested additional points to enable vegans to buy other foods that were in limited supply, such as lentils and dried fruits in place of the meat, cheese, milk and egg coupons that they did not use. Vegans could register as vegetarians but the vegetarian rations were of no use to vegans as they were entirely animal foods such as an additional egg per week and 12oz of cheese. Watson's request on behalf of The Vegan Society was refused because the ministry took the view that the foods the society requested were not the nutritional equivalents of the foods that they proposed to surrender. Despite responding and requesting a meeting of a delegation of vegans with the minister (which was quite bluntly refused) a vegan ration was never supplied and Watson felt that this was due to the small size of the membership and a discriminatory practice.

At this point, Watson claims a membership of 35. However, by November 1945, the Vegan News was being distributed to 500 subscribers. In spring 1946, the first issue of The Vegan magazine was published. Donald Watson continued in the role of secretary and editor of The Vegan until the AGM in autumn 1946 when Watson resigns from these roles due to the "pressure of his professional work". Watson is elected the society's first 'President' and its first Life Member.

In the early years, the society was entirely operated by its committee members who were all volunteers. Watson recalled the early days of

the society as creating a greater response than he anticipated:

[L]etters poured in at twenty or thirty a day. Many were deeply philosophical and called for long answers. Many did not contain a stamp for reply, which added to the difficulties of a conscientious objector who for three years had been trying to live on a reduced salary of £2 a week! I was working single-handed and frequently never went to bed.<sup>20</sup>

The first member of staff, a full-time paid secretary, was appointed in 1947 at a salary of £250 a year to cope with the volume of work. Mr G Allan Henderson, the then treasurer of the society, took up the role.

Volunteers have always had a key role to play in the society's history. Although the society has more paid staff today the volume of opportunities to promote veganism continues to grow too and volunteers are still a very valuable resource. Some assist staff at the office in roles that would not have been unfamiliar to the society's early volunteers. Others are involved in projects that use their specialist skills and they may undertake work for the society remotely, wherever they happen to live in the world. A good example of this is volunteer translators. Today, the society has a volunteer bank of several hundred people all over the world to call upon.

In the early decades of the society, the emphasis of the committee was not on why one should be vegan but how to be vegan. The society's supporters already agreed the why but the key difficulties for vegans were practical ones such as the social problems of not eating what other people ate, and the problem of obtaining particular foods, such as plant milks or other items such as shoes. From its earliest days, the society focussed on researching which foods were suitable for a vegan diet and creating 'trade lists'. Another great concern was the need for a ready-made plant milk. Early members made their own 'milks' from



nuts. Even this was not a simple matter. In 1952, when rationing still continued, the society wrote "an open letter to the minister of food" in *The Vegan* (Summer 1952 No.2 Vol. VIII) requesting different rations to replace animal foods and particularly that they should be allowed "nuts at much reduced prices in place of milk from nuts, which are far too costly for us just now". A call in the spring 1956 issue of *The Vegan* for a vegan milk association to research, manufacture, and market a non-animal milk was made by Leslie J Cross. This led to the creation of the Plantmilk Society in June 1956. When UK food companies refused to produce a vegetable milk because they saw insufficient demand and attempts to import an American powdered soya milk failed, the Plantmilk Society set up its own company, Plantmilk Ltd, in 1965 with Leslie Cross as its first full-time employee. This later became Plamil (the first three letters of "plant" and the first three letters of "milk") which continues to this day.

## Vegan for the animals

The suffering and slaughter of animals was the starting point for the creation of The Vegan Society. Although the vegan diet was defined early on it was as late as 1949 before Leslie J Cross pointed out that the society lacked a definition of veganism and he suggested "[t]he principle of the emancipation of animals from exploitation by man".<sup>21</sup> This is later clarified as "to seek an end to the use of animals by man for food, commodities, work, hunting, vivisection, and by all other uses involving exploitation of animal life by man".<sup>22</sup>

When the society became a registered charity in 1979, the Memorandum and Articles of Association defined "veganism" as:

[...] a philosophy and way of living which seeks to exclude—as far as is possible and practicable—all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose; and by extension, promotes the development and use of animal-free

alternatives for the benefit of humans, animals and the environment.

In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals.

The current vision of the society is a world in which humans do not exploit other animals. Working towards this vision, our mission is to make veganism an easily adopted and widely recognised approach to reducing animal and human suffering and environmental damage by means of meaningful, peaceful and factual dialogue with individuals, organisations and companies.

Peaceful and factual dialogue has always prevailed in the society, which sets the organisation apart from some grassroots groups using different tactics. From the beginning, Donald Watson clearly set out his beliefs, in a respectful but firm manner, while also inviting constructive comments.

In his address to the International Vegetarian Congress in 1947, Donald Watson remarks:

The vegan believes there is nothing in the idea of vegetarianism so long as this regrettable practice of eating more dairy produce continues. Indeed the use of milk must be a greater crime than the use of flesh-foods, since after all the exploitation of motherhood and calf killing the cow must face the slaughter-house. Thus the dairy cow suffers far more than the bullock taken from the field and slaughtered.<sup>23</sup>

Early vegans were well aware of the practical issues faced by advocating a humane diet. The spring 1947 issue of *The Vegan* carries reports on a letter received by the editor, Fay K. Henderson, from Mrs M.W. Austen Goodman, Angherad, Corwen, Merioneth who ran her own farm in Wales. She produced oats, wheat and dairy produce and was a longstanding vegetarian, "although not yet a practising Vegan", who took



seriously the tragic slaughter of calves. The editor calls for those who have experience or an interest in the matter to submit constructive comments and suggestions:

Unfortunately milk is about the only produce that consistently pay on a mixed farm, and the wages have to come from somewhere. If a farm is not run conventionally, there is a risk of it being classed as inefficient by the W.E.A.C. [War Agricultural Executive Committee], who have the legal right to take it over, even if it has been a family homestead for generations. It is advisable to try to formulate some workable scheme for those who wish to live in the country and produce food by natural methods.<sup>24</sup>

Another example of the society's concern for sentient life is the debate in the early years regarding the use of honey by vegans. The society's members did not eat dairy products or eggs but some ate honey. The matter of whether to exclude honey from the vegan diet was held over until a committee meeting in 1945. The decision was taken to exclude it from the vegan diet as it was the product of an insect; further investigation by committee members of the main producers of honey confirmed that it was never simply an over-supply but that all the honey is taken from the hive and a substitute solution supplied. It was felt that honey should be excluded for consistency and because veganism was an attempt to live without exploiting other sentient beings. The topic re-appears in the 1970s. The 1974 AGM voted that the use of honey need not be a bar to full membership since "home production of honey need not involve cruelty and bees are essential to fruit production".<sup>25</sup> Not all members were comfortable with this decision and it was eventually reversed at an EGM of 1988. The society has returned to its roots and full members are required not to eat any animal products including the produce of insects such as honey, shellac, royal jelly etc. It may, however, go some way to

explaining why vegans are still sometimes asked whether they eat honey. Today, the vast majority of our members are vegan for the animals, followed by environmental reasons, and then health.

## Vegan for people

Contrary to the belief that those concerned with animal protection or animal rights are more concerned about animals than people, vegans have always promoted the value of veganism to human animals too. Vegans have emphasised the potential of the vegan diet to resolve food supply issues, the foolishness of 'cycling' our food through animals instead of eating plant food directly and the value of veganism to global food security. Different terms may have been used in earlier decades but the concepts were in place from the society's earliest days.

Early Vegan Society members were widely derided and warned that their health would suffer if they insisted on their extreme dietary practices. Watson gave 'An Address on Veganism' at the 11<sup>th</sup> Congress of the International Vegetarian Union held at Stonehouse in Gloucestershire on the 2<sup>nd</sup> of August 1947. Watson considers that improvements in health and living conditions have not greatly eradicated disease:

Medical science has proved itself incapable of checking, still less reversing, this great forward arch towards human destruction, so it rests with the layman to try to save himself as best he can by formulating more accurate deductions and specifying a more intelligent approach to the problem.<sup>26</sup>

The vegan, he says, believes that:

the rotting of the human body, which is marked by the death rates for certain diseases almost doubling in a generation, is caused chiefly by wrong nutrition. Even when all other conditions are good the health of the strongest wild animal can soon be brought down by depriving the creature of its natural food. In



our quest for natural food we ally ourselves with those who advocate that crops should be grown on naturally fertilised soil, and with those who denounce devitalised foods. We believe there is too much processing; too much tearing asunder of the proportions existing in whole foods. We feel also that the destructive effect of heat upon food must receive more consideration, and that only when these various approaches are combined with the idea of eliminating animal food will the diet problem be solved. The life work of Dr. Bircher Benner, and others, has revealed that raw vegetable food, properly selected, is the most potent healing factor that exists.<sup>27</sup>

Watson commented in more than one interview that he, and the society, had outlived their critics: "Speaking from my old age, I sometimes think I've outlived my critics, and I can't remember, the last time that I encountered one."<sup>28</sup>

When The Vegan Society was founded Vitamin B12 had not been discovered. The name B12 was only proposed in 1948 for what was previously called 'anti-pernicious anaemia factor'.<sup>29</sup> By the 1950s, some vegans were becoming ill. Writing in the Vegetarian News, the journal of the London Vegetarian Society, in spring 1952, Dr C.V. Pink records that in the course of his work in the last ten years:

**I have seen patients whose health has broken down after following the vegan diet for a period of five to fifteen years. Most often the trouble seems to begin after six to eight years".<sup>30</sup>**

He describes symptoms both psychological and physical including irritability and depression, muscular weakness, fatigue, backache and numbness or tingling of hands and feet. He notes "this last indicates damage to the nervous system". He concludes that there are several possibilities:

**1 Shortage of protein or of essential amino-acids in protein.**

**2 Shortage of vitamin B12 or some other essential element in the human dietary.**

**3 A difference in the ability of the individual to thrive on the same diet.**

To readers today, it is poignant to read this description and know that foods fortified with Vitamin B12 or B12 tablets could have resolved the problems. Some of these symptoms, such as pins and needles in the hands and feet, are now seen as classic symptoms of Vitamin B12 deficiency. Although theories on the necessity of B12 and whether or not a good dietary source of B12 can be found in plant foods have been keenly debated over the years The Vegan Society is very clear in its advice today that all vegans need to ensure an adequate supply of vitamin B12 in their diets either via fortified foods such as plant milks, yeast extracts and breakfast cereals or via a vitamin supplement. In recent years a former trustee, Stephen Walsh, the author of a book on vegan nutrition published by The Vegan Society, has developed with a vitamin manufacturer a Vegan Society multi-vitamin, VEG1, which contains vitamins B12, D, B6 and B2 as well as Folic Acid, Selenium and Iodine. The formulation is reviewed regularly and the society specifically markets VEG1 at a low price to encourage its use. Funds raised support the society's work. VEG1 has been an enormous success and it is sold not just by mail order but in bulk to the health food trade in the UK and overseas.

Several health professionals played a key role in early research of vegan nutrition and health. Dr Frey Ellis, for example, contributed regular articles to The Vegan and gave public lectures on plant-based nutrition and health.

## Vegan for the planet

Vegans were early proponents of what we now call environmentalism and green issues. For vegans, the lifestyle encompassed a natural way of living that respected not just sentient beings but the very planet we inhabit. These ideals were not to gain mainstream popularity for some decades after

the formation of The Vegan Society. Many vegans were involved in growing their own food, initially for wartime necessity to supplement their diets, and later for health or to ensure more naturally produced food. As early as the third issue of Vegan News in May 1945, Dugald Semple contributed an article on 'Health and the Soil':

The question of growing health foods is of real national importance, for no nation can be well which ignores the cultivation of its soil. We are taking a long time to learn that although we have a most fertile soil we are practically a landless people. It is truly sad, all this rural depopulation, especially in view of the fact that we could be practically self supporting as a nation in our basic foodstuffs. But this would mean that we must give up our present wasteful system of raising cattle instead of growing food direct for human use.<sup>31</sup>

In an address on veganism given to the 11<sup>th</sup> Congress of the International Vegetarian Union in 1947, Donald Watson discusses a new relationship with animals, the health aspects of the diet and how veganism would abolish food shortages throughout the world before finally considering how soil fertility can be restored:

Further aids to soil fertility could be used in the form of peat-moss, granite dust, ground volcanic rock, composted kitchen waste, straw, leaf mould, river sludge, sea-weed, wood ash, green manuring, the growing of deep rooting plants and liming. Wonderful results are being obtained in this country both by amateurs and professionals who are using a combination of some of these fertilisers, with or without the addition of animal wastes. Thus, the use of the animal as an aid to soil fertility is optional."<sup>32</sup>

The Vegan Society's 'statement of purpose' that appeared in the inside cover of The Vegan from 1962 includes the sentence:

Veganism remembers man's responsibilities to

the earth and its resources and seeks to bring about a healthy soil and plant kingdom and a proper use of the materials of the earth.<sup>33</sup>

Vegans had much in common with the organic gardening and horticulture movement, but a vegan gardening to bring about a healthy soil and plant kingdom required gardening without the use of animal ingredients. In 1960 The Vegan carried the first appearance of a 'Veganic' gardening column by Rosa Dalziel O'Brien. The term 'Veganic' was coined by Geoffrey L. Rudd and was derived from the first two letters of 'vegetable' and the last five letters of 'organic'.<sup>34</sup>

## Raising the standards

The creation of a trademark would appear to have been first discussed in 1986. Solicitors Dallas Brett of Oxford was retained to advice on registering a trademark for the society. At around the same time, a cosmetics company (Crescent) wrote to the society to suggest that they would like to:

further the aims of the Vegan Society and sell these products with your approval. We suggest that the labels should simply include the Vegan logo and that a royalty of 2% NIP (net invoice price excluding VAT and postage) should be paid to the Vegan Society for its sole endorsement of this type of product.<sup>35</sup>

A draft 'merchandising agreement' or a trademark agreement was created but it is not clear from the files whether products were licensed in this period. The society did however register a vegan trademark in class 25 – boots, shoes and slippers in April 1986.

The trademarks suggested were the society's logo used on its letterhead and magazine with waves on the letters 'V' and 'G'. The advice was that this 'V' logo needed to be distinctive and not a letter of the alphabet in order for the trademark application to be successful. In 1988, Barry Kew, secretary of the society, replied to a letter from the Dallas Brett solicitors that points out that the time for



responding to the Trade Mark Office's application is running short, that there are difficulties in finding a suitable trademark and that the society was unable to afford the cost of registering them. "In all then, and sadly, I think we'll have to let the matter rest until such time as we are able to pick up on it again or are forced into defending our use of the marks."<sup>36</sup> The trademark application with the Trade Mark Office is subsequently allowed to lapse.<sup>37</sup>

The trademark as we know it today was officially announced in a media release on the 27<sup>th</sup> of February 1990. "The Society is prepared to authorize the use of its trade mark on products fulfilling its 'no animal ingredients, no animal testing' criteria. Consumers will be able to buy products bearing the trade mark in the knowledge that no animal suffered during any stage of the products' development and manufacture."<sup>38</sup> The trademark artwork was created from an international sunflower design and the word 'vegan' taken from the design used on the society's stationery and magazine masthead. The sunflower was described being "internationally recognised as being associated with 'green' and vegan movements".<sup>39</sup> The Vegan Society's solicitors, Dallas Brett of Oxford undertook a lengthy process to obtain registration of the trademark. The process ultimately led to a hearing with a senior Examiner at the Patents Office in September 1991. Registration was finally achieved for 'Vegan & device' in December 1992 with the date of registration as March 1990.<sup>40</sup>

The Vegan Society adopted a Genetically Modified Organisms (GMOs) policy on the 21<sup>st</sup> of June 1998 calling for all foods that contain or may contain GMOs to be clearly labelled. On the 6<sup>th</sup> of September 1998, The Vegan Society's council clarified the position of the policy in relation to the international Vegan Trademark:

The development and / or production of genetically modified organisms (GMO) must not have involved animal genes or animal-derived substances. Products put forward for

registration which contain or may contain, any GMOs must be labelled as such.<sup>41</sup>

The society ceased marketing the Vegan Trademark in class 29 preserved food, edible oils, prepacked meals etc. around June 1992 following a decision made by the society's council. This decision seems to have been reversed around July 1992 and the trademark went ahead and was registered.

To date, more than 18,000 products have been licensed to use the Vegan Trademark from around 500 different companies. Around 75% of the business comes from companies based outside of the UK, with Germany having the most trademark holders, followed by Italy and then Spain. The trademark has become increasingly successful in the last four years; The Vegan Society now employs six full-time staff to administer and sell the trademark, which produced a turnover of £256,000 at the end of June 2014. The society also has several agents around the world who introduce sales leads to the trademark team on a commission basis. The number of agents is set to increase over the next six to 12 months. George Gill, Head of Business Development, feels that the reason the trademark has been so successful is down to consumer demand:

Consumers demand to know what is in their products, and part of that is cosmetics not being animal-tested. Consumers want to know more about ingredients, and the media reporting of food scares has also led people to find out more about well-being and plant based diets.<sup>42</sup>

Gill sees the trademark going from strength to strength over the next five years:

I expect to see mainstream products getting registered with the society. For example, branded bread that is currently described as 'vegan' will be using the Vegan Trademark.<sup>43</sup>



## Veganism on the rise

In the early years of The Vegan Society, all the administration and other work such as investigating what vegan products were available was undertaken by members of the committee who were all volunteers. The secretary dealt with all correspondence from his or her home address and also produced the society's journal, The Vegan News (later The Vegan). The key concerns of the committee in these early years were to support members with information on which products were vegan and outreach work (mostly to ovo-lacto-vegetarians) to encourage veganism. The interest in the new society quickly grew to a level where the committee felt that the services of a full-time paid Secretary at a salary of £250 a year plus expenses was required. Treasurer G. Allan Henderson, the man responsible for suggesting the name of the society to Watson in 1944, was appointed the society's first secretary. Henderson combined the roles of treasurer and secretary. However, report of the 1950 AGM noted that the society's finances are such that it could not afford to pay officials or publish The Vegan. The society continued to rely on committee members to bear the work of the society for some years.

In the 1979 Annual Report it was announced that "Over 500 people have joined the society during the last year i.e. over 2,500 during the last 8 years compared with fewer than a thousand during the previous 27." In the same year, the society rented office premises for the first time in Oxford. Faced with high rent increases on the Oxford office the society obtained a private mortgage from member Kathleen Maxwell of £60,000 repayable over 10 years at 5% pa. This allowed the society to buy office premises and the society moved to St Leonards-on-Sea near Hastings, East Sussex. In 2007 the society relocated once again to the Jewellery Quarter in Birmingham. Birmingham was chosen as the location of the society's offices because of its central location in the middle of England and lower cost of living. It was also hoped that a city would provide a more abundant

supply of office volunteers to support the society's employees.

Today, the society employs a Volunteer Development Co-ordinator and the society has some 130 Local Contacts who act as local points of contact for people wanting to know more about veganism. There are also around 500 volunteers, including school speakers, offering their skills to the society. These include a growing list of events volunteers who assist at exhibitions around the country, office volunteers who help the staff with administrative and research tasks, editorial volunteers who write for The Vegan magazine, volunteers who provide specialist skills such as photography, illustration, graphic design or IT skills, and student volunteers on placements from university. Volunteer Development Co-Ordinator, Alex Douglas, is the person who welcomes all the volunteers to the society:

**Volunteers bring an extra bit of life into the society. They bring their enthusiasm and passion for the society and their role in it and that is really uplifting for the society's staff. They bring so much energy! They also enjoy meeting other vegans – an opportunity that may be limited in their lives. Volunteers also help the society make its limited resources stretch further. In April 2014 alone volunteer staff time saved the society over £1,600. This means we have more money to spend on materials and campaigns.<sup>44</sup>**

Volunteering has always been vital to the lifeblood of The Vegan Society. In his 2002 interview with George Rodger, founder Donald Watson paid handsome tribute to the society's staff and volunteers:

**All the early work was done by volunteers. In a way everyone whom the Society has ever paid to do the office work, to answer all the thousands of enquiries, that a growing movement, bursting with contacts, receives, all those people have necessarily been underpaid,**



so that, when their so-called salaries have been used, to pay their basic expenses, in a way they've all been volunteers ... Because we can afford nothing more. And we're enormously grateful to these people, because heaven knows what would happen if they all packed in, and got jobs ... in order to keep the show on the road. So, my own opinion must be to say a big "thank you", you won't be there for ever, you can't be, by the nature of the job you have. And that job, in my view, is the most important job in the world ... So the Vegan Society has always, in that sense, been supported by voluntary labour. May there always be people who apply for vacancies in the office, who are willing to make this sacrifice, even for a brief period in their careers. We're all indebted to them.<sup>45</sup>

One of the early concerns of the society was to have a good supply of plant milk available. The plant milks that were available were imported from America and the supply was clearly not adequate. The production of a British plantmilk or at least the manufacture of a plantmilk in Britain was a keen ambition of the society. This led to the formation of the Plantmilk Society on the 23rd of June 1956 to:

**promote the manufacture and sale of a satisfactory alternative to dairy or other animal milk used for human consumption, the ingredients of such alternatives to be exclusively of plant construction.**<sup>46</sup>

There were plantmilks available at this time but the intention was to produce a British plantmilk or a plantmilk at least manufactured in Britain. In 1965 Plantmilk Ltd (the company that grew out of the Plantmilk Society) commenced full-scale trading. It later changed its name to Plamil Foods Ltd, a contraction of Plantmilk.<sup>47</sup> The concern to make life easier for members also led to regular listings of information on products, described as 'vegan commodities', suitable for vegans. From almost the earliest days of the society there were plans

to produce a vegan trade list once there were enough confirmed products to justify this. The first guide to vegan commodities, The Vegan Trade List, by Christina Harvey was published by the society in 1955 priced at 1s 3d. This was a forerunner of the Cruelty Free Shopper (later editions were known as the Animal Free Shopper) which listed vegan products and was first published in 1988. The Vegan Holiday and Restaurant Guide was also published in this year.

## International veganism

The Vegan Society was the only one in the world until an American Vegan Society was founded in 1948 by Catherine Nimmo and Robin Abramowicz with help from The Vegan Society in England. A New Jersey Society was formed in 1960 by Jay Dinshah and Nimmo disbanded her society and became the first member of Dinshah's. Dinshah was raised in a lacto-vegetarian Jain family. In 1957, when he was 23, he became a vegan and joined The Vegan Society's (UK) Vegan Correspondence Bureau. His details were published in the spring 1959 issue of The Vegan: "H. Jay Dinshah ... a young man of 25, who is already doing wonderful work for veganism, and wishes, one day, to find a vegan wife!"<sup>48</sup> He was to find her in Freya Smith whose family were members of The Vegan Society. Dinshah founded the American Vegan Society in February 1960 and married Freya in August of the same year.<sup>49</sup> The Dinshahs were very proactive in their promotion of veganism and toured the United States from coast to coast as well as Canada giving talks on veganism.<sup>50</sup> They also published the first American vegan magazine, Ahimsa. Published quarterly its title is a Sanskrit word that expresses non-violence.<sup>51</sup> Freya Dinshah produced an inexpensive cookery book in 1965, the Vegan Kitchen, that was published and sold to support the American Vegan Society's work. In 1975 the US hosted the 23<sup>rd</sup> International Vegetarian Congress in Maine with Jay Dinshah as the main organiser of the Congress. Freya took charge of the catering at the event and produced a XXIII World Vegetarian

Congress Cookbook.<sup>52</sup>

Catherine Nimmo's American Vegan Society was the first of what was to become a worldwide movement of vegan societies. Germany's first vegan society was founded in the 1950s and the vegan society of India was founded in 1957. Today, The Vegan Society has loyal members and supporters worldwide and vegan products registered with the international Vegan Trademark can be found in nearly every continent.

## Spreading the message

For most of the society's existence the society's journal, *The Vegan*, has been the way it has communicated with members. It has been published quarterly since the beginning of the society in 1944 with the exception of some issues in the 1950s which were not published because of a lack of funds. At the 1960 AGM there was a committee-sponsored proposal to discontinue *The Vegan* magazine and to purchase four pages per issue in *The British Vegetarian* as a forum for its news and views. The committee's main motivation was the promotion of vegan-vegetarian unity but the financial difficulties of a few years earlier may have been a contributory factor. The decision was postponed for a year. Honorary treasurer Miss Winifred Simmons was one of:

three voices that stood out at the AGM of 1960 against the proposal 'to discontinue *The Vegan* journal and to have 4 pages in the *British Vegetarian*'. That way would have led to the decay and extinction of the Vegan Society for it would not have had a free voice and the fact that it is flourishing and growing now is a further tribute to her wise judgement.<sup>53</sup>

*The British Vegetarian* was the combined journal of the two national vegetarian societies of the period the North West based Vegetarian Society and the London Vegetarian Society. The two organisations combined resources to share a journal but retained separate memberships, administration and finances. In 1969, these two

charities merged completely to become The Vegetarian Society of the United Kingdom that we know today. If The Vegan Society had taken the opportunity to combine its journal with the vegetarian societies' journals in 1960 – and having some space to share their news and views in the *Vegetarian Messenger* was the ambition of the non-dairy vegans in 1943/44 – it seems possible that it may also have combined forces with the vegetarian organisations in 1969. This may have led, as the president of The Vegan Society, Jack Sanderson, feared, to decay and extinction but it is also possible that the vegan message may have played a greater part in the (ovo-lacto) vegetarian movement and that The Vegetarian Society may have promoted a vegan diet under the banner of the word 'vegetarian' – returning the word to its earliest use where it meant an ethical vegan diet. A narrow escape or a missed opportunity? We shall never know. On the occasion of the merging of the two charities, The Vegan Society sent an illuminated manuscript congratulating The Vegetarian Society and the London Vegetarian Society on their decision to combine forces and The Vegan Society's committee clearly saw the working together of these organisations as a good thing for the movement.

One of the key moments in the society's history was when the word 'vegan' was included in the Oxford English Dictionary Supplement IV in 1986. The definition was given as "[a] person who on principle abstains from all food of animal origin: a strict vegetarian." Donald Watson is credited in the *Vegan News* in November 1944 as being the first person to use the word in a published source. For vegans in the period the word being included in the Oxford English Dictionary was a sign of veganism's establishment in society. It was a symbol of the diet being recognised and of veganism coming in from the cold.

One of the key highlights in the society's history was the invitation in late 1975 to contribute to [the Society was invited to contribute a film to the series rather than to contribute to a film



the BBC was making as part of a series. Open Door was community broadcasting rather than a BBC documentary film series, As such I think the control rested with the Society] a film about veganism to the BBC's Open Door series of community broadcast programmes. The film, called A Better Future for All Life, was broadcast on 31<sup>st</sup> January (repeated 7 February) 1976. It was presented by Erica Cook, a New Zealand vegan, and included interviews with president Dr Frey Ellis, deputy president Mr Jack Sanderson, researcher Tom Sanders, vice-president Mrs Eva Batt, Mrs Serena Coles and Mrs Kathleen Jannaway (who would later found the Movement for Compassionate Living), the Bray and Bland families, and Harry Bonnie. Following the broadcast and in the following three weeks, the society received 300 phone calls. The post office had to deliver the postbag by van, and send a van for the replies, after nearly 9,000 letters were received (the society had hoped for 100 perhaps 1,000 letters at most).<sup>54</sup>

The Open Door programme was felt to be such a success that the society used to show the film to groups for many years afterwards as part of its outreach work. Ultimately, it became quite dated and unsuitable for use and the need for a new film that could be distributed on video to groups was discussed. However, it wasn't until the society's 50<sup>th</sup> anniversary in 1994 that the society had a new film to offer the public. Louise Wallis, the president of The Vegan Society, launched a Vegan Video Fund. A new video, Truth or Dairy, was launched to coincide with the 50<sup>th</sup> anniversary of the society. It was the first film of the now award-winning director Fanny Armstrong, who would later go on to make the documentary McLibel and the acclaimed The Age of Stupid. Franny and her sister Boo were friends with Louise Wallis, and they volunteered their services because their father worked in TV and allowed them to use his equipment. Louise, fellow trustee of the society Frank Hudson, Franny, and Boo had no prior film-making experience but produced a video that

was ground-breaking in its use of humour and its approach to the topic.

There was also another event to mark the 50<sup>th</sup> anniversary of the society: the first World Vegan Day, held on the 1<sup>st</sup> of November 1994. This was later extended to become World Vegan Week and as we now know it, World Vegan Month, in November. The date was chosen by Louise Wallis because the society was founded in November but the exact date of the founding meeting was unknown.

More recently, The Vegan Society has undergone a change in its visual identity. The new charity branding has kept the traditional sunflower symbol in a more modern form of the logo, and incorporates energetic colours, fonts, and images. The society's international Vegan Trademark, which the society licenses to appear on vegan products, remains unchanged and in use alongside the new brand.

The advent of the internet changed the way that all charities communicate with their members and supporters. Twentieth century organisations like The Vegan Society required a number of people to meet up physically to make decisions. A number of people would be required to administer those decisions and membership funds would need to be raised to pay for the printing and postage of a journal, newsletter or other publicity materials. In the 21<sup>st</sup> century, an organisation can be founded, administered and promoted by one person, without members ever requiring to meet face-to-face, and with little expenditure. This has led to a fragmentation of how vegans and transitioning vegans obtain information about the vegan lifestyle. They no longer need to contact the world's only vegan organisation by post and wait for a typed reply. Any query about veganism can be answered by many thousands of web pages on the internet. Moreover, questions, queries and appeals for support can be met on internet discussion groups and social media groups. The quality of the information on offer may vary, but with so much information available, the role of the



society in the provision of information has been largely reduced to pointing vegans in the direction of good quality resources or support.

## The next 70 years

What does the future hold for The Vegan Society? The world has changed greatly in the last 70 years. The way in which organisations like The Vegan Society communicate their messages has also changed, with the advent of the internet and social media. Yet, the message itself remained unchanged across the decades. As we have seen, much of the work of the society in the past has been about providing information to individual vegans and would-be vegans and about working to share information on how to be vegan through its trade lists and vegan guides, as well as assisting with the development of new foods for vegans such as plantmilk. Showing individuals how to be vegan was the key task of past decades. This information is readily available today to anyone with access to a computer and the internet, wherever they are in the world. There are many peer networks that can offer the support that once Donald Watson had to supply all on his own.

So what is the society's role? In a nutshell, the society sees its role changing into one that influences policy makers, retailers, manufacturers, health professionals and other organisations to create a world in which veganism can truly flourish. The society plans to engage with MPs in the run-up to the general election in 2015. The society is also working with the Hospital Caterers Association to improve the catering for vegans in hospitals, and is also working with the BDA, the Association of UK Dietitians. Vegan Society CEO, Jasmijn de Boo notes:

**In the past more attention was given to working with individuals and influencing their ideas about animals, the environment, human justice etc. but now we plan to spend more**

**resources on working with opinion formers and organisations that can help to make it easier for people to become and stay vegan. Changing policies and practices to make the environment more vegan-friendly and changing perceptions in wider society takes longer, but is more sustainable and effective than just reaching those who are already vegan. Our philosophy has not changed at all. But we need to support people on their journey to becoming vegan and that means making it easier for them to be vegan such as making sure that there are vegan options when they eat out. We also need to work with other organisations and partners in the UK and internationally to promote a united positive vegan front.<sup>55</sup>**

It seems appropriate to conclude with a final quotation from Donald Watson at the time of the society's 60<sup>th</sup> anniversary in 2004:

**It is a profound thought that so much can be achieved toward health and peace simply by placing man in his true place in nature which is not as a carnivore nor as a parasite. We can now offer, after long experience, a lifestyle that is humane, healthy, aesthetic, pleasant, economical and sustainable. No other movement offers all these together or indeed separately. Humbly we take our place in history among the world's great reformers.<sup>56</sup>**

On behalf of The Vegan Society I'd like to thank Dr Samantha Calvert for her excellent research that has enabled us to publish this historical record.

Jasmijn de Boo,  
Donald Watson House,  
October 31<sup>st</sup> 2014



## References

- <sup>1</sup> Anjali Sareen, 'Interest in vegan diets on the rise: Google trends notes public's increased curiosity in veganism, Huffington Post, 2<sup>nd</sup> April 2013.
- <sup>2</sup> "Extracts from some journals 1842-48 – the earliest known uses of the word "vegetarian", <http://www.ivu.org/history/vegetarian.html>, accessed, 6<sup>th</sup> March 2012
- <sup>3</sup> "Extracts from some journals 1842-48 – the earliest known uses of the word "vegetarian", <http://www.ivu.org/history/vegetarian.html>, accessed, 6<sup>th</sup> March 2012
- <sup>4</sup> Anna Bonus Kingsford, *Dreams and Dream Stories*, (London: George Redway, 1888), Preface.
- <sup>5</sup> *Vegetarian Advocate*, September 1849, 10.
- <sup>6</sup> Leah Leneman, 'No Animal Food: The Road to Veganism in Britain, 1909 – 1944' in *Society and Animals*, Vol. 7, Number 3, Cambridge: 1999, 219-228.
- <sup>7</sup> Leneman, 'No Animal Food', 221.
- <sup>8</sup> *Vegetarian Messenger*, 1923, 77, cited in Leneman, 221.
- <sup>9</sup> *Vegetarian Messenger*, 1935, 235 cited in Leneman, 221.
- <sup>10</sup> 'The use of dairy products by vegetarians', *Vegetarian Messenger and Health Review*, October 1935, 317.
- <sup>11</sup> 'The use of dairy products by vegetarians', *Vegetarian Messenger and Health Review*, October 1935, 317-318.
- <sup>12</sup> *Vegan News*, No.1, 1944, 3.
- <sup>13</sup> 'Interview with Donald Watson on Sunday 15 December 2002' by George Rodger, transcript page 27.
- <sup>14</sup> *Vegan News*, No.1, 1944, 1.
- <sup>15</sup> 24 Carrot Award, Interview with Donald Watson on 11 August 2004 by Vegetarians in Paradise, [www.vegparadise.com/24carrot610](http://www.vegparadise.com/24carrot610), accessed 9 April 2014.
- <sup>16</sup> *Vegan News*, No.2, February 1945, 2
- <sup>17</sup> Walter and Jenny Fleiss, *Modern Vegetarian Cookery*, a Penguin Handbook, (London: Penguin, 1965). Walter Fleiss died in 1985 aged 84. He was one of the infamous Dunera boys – one of 2,500 "enemy aliens" – German and Austrian nationals – rounded up and sent to Australia on the HMT Dunera. Many, like Fleiss, had been victims of Nazi oppression. He later returned to London and the Vega. See Walter Fleiss's obituary [http://www.ajr.org.uk/journalpdf/1985\\_august.pdf](http://www.ajr.org.uk/journalpdf/1985_august.pdf)
- <sup>18</sup> *The Vegan*, summer 1988
- <sup>19</sup> 'Out of the Past' Summer 1988, *The Vegan*, 11
- <sup>20</sup> Donald Watson, *The Vegan*, Autumn 1965.
- <sup>21</sup> *The Vegan*, Autumn 1949
- <sup>22</sup> *The Vegan*, Autumn 1950
- <sup>23</sup> Donald Watson, An Address on Veganism at the 11th Congress of the International Vegetarian Union, Stonehouse, Glos, 2<sup>nd</sup> August, 1947, published by The Vegan Society, Ambleside, Westmorland, 1947, 5.
- <sup>24</sup> 'Vegan Agriculture', *The Vegan*, spring 1947, 20.
- <sup>25</sup> *The Vegan*, summer 1978
- <sup>26</sup> Donald Watson, An Address on Veganism at the 11th Congress of the International Vegetarian Union, Stonehouse, Glos, 2<sup>nd</sup> August, 1947, published by The Vegan Society, Ambleside, Westmorland, 1947, 6.
- <sup>27</sup> Donald Watson, An Address on Veganism at the 11th Congress of the International Vegetarian Union, Stonehouse, Glos, 2<sup>nd</sup> August, 1947, published by The Vegan Society, Ambleside, Westmorland, 1947, 7.
- <sup>28</sup> Interview with George Rodger, 15<sup>th</sup> Dec 2002
- <sup>29</sup> E. L. Smith, Glaxo Laboratories Ltd, The Discovery and Identification of Vitamin B12, Proceedings of the Nutrition Society, 71st Scientific Meeting, 5<sup>th</sup> Jan 1952
- <sup>30</sup> 'The position of veganism in 1952', C.V. Pink MRCS MRCP, *The Vegetarian News*, spring 1952, 6.
- <sup>31</sup> Dugald Semple, 'Health and the Soil', *Vegan News*, No.3 May 1945, 8.
- <sup>32</sup> Donald Watson, An Address on Veganism at the 11th Congress of the International Vegetarian Union, Stonehouse, Glos, 2<sup>nd</sup> August, 1947, published by The Vegan Society, Ambleside, Westmorland, 1947, 14.
- <sup>33</sup> *The Vegan*, autumn 1962, inside cover.
- <sup>34</sup> Dalziel O'Brien, Kenneth, *Veganic Gardening*, 1986, 9.
- <sup>35</sup> Letter from John Bywater of Crescent Preparations Ltd, Canterbury to Barry Kew 13.8.86.
- <sup>36</sup> Letter to Julianne McKenna of Dallas Brett from Barry Kew 17.2.88

<sup>37</sup> Letter from Julianne McKenna to Barry Kew 2<sup>nd</sup> March 1988.

<sup>38</sup> Media Release, New Cruelty-free Trade Mark, 27.2.90

<sup>39</sup> Letter to Anna Booy of Dallas Brett solicitors from Richard Fairhall, General Secretary of The Vegan Society, 6<sup>th</sup> February 1992.

<sup>40</sup> Letter from Anna Booy of Dallas Brett solicitors to Richard Fairhall, 7<sup>th</sup> December 1992.

<sup>41</sup> Vegan Society news release, Genetically Modified Organisms, 2.12.98. The Vegetarian Society took a stance in a press release on 22<sup>nd</sup> August 1998 that all food products displaying their trademark would be GMO free from 1<sup>st</sup> August 1999.

<sup>42</sup> Interview with George Gill by Sam Calvert 7<sup>th</sup> October 2014.

<sup>43</sup> Interview with George Gill by Sam Calvert 7<sup>th</sup> October 2014.

<sup>44</sup> Interview with Alex Douglas by Sam Calvert, 7<sup>th</sup> October 2014.

<sup>45</sup> Interview with George Rodger, 15<sup>th</sup> Dec 2002, 29.

<sup>46</sup> The Vegan, winter 1956.

<sup>47</sup> Arthur Ling, 'Plamil Foods Ltd', The Vegan, spring 1979, 28.

<sup>48</sup> Vegan Correspondence Bureau, The Vegan, spring 1959, 22.

<sup>49</sup> John Davis, [www.vegsource.com/john-davis/how-the-vegans-landed-in-america.html](http://www.vegsource.com/john-davis/how-the-vegans-landed-in-america.html), accessed 14<sup>th</sup> May 2014.

<sup>50</sup> Erik Marcus, A Vegan History 1944-2010, Erik Marcus, 2011, available from [www.amazon.co.uk](http://www.amazon.co.uk), 8, accessed 19<sup>th</sup> July 2014.

<sup>51</sup> Erik Marcus, A Vegan History 1944-2010, Erik Marcus, 2011, available from [www.amazon.co.uk](http://www.amazon.co.uk), 8-9, accessed 19<sup>th</sup> July 2014.

<sup>52</sup> John Davis, [www.vegsource.com/john-davis/how-the-vegans-landed-in-america.html](http://www.vegsource.com/john-davis/how-the-vegans-landed-in-america.html), accessed 14<sup>th</sup> May 2014.

<sup>53</sup> Jack Sanderson, The Vegan, spring 1963.

<sup>54</sup> The Vegan, spring 1976.

<sup>55</sup> Interview with Jasmijn de Boo by Sam Calvert, 7<sup>th</sup> October 2014.

<sup>56</sup> Donald Watson, The Vegan, Winter 2004, 10.

## FROM THE ACADEMY

### Position Paper



# Position of the Academy of Nutrition and Dietetics: Vegetarian Diets



#### ABSTRACT

It is the position of the Academy of Nutrition and Dietetics that appropriately planned vegetarian, including vegan, diets are healthful, nutritionally adequate, and may provide health benefits for the prevention and treatment of certain diseases. These diets are appropriate for all stages of the life cycle, including pregnancy, lactation, infancy, childhood, adolescence, older adulthood, and for athletes. Plant-based diets are more environmentally sustainable than diets rich in animal products because they use fewer natural resources and are associated with much less environmental damage. Vegetarians and vegans are at reduced risk of certain health conditions, including ischemic heart disease, type 2 diabetes, hypertension, certain types of cancer, and obesity. Low intake of saturated fat and high intakes of vegetables, fruits, whole grains, legumes, soy products, nuts, and seeds (all rich in fiber and phytochemicals) are characteristics of vegetarian and vegan diets that produce lower total and low-density lipoprotein cholesterol levels and better serum glucose control. These factors contribute to reduction of chronic disease. Vegans need reliable sources of vitamin B-12, such as fortified foods or supplements.

*J Acad Nutr Diet.* 2016;116:1970-1980.

#### POSITION STATEMENT

It is the position of the Academy of Nutrition and Dietetics that appropriately planned vegetarian, including vegan, diets are healthful, nutritionally adequate, and may provide health benefits in the prevention and treatment of certain diseases. These diets are appropriate for all stages of the life cycle, including pregnancy, lactation, infancy, childhood, adolescence, older adulthood, and for athletes. Plant-based diets are more environmentally sustainable than diets rich in animal products because they use fewer natural resources and are associated with much less environmental damage.

**V**EGETARIAN AND VEGAN dietary patterns can be quite diverse because of the variety of food choices available and the different factors that motivate people to adopt such patterns. People choose to adopt a vegetarian diet for many reasons, such as compassion toward animals, a desire to better protect the environment, to lower their risk of chronic diseases, or to therapeutically manage those diseases. A well-planned vegetarian diet containing vegetables, fruits, whole grains, legumes, nuts, and seeds can provide adequate nutrition. Vegetarian diets are devoid of flesh foods (such as meat, poultry, wild game, seafood, and their products). The most commonly followed vegetarian diets are shown in Figure 1. The adoption of a vegetarian diet may cause a reduced intake of certain nutrients; however, deficiencies can be readily avoided by appropriate planning.

#### VEGETARIAN DIETS IN PERSPECTIVE

##### Trends among Vegetarians

According to a nationwide poll in 2016, approximately 3.3% of American adults are vegetarian or vegan (never eat meat, poultry, or fish), and about 46% of vegetarians are vegan.<sup>1</sup> The same poll revealed that 6% of young adults (18 to 34 years) are vegetarian or vegan, while only 2% of those 65 years or older are vegetarian. Sales of alternative meat products reached \$553 million in 2012, an 8% increase in 2 years. It was observed that 36% of survey responders sought vegan meat alternatives, largely from among the 18- to 44-year-old age group.<sup>1,2</sup> While whole plant foods serve best as dietary staples, some processed and fortified foods, such as nondairy beverages, meat analogs, and breakfast cereals, can contribute substantially to the nutrient intake of vegetarians.

Plant-based diets, including vegetarian and vegan diets, are becoming well accepted, as further evidenced by many nonprofit and government institutions highlighting this dietary choice. The American Institute for Cancer Research encourages a plant-based diet, suggesting Americans consume two-thirds of their dietary

intake from vegetables, fruits, whole grains, and beans.<sup>3</sup> In the 2015-2020 Dietary Guidelines for Americans, vegetarian diets are recommended as one of three healthful dietary patterns, and meal plans are provided for those following lacto-ovo-vegetarian and vegan diets.<sup>4</sup> The National School Lunch Program, while not requiring vegetarian options per se, requires schools to increase availability of fruits, vegetables, and whole grains in current meal patterns in the school menu.

Those following a vegetarian diet now have technological support. To date, while no online nutrition food tracker exists strictly for vegetarian diets, some allow clients to select vegetarian and vegan plans. These applications for mobile devices allow vegetarians to discover nutritional needs, track intake, and locate restaurants and markets where vegan foods are available. The online tracking tool at [www.SuperTracker.usda.gov](http://www.SuperTracker.usda.gov) is a part of the US Department of Agriculture Choose My Plate program.<sup>5</sup>

#### NUTRITION CONSIDERATIONS FOR VEGETARIANS

##### Protein

Vegetarian, including vegan, diets typically meet or exceed recommended

2212-2672/Copyright © 2016 by the Academy of Nutrition and Dietetics.  
<http://dx.doi.org/10.1016/j.jand.2016.09.025>



Type of diet	Nature of diet (all are devoid of flesh foods)
Vegetarian	May or may not include egg or dairy products.
Lacto-ovo-vegetarian	Includes eggs and dairy products.
Lacto-vegetarian	Includes dairy products, but not egg products.
Ovo-vegetarian	Includes eggs and egg products, but no dairy.
Vegan	Excludes eggs and dairy products, and may exclude honey.
Raw vegan	Based on vegetables, fruit, nuts and seeds, legumes, and sprouted grains. The amount of uncooked food varies from 75% to 100%.

Figure 1. Types of vegetarian diets.

protein intakes, when caloric intakes are adequate.<sup>6,8</sup> The terms *complete* and *incomplete* are misleading in relation to plant protein. Protein from a variety of plant foods, eaten during the course of a day, supplies enough of all indispensable (essential) amino acids when caloric requirements are met.<sup>7</sup> The regular use of legumes and soy products will ensure an adequate protein intake for the vegetarian, as well as providing other essential nutrients.<sup>9</sup> Fruitarian diets are normally low in protein and other nutrients. Protein needs at all ages, including those for athletes, are well achieved by balanced vegetarian diets.<sup>7,8</sup>

### n-3 Fatty Acids

While  $\alpha$ -linolenic acid (ALA) intakes of vegetarians and vegans are similar to those of nonvegetarians, dietary intakes of the long-chain n-3 fatty acids, eicosapentaenoic acid (EPA) and docosahexaenoic acid (DHA), are lower in vegetarians and typically absent in vegans.<sup>10,11</sup> Compared with

nonvegetarians, blood and tissue levels of EPA and DHA can be significantly lower.<sup>10,11</sup>

The clinical relevance of reduced EPA and DHA status among vegetarians and vegans is unknown.<sup>11,12</sup> Long-chain n-3 fatty acids are important for the development and maintenance of the brain, retina, and cell membranes and favorably impact pregnancy outcomes and risk for cardiovascular disease (CVD) and other chronic diseases.<sup>6,13,14</sup> Yet, vegetarian and vegan children do not appear to experience impairment in visual or mental development, and vegetarian and vegan adults experience reduced risk for CVD.<sup>10,11,15</sup>

ALA is endogenously converted to EPA and DHA, but the process is somewhat inefficient and is affected by sex, dietary composition, health status, and age. High intakes of linoleic acid (LA) may suppress ALA conversion.<sup>11,13</sup> A ratio of LA/ALA not exceeding 4:1 has been suggested for optimal conversion.<sup>7,10,14</sup>

The Dietary Reference Intake for ALA are 1.6 g/day and 1.1 g/day, for men and women, respectively.<sup>4</sup> For vegetarians and vegans, it may be prudent to ensure somewhat higher intakes of ALA.<sup>8,10</sup> The most concentrated plant sources of n-3 fatty acids are seeds (flax, chia, camelina, canola, and hemp), walnuts, and their oils.<sup>8,10</sup> Evidence suggests that n-3 needs of healthy individuals can be met with ALA alone, and that endogenous synthesis of EPA and DHA from ALA is sufficient to keep levels stable over many years.<sup>11,14</sup> Low-dose microalgae-based DHA supplements are available for all vegetarians with increased needs (eg, pregnant or lactating women) or with reduced conversion ability (eg, those with hypertension or diabetes).<sup>10</sup>

### Iron

Vegetarians generally consume as much iron as, or slightly more than, omnivores.<sup>16</sup> Despite having similar iron intakes,<sup>17</sup> the iron stores of vegetarians are typically below those of nonvegetarians. Lower serum ferritin levels may be an advantage because elevated serum ferritin levels have independently been associated with the risk of developing metabolic syndrome.<sup>18</sup>

Concerns about the iron status of vegetarians have led to questions of bioavailability of non-heme iron from plant foods. Non-heme iron absorption depends upon physiological need and is regulated in part by iron stores. Its absorption can vary greatly, depending upon both the meal composition and the iron status of the individual. Bioavailability of non-heme iron is impacted by the ratio of inhibitors, such as phytates and polyphenolics, and enhancers, such as vitamin C, citric acid, and other organic acids.<sup>19</sup>

In a recent review, non-heme iron absorption was seen to vary from 1% to 23%, depending upon iron status and dietary enhancers and inhibitors.<sup>20</sup> A newly developed regression equation enables iron absorption to be predicted from serum ferritin levels and dietary modifiers. Diet had a greater effect on iron absorption when serum ferritin levels were low.<sup>20</sup> Nonheme iron absorption can be as much as 10 times greater in iron-deficient individuals compared with iron-replete individuals.

The Dietary Reference Intake assigned to iron for vegetarians in 2001 was 80% more than that for non-vegetarians. This derives from the assumption that the bioavailability of iron from a vegetarian diet is 10%, whereas that from a nonvegetarian diet is 18%.<sup>21</sup> These assumptions were based on very limited data using single-meal absorption studies involving meals that were atypical of what most vegetarians consume in Western countries.

We now know that individuals can adapt and absorb non-heme iron more effectively.<sup>22</sup> The magnitude of the effect of enhancers and inhibitors of iron absorption can diminish with time.<sup>23</sup> Individuals are able to adapt to low intakes of iron over time and can reduce iron losses.<sup>24</sup> In one study, total iron absorption significantly increased by almost 40% after 10 weeks of consuming the low-bioavailability diet.<sup>22</sup>

Individuals with low iron status can substantially increase their iron absorption from diets with moderate to high iron bioavailability. The absorption process appears to adapt effectively in the case of Western vegetarians because their hemoglobin values and most other measures of iron

## FROM THE ACADEMY

status are similar to those values seen in nonvegetarians.<sup>7</sup>

### Zinc

Compared with nonvegetarian control groups, studies show adult vegetarians have dietary zinc intakes that are similar or somewhat lower, and serum zinc concentrations that are lower but within the normal range.<sup>7,25</sup> There do not appear to be any adverse health consequences in adult vegetarians that are attributable to a lower zinc status, possibly due to homeostatic mechanisms that allow adults to adapt to a vegetarian diet. Overt zinc deficiency is not evident in Western vegetarians. For the most at-risk members of the population (older adults, children, and pregnant and lactating women), there is insufficient evidence to determine whether zinc status is lower in vegetarians compared with non-vegetarians.<sup>25</sup> Zinc sources for the vegetarian include soy products, legumes, grains, cheese, seeds, and nuts. Food preparation techniques, such as soaking and sprouting beans, grains, nuts, and seeds, as well as leavening bread, can reduce binding of zinc by phytic acid and increase zinc bioavailability.<sup>26</sup> Organic acids, such as citric acid, also can enhance zinc absorption to some extent.<sup>26</sup>

### Iodine

Because plant-based diets can be low in iodine, vegans who do not consume key vegan sources of iodine, such as iodized salt or sea vegetables, may be at risk for iodine deficiency.<sup>7,27</sup> The iodine content of sea vegetables varies widely and some may contain substantial amounts of iodine.<sup>28</sup> Intakes should not exceed the Tolerable Upper Intake Level of 1,100 µg for adults.<sup>29</sup> Vegan women of child-bearing age should supplement with 150 µg/day iodine.<sup>27,29</sup> Sea salt, kosher salt, and salty seasonings, such as tamari, are generally not iodized,<sup>7</sup> and iodized salt is not used in processed foods. Dairy products may contain iodine, although amounts can vary considerable.<sup>7</sup> Although foods such as soybeans, cruciferous vegetables, and sweet potatoes contain natural goitrogens, these foods have not been associated with thyroid insufficiency in healthy people, provided that iodine intake is adequate.<sup>7,8,29,30</sup>

### Calcium

Intakes of lacto-ovo-vegetarians typically meet or exceed calcium recommendations, while calcium intakes of vegans vary widely and sometimes fall below recommendations.<sup>7</sup> Bioavailability of calcium from plant foods, which is related to oxalate content of foods and, to a lesser degree, phytate and fiber, is an important consideration. Fractional absorption from high-oxalate vegetables, such as spinach, beet greens, and Swiss chard, may be as low 5%. Thus, these cannot be considered good sources of calcium, despite their high calcium content. In comparison, absorption from low-oxalate vegetables, such as kale, turnip greens, Chinese cabbage, and bok choy, is about 50%.<sup>31</sup> Absorption from calcium-set tofu (made with a calcium salt) and from most fortified plant milks is similar to that from cow's milk, at approximately 30%.<sup>32,33</sup> Other plant foods, such as white beans, almonds, tahini, figs, and oranges, provide moderate amounts of calcium with somewhat lower bioavailability (about 20%). Comparing forms of calcium used for fortification, bioavailability of calcium-citrate-malate can be at least 36%, while others are about 30%.<sup>34</sup> Registered dietitian nutritionists (RDNs) and nutrition and dietetics technicians, registered (NDTRs) can help clients meet calcium needs by encouraging regular consumption of good calcium sources and, when necessary, low-dose calcium supplements.

### Vitamin D

Vitamin D status depends on sunlight exposure and intake of vitamin D-fortified foods or supplements.<sup>35</sup> The extent of cutaneous vitamin D production after sunlight exposure is highly variable and is dependent on a number of factors, including the time of day, season, latitude, air pollution, skin pigmentation, sunscreen use, amount of clothing covering the skin, and age.<sup>35,36</sup> Low vitamin D intakes have been reported in some vegetarians and vegans, as well as low plasma or serum 25-hydroxyvitamin D levels, the latter especially when the blood was collected in the winter or spring, and especially in those living at high latitudes.<sup>36</sup> Dietary and supplemental sources of vitamin D are commonly required to meet the needs of this

nutrient. Foods that are fortified with vitamin D include cow's milk, some nondairy milks, fruit juices, breakfast cereals, and margarines. Eggs may also provide some vitamin D. Mushrooms treated with ultraviolet light can be significant sources of vitamin D.<sup>36,37</sup> Both vitamin D-2 and vitamin D-3 are used in supplements and to fortify foods. Vitamin D-3 (cholecalciferol) may be of plant or animal origin, while vitamin D-2 (ergocalciferol) is produced from the ultraviolet irradiation of ergosterol from yeast. At low doses, vitamin D-2 and vitamin D-3 appear to be equivalent, but at higher doses vitamin D-2 appears to be less effective than vitamin D-3.<sup>36</sup> If sun exposure and intake of fortified foods are insufficient to meet needs, vitamin D supplements are recommended, especially for the older adults.<sup>35,36,38</sup> Because vitamin D influences a large number of metabolic pathways beyond bone metabolism,<sup>35,38</sup> some experts recommend daily intakes of vitamin D of 1,000 to 2,000 IU, or even more.

### Vitamin B-12

Vitamin B-12 is not a component of plant foods.<sup>7,39</sup> Fermented foods (such as tempeh), nori, spirulina, chlorella algae, and unfortified nutritional yeast cannot be relied upon as adequate or practical sources of B-12.<sup>39,40</sup> Vegans must regularly consume reliable sources—meaning B-12-fortified foods or B-12-containing supplements—or they could become deficient, as shown in case studies of vegan infants, children, and adults.<sup>8,39</sup> Most vegetarians should include these reliable B-12 sources because 1 cup of milk and one egg per day only provides about two-thirds of the Recommended Dietary Allowance (RDA).<sup>7,39,40</sup>

Early symptoms of a severe B-12 deficiency are unusual fatigue, tingling in the fingers or toes, poor cognition, poor digestion, and failure to thrive in small children. A subclinical B-12 deficiency results in elevated homocysteine. People with little or no B-12 intake may feel healthy; however, long-term subclinical deficiency can lead to stroke, dementia, and poor bone health.<sup>7,8,41</sup> Laboratory tests to assess vitamin B-12 status include serum methylmalonic acid, serum or plasma B-12, and serum holo-transcobalamin (Holo-TC or Holo-TCII).<sup>8,39,41</sup>

The normal mechanism for B-12 absorption is via the intrinsic factor, which becomes saturated at about half the RDA and requires 4 to 6 hours before further absorption.<sup>40</sup> Hence, fortified foods are best eaten twice during the course of a day. A second absorption mechanism is passive diffusion at a rate of 1%, allowing less-frequent consumption of large supplemental doses. Recommendations based on large doses have been made (eg, 500 to 1,000 µg cyanocobalamin several times per week).<sup>8,39</sup>

The four forms of B-12 are differentiated by their attached groups. Cyanocobalamin is most commonly used in fortified foods and supplements because of its stability. Methylcobalamin and adenosylcobalamin are forms used in the body's enzymatic reactions; these are available in supplement forms that appear to be no more effective than cyanocobalamin and may require higher doses than the RDA. Hydroxocobalamin is the form used effectively for injections.<sup>8,42</sup>

### THERAPEUTIC VEGETARIAN DIETS AND CHRONIC DISEASE

Provided that adequate nutrition education is given, a therapeutic vegetarian diet performs as well as omnivorous diets in terms of adherence.<sup>43</sup> As with implementation of any diet, employing a variety of counseling strategies, including motivational interviewing, frequent sessions, cooking demonstrations, and incentives, can improve nutrition-related outcomes when using a vegetarian diet therapeutically.

### Overweight and Obesity

With more than two-thirds the American population overweight or obese and numbers increasing,<sup>44</sup> RDNs should be aware of the evidence to support the use of vegetarian and vegan diets for achieving and maintaining a healthy weight. A healthy body weight is associated with improved cardiovascular function<sup>45</sup> and insulin sensitivity,<sup>46</sup> as well as helping to reduce the risk of other chronic diseases.<sup>45</sup>

Plant-based dietary patterns are also associated with lower body mass index (BMI; calculated as kg/m<sup>2</sup>). In the Adventist Health Study-2, mean BMI

was highest (28.8) in meat eaters and lowest in those who avoided all animal products (23.6).<sup>47</sup> Similarly, in the EPIC-Oxford Study, researchers found the highest mean BMI among meat eaters (24.4) and the lowest among vegans (22.5).<sup>48</sup> In the Swedish Mammography Cohort study, researchers found that the prevalence of overweight or obesity was 40% among omnivores and 25% among vegetarians.<sup>49</sup>

Research indicates that therapeutic use of a vegetarian diet is effective for treating overweight and may perform better than alternative omnivorous diets for the same purpose. Two meta-analyses of intervention trials showed that adoption of vegetarian diets was associated with greater weight loss compared with control diet groups.<sup>50,51</sup> A vegan diet with structured group support and behavioral therapy compared with the National Cholesterol Education Program diet, was associated with significantly greater weight loss after 1 and 2 years.<sup>52</sup>

### CVD, Including Hyperlipidemia, Ischemic Heart Disease, and Hypertension

Vegetarian diets are associated with a reduction in the risk of CVD.<sup>15,53</sup> Vegetarian diets improve several modifiable heart disease risk factors, including abdominal obesity,<sup>54</sup> blood pressure,<sup>55</sup> serum lipid profile,<sup>56</sup> and blood glucose.<sup>42,57</sup> They also decrease markers of inflammation such as C-reactive protein, reduce oxidative stress, and protect from atherosclerotic plaque formation.<sup>58</sup> Consequently, vegetarians have reduced risk of developing and dying from ischemic heart disease.<sup>15,53,59</sup>

Vegan diets seem to be most beneficial in improving heart disease risk factors.<sup>55,57</sup> The EPIC-Oxford study<sup>60</sup> revealed that those who consumed a vegan diet ate the most fiber, the least total fat and saturated fat, and had the healthiest body weights and cholesterol levels compared with omnivores and other vegetarians. A meta-analysis of 11 randomized controlled trials found that those participants assigned to a vegetarian diet experienced a substantial reduction in total, low-density lipoprotein, and high-density lipoprotein cholesterol, which corresponded with an approximately 10%

reduced risk of heart disease.<sup>56</sup> The vegetarian diet was especially beneficial for healthy weight and overweight individuals, but less effective for obese individuals, underscoring the importance of early dietary intervention for long-term risk reduction.<sup>56</sup>

In the Adventist Health Study-2 of 73,308 Seventh-day Adventists, researchers found that vegetarians had a 13% and 19% decreased risk for developing CVD and ischemic heart disease, respectively, compared with nonvegetarians.<sup>15</sup> A previous analysis from the EPIC study found that vegetarian groups had a 32% lower risk of hospitalization or death from heart disease.<sup>53</sup>

Vegetarians enjoy a lower risk of heart disease by regularly consuming a variety of vegetables, fruit, whole grains, legumes, and nuts. Low-fat vegan and vegetarian diets, combined with other lifestyle factors, including not smoking and weight reduction, have been shown to reverse atherosclerosis.<sup>61</sup> Risk factors for coronary heart disease, such as total and low-density lipoprotein cholesterol levels, body weight, and body fat, improve within a short time on a vegetarian diet, even without the use of cholesterol-lowering drugs.<sup>61</sup>

Compared with nonvegetarians, vegetarians have a lower prevalence of hypertension. Results of the EPIC-Oxford study showed vegans have the lowest systolic and diastolic blood pressure levels and the lowest rate of hypertension of all diet groups (vegans, vegetarians, fish eaters, and meat eaters).<sup>62</sup> Data from the Adventist Health Study-2 confirmed that vegans have the lowest blood pressure levels and the least hypertension of all vegetarians, and significantly less than the meat eaters.<sup>55</sup> A meta-analysis comparing blood pressure from more than 21,000 people around the world found that those who follow a vegetarian diet have systolic blood pressure about 7 mm Hg lower and diastolic blood pressure 5 mm Hg lower than study participants who consume an omnivorous diet.<sup>63</sup>

### Diabetes

Compared with meat eaters, lacto-ovo-vegetarians and vegans have lower risk of type 2 diabetes. The Adventist Health Study-2 reported that meat



## FROM THE ACADEMY

eters had more than twice the prevalence of diabetes compared with lacto-ovo-vegetarians and vegans, even after correcting for BMI.<sup>47</sup> Among those who were free of diabetes, the Adventist Health Study found that the odds of developing diabetes were reduced by 77% for vegans and by 54% for lacto-ovo-vegetarians compared with non-vegetarians (adjusting for age). When BMI and other confounding factors were adjusted for, the association remained strong. Vegans were 62% less likely to develop diabetes, while lacto-ovo-vegetarians were 38% less likely.<sup>64</sup>

**Prevention.** In the past 2 decades, prospective observational studies and clinical trials have provided significant evidence that diets rich in whole grains, fruits, vegetables, legumes, seeds, and nuts, and lower in refined grains, red or processed meats, and sugar-sweetened beverages, reduce the risk of diabetes and improve glycemic control and blood lipids in patients with diabetes.<sup>65</sup> Whole-grain intake has been consistently associated with a lower risk of diabetes, even after adjusting for BMI.<sup>66</sup> Legumes, which are low glycemic index foods, may provide benefit for diabetes by reducing postprandial glucose levels after consumption of a meal as well as after a subsequent meal, known as the "second-meal effect."<sup>67</sup> A meta-analysis demonstrated that higher intakes of fruit or vegetables, particularly green vegetables, were associated with a significant reduction in risk of type 2 diabetes.<sup>68</sup> In the Nurses' Health Study I and II, greater nut consumption, especially walnuts, was associated with a lower risk of diabetes.<sup>69</sup> Conversely, red and processed meats are strongly associated with increased fasting glucose and insulin concentrations and diabetes risk.<sup>70</sup> Potential etiologies for the association of meat and diabetes include saturated fatty acid, advanced glycation end products, nitrates/nitrites, heme iron, trimethylamine N-oxide, branched amino acids, and endocrine disruptor chemicals.<sup>70</sup>

**Treatment.** In a randomized clinical trial comparing a low-fat vegan diet to a diet based on the American Diabetes Association guidelines, greater improvements in glycemic control, blood lipids, and body weight were seen in

the vegan group.<sup>71</sup> In a 24-week randomized controlled trial in patients with type 2 diabetes, those on an isocaloric vegetarian diet reported greater improvements of insulin sensitivity, reduction in visceral fat, and a reduction in inflammatory markers than those on a conventional diabetic diet.<sup>72</sup>

According to a meta-analysis of six controlled clinical trials, vegetarian diets were associated with improved glycemic control in people with type 2 diabetes.<sup>73</sup> Vegetarian and vegan dietary patterns characterized by nutrient-dense, high-fiber plant foods lower the risk of type 2 diabetes and serve as effective therapeutic tools in the management of type 2 diabetes.

### Cancer

Results from the Adventist Health Study-2 revealed that vegetarian diets are associated with a lower overall cancer risk, and especially a lower risk of gastrointestinal cancer. Furthermore, a vegan diet appeared to confer a greater protection against overall cancer incidence than any other dietary pattern.<sup>74</sup> Recently, vegan diets were reported to confer about a 35% lower risk of prostate cancer.<sup>75</sup> A meta-analysis of seven studies reported vegetarians having an 18% lower overall cancer incidence than nonvegetarians.<sup>59</sup>

Epidemiologic studies have consistently shown that a regular consumption of fruit, vegetables, legumes, or whole grains is associated with a reduced risk of certain cancers.<sup>76</sup> A vast array of phytochemicals, such as sulforaphane, ferulic acid, genistein, indole-3-carbinol, curcumin, epigallocatechin-3-gallate, diallyldisulfide, resveratrol, lycopene, and quercetin found in vegetables, legumes, fruits, spices, and whole grains may provide protection against cancer.<sup>77,78</sup> These phytochemicals are known to interfere with a number of cellular processes involved in the progression of cancer.<sup>79</sup>

Vegetarians typically consume higher levels of fiber compared with other diets. The EPIC study involving 10 European countries reported a 25% reduction in risk of colorectal cancer for the highest intake of dietary fiber compared with the lowest.<sup>80</sup> On the other hand, in two large US cohorts, a positive association was

observed between processed red meat consumption and risk of colorectal cancer.<sup>81</sup> Processed meat consumption was also seen to increase the risk of dying from cancer.<sup>82</sup> In a systematic review and meta-analysis of 26 epidemiological studies, the relative risk of colorectal adenomas was 1.27 per daily 100-g intake of red meat and 1.29 per daily 50-g intake of processed meat.<sup>83</sup>

### Osteoporosis

Bone studies have reported that vegetarians have either similar or slightly reduced bone mineral density levels compared with omnivores, with vegans typically having the lowest levels.<sup>84</sup> While the differences are relatively modest, they appear not to be of clinical significance, provided the nutrients of concern are adequately provided.

Vegetarian diets are associated with several factors that promote bone health, including high intakes of vegetables and fruits; an abundant supply of magnesium, potassium, vitamin K, vitamin C; and a relatively low acid load.<sup>36</sup> Conversely, they can compromise bone health when low in calcium, vitamin D, vitamin B-12, and protein.<sup>36</sup> EPIC-Oxford reported a 30% increase in fracture risk of vegans as a group, but no increase in fracture risk in lacto-ovo-vegetarians compared to non-vegetarians. However, when only vegans with calcium intakes >525 mg/day were included in the analysis, differences in fracture risk disappeared.<sup>84</sup> The Adventist Health Study-2 reported that more frequent intakes of legumes and meat analogs reduced risk of hip fracture, with a greater protective effect than that of meat.<sup>85</sup> Protein has a neutral or slightly positive impact on bone health.<sup>36</sup> Inadequate intakes of vitamins D and B-12 have been linked to low bone mineral density, increased fracture risk, and osteoporosis.<sup>36</sup>

To achieve and maintain excellent bone health, vegetarians and vegans are well advised to meet the RDA for all nutrients, particularly calcium, vitamin D, vitamin B-12, and protein, and to consume generous servings of vegetables and fruits.<sup>36</sup>

### VEGETARIAN DIETS THROUGHOUT THE LIFE CYCLE

Well-planned vegan, lacto-vegetarian, and lacto-ovo-vegetarian diets are

appropriate, and they satisfy the nutrient needs and promote normal growth at all stages of the life cycle, including pregnancy and lactation, infancy, childhood, adolescence, older adulthood, and for athletes.

### Pregnant and Lactating Women

Limited research indicates that where food access is adequate, vegetarian pregnancy outcomes, such as birth weight and pregnancy duration, are similar to those in nonvegetarian pregnancy.<sup>7,86,87</sup> Use of a vegetarian diet in the first trimester resulted in lower risk of excessive gestational weight gain in one study.<sup>88</sup> Maternal diets high in plant foods may reduce the risk of complications of pregnancy, such as gestational diabetes.<sup>88,89</sup>

The Academy of Nutrition and Dietetics' position and practice papers on "Nutrition and Lifestyle for a Healthy Pregnancy Outcome"<sup>90,91</sup> provide appropriate guidance for pregnant vegetarians. Special consideration is required for iron, zinc, vitamin B-12, and EPA/DHA.<sup>87,89</sup>

Depending on dietary choices, pregnant vegetarians may have higher iron intakes than nonvegetarians and are more likely to use iron supplements.<sup>92</sup> Because of the potential for inadequate intakes and the adverse effects of iron deficiency, a low-dose (30 mg) iron supplement is recommended in pregnancy.<sup>93</sup> The recommended amount of iron could be provided via a prenatal supplement, a separate iron supplement, or a combination of these. There is insufficient evidence that zinc intake and status in vegetarian pregnancies differ from nonvegetarian pregnancies.<sup>87,89</sup> Due to the increased zinc requirements of pregnancy and the lower bioavailability in diets based on high-phytate grains and legumes, increasing zinc intake and using food preparation techniques that improve bioavailability are recommended.<sup>7,8,29</sup> Pregnant and lactating vegetarians need regular and adequate dietary and/or supplemental sources of vitamin B-12.<sup>7,8,89,91</sup>

Infants of vegetarian women have lower plasma DHA concentrations and breast milk of vegetarians is lower in DHA.<sup>7,8</sup> These n-3 fatty acids can be synthesized to some extent from  $\alpha$ -linolenic acid, but conversion rates are low (though somewhat enhanced

in pregnancy).<sup>8,89</sup> Pregnant and lactating vegetarians may benefit from direct sources of EPA and DHA derived from microalgae.<sup>8,91</sup>

### Infants, Children, and Adolescents

Exclusive breastfeeding is recommended for the first 6 months.<sup>94</sup> If breastfeeding is not possible, commercial infant formula should be used as the primary beverage for the first year. Complementary foods should be rich in energy, protein, iron, and zinc, and may include hummus, tofu, well-cooked legumes, and mashed avocado.<sup>8</sup> Full fat, fortified soy milk, or dairy milk can be started as early as 1 year of age for toddlers who are growing normally and eating a variety of foods.<sup>95</sup> Vegetarian children and teens are at lower risk than their nonvegetarian peers for overweight and obesity. Children and adolescents with BMI values in the normal range are more likely to also be within the normal range as adults, resulting in significant disease risk reduction.<sup>96</sup> Other benefits of a vegetarian diet in childhood and adolescence include greater consumption of fruits and vegetables, fewer sweets and salty snacks, and lower intakes of total and saturated fat.<sup>97</sup> Consuming balanced vegetarian diets early in life can establish healthful lifelong habits.<sup>8</sup>

The peak age of onset for the most common eating disorders is in the adolescent years. Eating disorders have a complex etiology and prior use of a vegetarian or vegan diet does not appear to increase the risk of an eating disorder, though some with pre-existing disordered eating may choose these diets to aid in their limitation of food intake.<sup>7,8</sup>

Nutrients that may require attention in the planning of nutritionally adequate diets for young vegetarians include iron, zinc, vitamin B-12, and for some, calcium and vitamin D. Mean protein intakes of vegetarian children generally meet or exceed recommendations.<sup>7</sup> Protein needs of vegan children may be slightly higher than those of nonvegan children because of differences in protein digestibility and amino acid composition.<sup>7</sup> Recommendations of 30% to 35% more protein for 1- to 2-year-old vegans, 20% to 30% more for 2 to 6 year olds, and 15% to 20% more for children older than 6

years have been suggested.<sup>7,95</sup> While dietary factors may limit absorption of iron and zinc, deficiencies of these minerals are uncommon in vegetarian children in industrialized countries.<sup>98</sup> Iron and zinc status of children on very restricted plant-based diets should be monitored. Supplemental iron and zinc may be needed in such cases.<sup>98</sup>

Vitamin B-12 intake of vegan infants and children should be assessed and fortified foods and/or supplements used as needed to insure adequacy.<sup>7</sup>

### Older Adults

Nutrient intakes of older vegetarians appear to be similar to or better than those of older nonvegetarians,<sup>7</sup> although past research suggested lower zinc intakes and a greater incidence of poor iron status among vegetarians.<sup>86,99</sup> Caloric needs generally decrease with age, while requirements for some nutrients increase; thus, it is important that all older people choose nutrient-dense diets. Some evidence suggests that protein is used less efficiently with aging, which may translate to higher protein requirements.<sup>100</sup> Thus, it is important for older vegetarians and vegans to include protein-rich foods such as legumes and soy foods in their diets. Meat analogs may be helpful as protein sources. Older people synthesize vitamin D less efficiently, and are likely to require supplements, especially if sun exposure is limited.<sup>35</sup> The higher calcium recommendations for older adults may be met more easily when fortified foods, such as plant milks, are included. The requirement for vitamin B-6 increases with aging, and may be higher than current RDAs for older people. Atrophic gastritis is common among people over the age of 50 years and can result in decreased absorption of vitamin B-12 from animal products. Therefore, many older people, regardless of diet, require vitamin B-12 supplements.

### ENVIRONMENTAL ISSUES

Plant-based diets are more environmentally sustainable than diets rich in animal products because they use fewer natural resources and are associated with considerably less environmental damage.<sup>101-105</sup> The current worldwide consumption of diets high in meat and

## FROM THE ACADEMY

### [www.vndpg.org](http://www.vndpg.org)

The Vegetarian Nutrition Dietetic Practice Group (VNDPG) member benefits include professional information on vegetarian nutrition, RDN resources, and quarterly newsletters.

### [www.vegetariannutrition.net](http://www.vegetariannutrition.net)

VNDPG's consumer website provides a blog with evidence-based vegetarian nutrition plus RDN resources for consumers.

### [www.vrg.org](http://www.vrg.org)

The Vegetarian Resource Group provides nutrition information, recipes, meal plans, and recommended readings for vegetarian nutrition.

### [www.PCRM.org](http://www.PCRM.org)

The Physicians Committee for Responsible Medicine promotes preventive medicine through innovative programs and offers free patient educational materials.

### [www.veganhealth.org](http://www.veganhealth.org)

This website offers evidence-based recommendations covering the nutritional features of plant-based diets.

### [www.nutritionfacts.org](http://www.nutritionfacts.org)

This website provides brief, referenced video clips and articles on numerous aspects of vegetarian nutrition.

### [www.vegweb.com](http://www.vegweb.com)

VegWeb offers vegetarian recipes, community, and a blog.

### [www.vegetarian-nutrition.info](http://www.vegetarian-nutrition.info)

Vegetarian Nutrition Info provides topical articles, resources, and news.

**Figure 2.** Professional and consumer websites for vegetarian nutrition, food, and related topics. Many of these sites provide high-quality educational materials upon which the registered dietitian nutritionist (RDN); nutrition and dietetics technician, registered; and other health care practitioners can rely. These sites supply patient or client education regarding vegetarian nutrition throughout the life cycle, nutrients of interest, meal plans, and plant-based substitutions for nonvegetarian ingredients.

dairy products is considered by some as unsustainable.<sup>101,103,105</sup> The systematic review conducted by the Scientific Committee of the Dietary Guidelines for Americans provides evidence that diets higher in plant foods and lower in animal foods (like a vegetarian diet) are associated with lower environmental damage.<sup>106</sup> Many scientists are calling for a substantial reduction of livestock products in the diet of humans as a major way to reverse climate change.<sup>105</sup> Compared with omnivorous diets, vegetarian diets utilize less water and fossil fuel resources and use lower amounts of pesticides and fertilizers.<sup>107</sup> Substituting beans for beef in the diet would significantly reduce the environmental footprint worldwide. To produce 1 kg protein from kidney beans requires 18 times less land, 10 times less water, 9 times less fuel, 12 times less fertilizer, and 10 times less pesticide in comparison to producing 1 kg protein from beef.<sup>108</sup> In addition, beef production generates considerably more manure waste than from any other animal food production.<sup>108</sup>

According to the US Environmental Protection Agency, about 70% of all water pollution in rivers and lakes in

the United States is a result of pollution from animal farms.<sup>109</sup> Animal agriculture is associated with land degradation, air pollution, loss of biodiversity, and global warming.<sup>104,110</sup> Meat production makes a significant contribution to anthropogenic carbon dioxide emissions and anthropogenic methane and nitrous oxide production.<sup>101,103,111</sup> Using calculations based on 210 common foods, greenhouse gas emissions from consuming a vegetarian diet were found to be 29% lower than from the use of a nonvegetarian diet,<sup>112</sup> while a vegan diet can have >50% lower greenhouse emissions compared to a nonvegetarian diet.<sup>102</sup>

While new technologies for animal farming are available, a recent study found that greenhouse gas emissions from the production and consumption of animal products were reduced only 9% due to a more efficient livestock production.<sup>113</sup> The authors concluded that cuts in greenhouse gas emissions necessary to meet the global temperature target "imply a severe constraint on the long-term global consumption of animal food."<sup>113</sup> Others have suggested that reducing animal

production has a greater potential to reduce greenhouse gas emissions than "technological mitigation or increased productivity measures."<sup>105</sup>

The use of antibiotics in farm animals as growth promoters and for the prevention and treatment of animal diseases has generated antibiotic-resistant bacteria. This antibiotic resistance can be transmitted to humans through animal food consumption and is now a major public health problem, causing illnesses that are difficult to treat, and resulting in increased morbidity, mortality, and health care costs.<sup>105,114</sup>

## ROLES, RESPONSIBILITIES, AND RESOURCES FOR THE RDN AND NDTR

Vegan and vegetarian diets can provide significant health benefits compared with nonvegetarian diets. Ensuring energy balance; nutritional adequacy; and a focus on a variety of vegetables, legumes, fruits, whole grains, nuts, and seeds, can maximize these benefits. Nutrition and dietetics practitioners can play key roles in educating vegetarians about sources of specific



nutrients and foods useful in the management of specific chronic diseases. In order to effectively counsel on the adoption and implementation of a vegetarian or vegan diet, RDNs and NDTRs must have adequate knowledge and access to educational materials to facilitate healthful recommendations. The US Department of Agriculture's ChooseMyPlate allows for lacto-ovo-vegetarian and vegan menus, listing beans and peas, nuts and seeds, and soy products as plant-based choices in the protein food group, as well as eggs for ovo-vegetarians.<sup>115</sup> Fortified soy milk is listed as an alternative for cow's milk and calcium-fortified foods (juices, cereals, breads, rice milk, and almond milk), as well as kale, are suggested as calcium choices.<sup>116,117</sup> Vegan food guides, all modeled on the US Department of Agriculture's ChooseMyPlate, are available online, and include specifications regarding sources of calcium, vitamin B-12, iodine, and n-3 fatty acids ([www.vrg.org/nutshell/MyVeganPlate.pdf](http://www.vrg.org/nutshell/MyVeganPlate.pdf); [www.becomingvegan.ca/food-guide](http://www.becomingvegan.ca/food-guide); [www.theveganrd.com/food-guide-for-vegans](http://www.theveganrd.com/food-guide-for-vegans)). Evidence-based RDN consumer and professional resources are available through the Vegetarian Nutrition Dietetic Practice Group's website ([www.vegetariannutrition.net](http://www.vegetariannutrition.net)). These resources are regularly updated and provide information on critical nutrients and lifecycle issues in plant-based diets.

Figure 2 lists useful websites that promote and encourage appropriate evidence-based recommendations and food choices for both the RDN and clientele. Further recommendations can be found at the Evidence Analysis Library, a free benefit to all Academy of Nutrition and Dietetics members. In addition, all RDNs have ethical obligations to respect vegetarian dietary patterns as they would any other dietary pattern.

## CONCLUSIONS

Interest in and appreciation for plant-based diets continue to grow in the United States and other parts of the world as governmental agencies and various health and nutrition organizations promote the regular use of plant foods. Abundant choices in the marketplace facilitate following a plant-based diet. Well-designed

vegetarian diets provide adequate nutrient intakes for all stages of the lifecycle and can also be useful in the therapeutic management of some chronic diseases. Overall nutrition, as assessed by the Alternative Healthy Eating Index, is typically better on vegetarian and vegan diets compared with omnivorous diets. While some vegetarian diets may be low in certain nutrients, such as calcium and vitamin B-12, this can be remedied by appropriate planning. Compared to nonvegetarian diets, vegetarian diets can provide protection against many chronic diseases, such as heart disease, hypertension, type 2 diabetes, obesity, and some cancers. Furthermore, a vegetarian diet could make more conservative use of natural resources and cause less environmental degradation. Greater educational resources are available today, and RDNs and NDTRs have more current information on vegetarian diets to better assist the general public and vegetarian clients in making well-informed decisions about their nutritional health.

## References

1. Stahler C. How often do Americans eat vegetarian meals? And how many adults in the US are vegetarian? The Vegetarian Resource Group website. [http://www.vrg.org/nutshell/Polls/2016\\_adults\\_veg.htm](http://www.vrg.org/nutshell/Polls/2016_adults_veg.htm). Accessed June 23, 2016.
2. Hoek AC, Luning PA, Weijzen P, Engels W, Kok FJ, de Graaf C. Replacement of meat by meat substitutes. A survey on person- and product-related factors in consumer acceptance. *Appetite*. 2011;56(3):662-673.
3. American Institute for Cancer Research. Recommendations for cancer prevention. [http://www.aicr.org/reduce-your-cancer-risk/recommendations-for-cancer-prevention/recommendations\\_04\\_plant\\_based.html?gclid=CJ6\\_07dpboCFcid4AodhkMAIA](http://www.aicr.org/reduce-your-cancer-risk/recommendations-for-cancer-prevention/recommendations_04_plant_based.html?gclid=CJ6_07dpboCFcid4AodhkMAIA). Accessed June 23, 2016.
4. US Department of Agriculture, US Department of Health and Human Services. 2015-2020 Dietary Guidelines for Americans. 8<sup>th</sup> ed. Washington, DC: US Government Printing Office; 2015. <http://health.gov/dietaryguidelines/2015>. Accessed June 23, 2016.
5. US Department of Agriculture. SuperTracker. <https://www.supertracker.usda.gov/default.aspx>. Accessed June 23, 2016.
6. Institute of Medicine. Dietary reference intakes for energy, carbohydrate, fiber, fat, fatty acids, cholesterol, protein, and amino acids. [http://www.nap.edu/download.php?record\\_id=10490](http://www.nap.edu/download.php?record_id=10490). Accessed June 23, 2016.
7. Mangels R, Messina V, Messina M. *The Dietitian's Guide to Vegetarian Diets*. 3rd ed. Sudbury, MA: Jones and Bartlett; 2011.
8. Davis B, Melina V. *Becoming Vegan: Comprehensive Edition*. Summertown, TN: Book Publishing Co; 2014.
9. Messina V. Nutritional and health benefits of dried beans. *Am J Clin Nutr*. 2014;100(suppl 1):437S-442S.
10. Saunders AV, Davis BC, Garg ML. Omega-3 polyunsaturated fatty acids and vegetarian diets. *Med J Aust*. 2013;199(4 suppl):S22-S26.
11. Sanders TA. DHA status of vegetarians. *Prostaglandins Leukot Essent Fatty Acids*. 2009;81(2-3):137-141.
12. Sarter B, Kelsey KS, Schwartz TA, et al. Blood docosahexaenoic acid and eicosapentaenoic acid in vegans: Associations with age and gender and effects of an algal-derived omega-3 fatty acid supplement. *Clin Nutr*. 2015;34(2):212-218.
13. Gibson RA, Muhlhauser B, Makrides M. Conversion of linoleic acid and alpha-linolenic acid to long-chain polyunsaturated fatty acids (LCPUFAs), with a focus on pregnancy, lactation and the first 2 years of life. *Matern Child Nutr*. 2011;7(suppl 2):17-26.
14. Rosell MS, Lloyd-Wright Z, Appleby PN, et al. Long-chain n-3 polyunsaturated fatty acids in plasma in British meat-eating, vegetarian, and vegan men. *Am J Clin Nutr*. 2005;82(2):327-334.
15. Orlich MJ, Singh PN, Sabaté J, et al. Vegetarian dietary patterns and mortality in Adventist Health Study 2. *JAMA Intern Med*. 2013;173(13):1230-1238.
16. Van Dokkum W. Significance of iron bioavailability for iron recommendations. *Biol Trace Elem Res*. 1992;35(1):1-11.
17. Rizzo NS, Jaceldo-Siegl K, Sabaté J, Fraser GE. Nutrient profiles of vegetarian and nonvegetarian dietary patterns. *J Acad Nutr Diet*. 2013;113(12):1610-1619.
18. Park SK, Ryoo JH, Kim MG, Shin JY. Association of serum ferritin and the development of metabolic syndrome in middle-aged Korean men: A 5-year follow-up study. *Diabetes Care*. 2012;35(12):2521-2526.
19. Craig WJ. Iron status of vegetarians. *Am J Clin Nutr*. 1994;59(5 suppl):1233S-1237S.
20. Collings R, Harvey LJ, Hooper L, et al. The absorption of iron from whole diets: A systematic review. *Am J Clin Nutr*. 2013;98(1):65-81.
21. Food and Nutrition Board, Institute of Medicine. Iron. In: *Dietary Reference Intake for Vitamin A, Vitamin K, Arsenic, Boron, Chromium, Copper, Iodine, Iron, Manganese, Molybdenum, Nickel, Silicon, Vanadium and Zinc*. Washington, DC: The National Academies Press; 2001:290-393.
22. Hunt JR, Roughead ZK. Adaptation of iron absorption in men consuming diets with high or low iron bioavailability. *Am J Clin Nutr*. 2000;71(1):94-102.
23. Armah SM, Carriquiry A, Sullivan D, Cook JD, Reddy MB. A complete diet-based algorithm for predicting nonheme iron absorption in adults. *J Nutr*. 2013;143(7):1136-1140.

## FROM THE ACADEMY

24. Hunt JR, Roughead ZK. Nonheme-iron absorption, fecal ferritin excretion, and blood indexes of iron status in women consuming controlled lactoovo-vegetarian diets for 8 weeks. *Am J Clin Nutr*. 1999;69(5):944-952.
25. Foster M, Samman S. Vegetarian diets across the lifecycle: Impact on zinc intake and status. *Adv Food Nutr Res*. 2015;74:93-131.
26. Lonnerdal B. Dietary factors influencing zinc absorption. *J Nutr*. 2000;130(5 suppl):1378S-1383S.
27. Leung AM, Lamar A, He X, et al. Iodine status and thyroid function of Boston-area vegetarians and vegans. *J Clin Endocrinol Metab*. 2011;96(8):E1303-E1307.
28. Teas J, Pino S, Critchley A, Braverman LE. Variability of iodine content in common commercially available edible seaweeds. *Thyroid*. 2004;14(10):836-841.
29. Institute of Medicine. Dietary Reference Intakes for Vitamin A, Vitamin K, Arsenic, Boron, Chromium, Copper, Iodine, Iron, Manganese, Molybdenum, Nickel, Silicon, Vanadium, and Zinc. [www.iom.edu/Reports/2001/Dietary-Reference-Intakes-for-Vitamin-A-Vitamin-K-Arsenic-Boron-Chromium-Copper-Iodine-Iron-Manganese-Molybdenum-Nickel-Silicon-Vanadium-and-Zinc.aspx#sthash.gITnT436.dpuf](http://www.iom.edu/Reports/2001/Dietary-Reference-Intakes-for-Vitamin-A-Vitamin-K-Arsenic-Boron-Chromium-Copper-Iodine-Iron-Manganese-Molybdenum-Nickel-Silicon-Vanadium-and-Zinc.aspx#sthash.gITnT436.dpuf) Published 2010. Accessed June 23, 2016.
30. Messina M, Redmond G. Effects of soy protein and soybean isoflavones on thyroid function in healthy adults and hypothyroid patients: A review of the relevant literature. *Thyroid*. 2006;16:249-258.
31. Weaver CM, Proulx WR, Heaney R. Choices for achieving adequate dietary calcium with a vegetarian diet. *Am J Clin Nutr*. 1999;70(3):543S-548S.
32. Tang AL, Walker KZ, Wilcox G, Strauss BJ, Ashton JF, Stojanovska L. Calcium absorption in Australian osteopenic post-menopausal women: An acute comparative study of fortified soymilk to cows' milk. *Asia Pac J Clin Nutr*. 2010;19(2):243-249.
33. Zhao Y, Martin BR, Weaver CM. Calcium bioavailability of calcium carbonate fortified soymilk is equivalent to cow's milk in young women. *J Nutr*. 2005;135(10):2379-2382.
34. Patrick L. Comparative absorption of calcium sources and calcium citrate malate for the prevention of osteoporosis. *Altern Med Rev*. 1999;4(2):74-85.
35. Wacker M, Holick MF. Sunlight and vitamin D: A global perspective for health. *Dermatoendocrinol*. 2013;5(1):51-108.
36. Mangels AR. Bone nutrients for vegetarians. *Am J Clin Nutr*. 2014;100(suppl 1):469S-475S.
37. Keegan RJ, Lu Z, Bogusz JM, Williams JE, Holick MF. Photobiology of vitamin D in mushrooms and its bioavailability in humans. *Dermatoendocrinol*. 2013;5(1):165-176.
38. Food and Nutrition Board, Institute of Medicine. *Dietary Reference Intakes for Calcium and Vitamin D*. Washington, DC: The National Academies Press; 2011. [www.nap.edu/download.php?record\\_id=13050](http://www.nap.edu/download.php?record_id=13050). Accessed June 23, 2016.
39. Norris J. Vitamin B12 recommendations. [www.veganhealth.org/b12/rec](http://www.veganhealth.org/b12/rec). Accessed June 23, 2016.
40. Food and Nutrition Board, Institute of Medicine. *Dietary Reference Intakes for Thiamin, Riboflavin, Niacin, Vitamin B6, Folate, Vitamin B12, Pantothenic Acid, Biotin, and Choline*. Washington, DC: The National Academies Press; 1998. <http://www.ncbi.nlm.nih.gov/books/NBK11431/>. Accessed June 23, 2016.
41. Donaldson MS. Metabolic vitamin B12 status on a mostly raw vegan diet with follow-up using tablets, nutritional yeast, or probiotic supplements. *Ann Nutr Metab*. 2000;44(5-6):229-234.
42. Obeid R, Fedosov SN, Nexø E. Cobalamin coenzyme forms are not likely to be superior to cyano- and hydroxylcobalamin in prevention or treatment of cobalamin deficiency. *Mol Nutr Food Res*. 2015;59(7):1364-1372.
43. Moore WJ, McGrievy ME, Turner-McGrievy GM. Dietary adherence and acceptability of five different diets, including vegan and vegetarian diets, for weight loss: The New DIETs study. *Eat Behav*. 2015;19:33-38.
44. US Department of Health and Human Services. Center for Disease Control and Prevention. Health, United States, 2012. <http://www.cdc.gov/nchs/data/atus/atus12.pdf#063>. Accessed June 23, 2016.
45. National Institutes of Health; National Heart, Lung, and Blood Institute and National Institute of Diabetes and Digestive and Kidney Diseases. *Clinical Guidelines on the Identification, Evaluation, and Treatment of Overweight and Obesity in Adults: The Evidence Report*. Bethesda, MD: National Institutes of Health; 1998.
46. Schindler TH, Cardenas J, Prior JO. Relationship between increasing body weight, insulin resistance, inflammation, adipocytokine leptin, and coronary circulatory function. *J Am Coll Cardiol*. 2006;47(6):1188-1195.
47. Tonstad S, Butler T, Yan R, Fraser GE. Type of vegetarian diet, body weight and prevalence of type 2 diabetes. *Diabetes Care*. 2009;32(5):791-796.
48. Spencer EA, Appleby PN, Davey GK, Key TJ. Diet and body mass index in 38000 EPIC-Oxford meat-eaters, fish-eaters, vegetarians and vegans. *Int J Obes Relat Metab Disord*. 2003;27(6):728-734.
49. Newby PK, Tucker KL, Wolk A. Risk of overweight and obesity among semi-vegetarian, lacto-vegetarian, and vegan women. *Am J Clin Nutr*. 2005;81(6):1267-1274.
50. Barnard NB, Levin SM, Yokoyama Y. A systematic review and meta-analysis of change in body weight in clinical trials of vegetarian diets. *J Acad Nutr Diet*. 2015;115(6):954-969.
51. Huang RY, Huang CC, Hu FB, Chavarro JE. Vegetarian diets and weight reduction: A meta-analysis of randomized controlled trials. *J Gen Intern Med*. 2015;31(1):109-116.
52. Turner-McGrievy GM, Barnard ND, Scialli AR. A two-year randomized weight loss trial comparing a vegan diet to a more moderate low-fat diet. *Obesity*. 2007;15(9):2276-2281.
53. Crowe FL, Appleby PN, Travis RC, Key TJ. Risk of hospitalization or death from ischemic heart disease among British vegetarians and nonvegetarians: Results from the EPIC-Oxford cohort study. *Am J Clin Nutr*. 2013;97(3):597-603.
54. Rizzo NS, Sabaté J, Jaceldo-Siegl K, Fraser GE. Vegetarian dietary patterns are associated with a lower risk of metabolic syndrome: The Adventist Health Study 2. *Diabetes Care*. 2011;34(5):1225-1227.
55. Pettersen BJ, Anousheh R, Fan J, Jaceldo-Siegl K, Fraser GE. Vegetarian diets and blood pressure among white subjects: Results from the Adventist Health Study-2 (AHS-2). *Public Health Nutr*. 2012;15(10):1909-1916.
56. Wang F, Zheng J, Yang B, Jiang J, Fu Y, Li D. Effects of vegetarian diets on blood lipids: A systematic review and meta-analysis of randomized controlled trials. *J Am Heart Assoc*. 2015;4(10):e002408.
57. Barnard ND, Katcher HI, Jenkins DJ, Cohen J, Turner-McGrievy G. Vegetarian and vegan diets in type 2 diabetes management. *Nutr Rev*. 2009;67(5):255-263.
58. Yang SY, Li XJ, Zhang W, et al. Chinese lacto-vegetarian diet exerts favorable effects on metabolic parameters, intima-media thickness, and cardiovascular risks in healthy men. *Nutr Clin Pract*. 2012;627(3):392-398.
59. Huang T, Yang B, Zheng J, Li G, Wahlqvist ML, Li D. Cardiovascular disease mortality and cancer incidence in vegetarians: A meta-analysis and systematic review. *Ann Nutr Metab*. 2012;60(4):233-240.
60. Bradbury KE, Crowe FL, Appleby PN, Schmidt JA, Travis RC, Key TJ. Serum concentrations of cholesterol, apolipoprotein A-I and apolipoprotein B in a total of 1694 meat-eaters, fish-eaters, vegetarians and vegans. *Eur J Clin Nutr*. 2014;68(2):178-183.
61. Ornish D, Brown S, Scherwitz L, et al. Can lifestyle changes reverse coronary heart disease? *Lancet*. 1990;336(15):129-133.
62. Appleby PN, Davey GK, Key TJ. Hypertension and blood pressure among meat eaters, fish eaters, vegetarians and vegans in EPIC-Oxford. *Public Health Nutr*. 2002;5(5):645-654.
63. Yokoyama Y, Nishimura K, Barnard ND, et al. Vegetarian diets and blood pressure: A meta-analysis. *JAMA Intern Med*. 2014;174(4):577-587.
64. Tonstad S, Stewart K, Oda K, Batech M, Herring RP, Fraser GE. Vegetarian diets and incidence of diabetes in the Adventist Health Study-2. *Nutr Metab Cardiovasc Dis*. 2013;23(4):292-299.
65. Ley SH, Hamdy O, Mohan V, Hu FB. Prevention and management of type 2 diabetes: Dietary components and nutritional strategies. *Lancet*. 2014;383(9933):1999-2007.



66. Aune D, Norat T, Romundstad P, Vatten LJ. Whole grain and refined grain consumption and the risk of type 2 diabetes: A systematic review and dose-response. *Eur J Epidemiol*. 2013;28(11):845-858.
67. Brighenti F, Benini L, Del Rio D, et al. Colonic fermentation of indigestible carbohydrates contributes to the second-meal effect. *Am J Clin Nutr*. 2006;83(4):817-822.
68. Li M, Fan Y, Zhang X, et al. Fruit and vegetable intake and risk of type 2 diabetes mellitus: Meta-analysis of prospective cohort studies. *BMJ Open*. 2014;4(11):e005497.
69. Pan A, Sun Q, Mason JE, et al. Walnut consumption is associated with lower risk of type 2 diabetes in women. *J Nutr*. 2013;143(4):512-518.
70. Kim Y, Keogh J, Clifton P. A review of potential metabolic etiologies of the observed association between red meat consumption and development of type 2 diabetes. *Metabolism*. 2015;64(7):768-779.
71. Barnard N, Cohen J, Jenkins DJ, et al. A low-fat vegan diet improves glycemic control and cardiovascular risk factors in a randomized clinical trial in individuals with type 2 diabetes. *Diabetes Care*. 2006;29(8):1777-1783.
72. Kahleova H, Matoulek M, Malinska O, et al. Vegetarian diet improves insulin resistance and oxidative stress markers more than conventional diet in subjects with type 2 diabetes. *Diabet Med*. 2011;28(5):549-559.
73. Yokoyama Y, Barnard ND, Levin SM, Watanabe M. Vegetarian diets and glycemic control in diabetes: A systematic review and meta-analysis. *Cardiovasc Diagn Ther*. 2014;4(5):373-382.
74. Tantamango-Bartley Y, Jaceldo-Siegl K, Fan J, Fraser G. Vegetarian diets and the incidence of cancer in a low-risk population. *Cancer Epidemiol Biomarkers Prev*. 2013;22(2):286-294.
75. Tantamango-Bartley Y, Knutsen SF, Knutsen R, et al. Are strict vegetarians protected against prostate cancer? *Am J Clin Nutr*. 2016;103(1):153-160.
76. World Cancer Research Fund. *Food, Nutrition, Physical Activity, and the Prevention of Cancer: A Global Perspective*. Washington, DC: American Institute for Cancer Research; 2007.
77. Anand P, Kunnumakkara AB, Sundaram C, et al. Cancer is a preventable disease that requires major lifestyle changes. *Pharm Res*. 2008;25(9):2097-2116.
78. Zhang Y, Gan R, Li S, et al. Antioxidant phytochemicals for prevention and treatment of chronic diseases. *Molecules*. 2015;20(12):21138-21156.
79. Thakur VS, Deb G, Babcook MA, Gupta S. Plant phytochemicals as epigenetic modulators: Role in cancer chemoprevention. *AAPS J*. 2014;16(1):151-163.
80. Bingham SA, Day NE, Luben R, et al. Dietary fibre in food and protection against colorectal cancer in the European Prospective Investigation into Cancer and Nutrition (EPIC): An observational study. *Lancet*. 2003;361(9368):1496-1501.
81. Bernstein AM, Song M, Zhang X, et al. Processed and unprocessed red meat and risk of colorectal cancer: Analysis by tumor location and modification by time. *PLoS One*. 2015;10(8):e0135959.
82. Rohrmann S, Overvad K, Bueno-de-Mesquita HB, et al. Meat consumption and mortality—Results from the European Prospective Investigation into Cancer and Nutrition. *BMC Med*. 2013;11:63.
83. Aune D, Chan DS, Vieira AR, et al. Red and processed meat intake and risk of colorectal adenomas: A systematic review and meta-analysis of epidemiological studies. *Cancer Causes Control*. 2013;24(4):611-627.
84. Appleby P, Roddam A, Allen N, Key T. Comparative fracture risk in vegetarians and nonvegetarians in EPIC-Oxford. *Eur J Clin Nutr*. 2007;61(12):1400-1406.
85. Lousuebsakul-Matthews V, Thorpe DL, Knutsen R, Beeson WL, Fraser GE, Knutsen SF. Legumes and meat analogues consumption are associated with hip fracture risk independently of meat intake among Caucasian men and women: The Adventist Health Study-2. *Public Health Nutr*. 2014;17(10):2333-2343.
86. Evidence Analysis Library. Pregnancy and nutrition-vegetarian nutrition. 2007. <http://andevidencelibrary.com/topic.cfm?cat=4322>. Accessed June 23, 2016.
87. Piccoli GB, Clari R, Vigotti FN, et al. Vegan-vegetarian diets in pregnancy: Danger or panacea? A systematic narrative review. *BJOG*. 2015;122(5):623-633.
88. Stuebe AM, Oken E, Gillman MW. Associations of diet and physical activity during pregnancy with risk for excessive gestational weight gain. *Am J Obstet Gynecol*. 2009;201(1):58.e1-e8.
89. Pistollato F, Sumalla Cano S, Elio I, et al. Plant-based and plant-rich diet patterns during gestation: Beneficial effects and possible shortcomings. *Adv Nutr*. 2015;6(5):581-591.
90. Procter SB, Campbell CG. Position of the Academy of Nutrition and Dietetics: Nutrition and lifestyle for a healthy pregnancy outcome. *J Acad Nutr Diet*. 2014;114(7):1099-1103. [www.andjrn.org/article/S2212-2672\(2014\)2900501-2/pdf](http://www.andjrn.org/article/S2212-2672(2014)2900501-2/pdf). Accessed June 23, 2016.
91. Kaiser LL, Campbell CG; Academy Positions Committee Workgroup. Practice paper of the Academy of Nutrition and Dietetics abstract: Nutrition and lifestyle for a healthy pregnancy outcome. *J Acad Nutr Diet*. 2014;114(9):1447.
92. Alwan NA, Greenwood DC, Simpson NA, McArdle HJ, Godfrey KM, Cade JE. Dietary iron intake during early pregnancy and birth outcomes in a cohort of British women. *Hum Reprod*. 2011;26(4):911-919.
93. Centers for Disease Control and Prevention. Recommendations to prevent and control iron deficiency in the United States. *Morb Mortal Wkly Rep*. 1998;47(RR-3):1-29.
94. Breastfeeding and the use of human milk. *Pediatrics*. 2012;129(3):e827-e841.
95. Mangels AR, Messina V. Considerations in planning vegan diets: Infants. *J Am Diet Assoc*. 2001;101(6):670-677.
96. Sabaté J, Wien M. Vegetarian diets and childhood obesity prevention. *Am J Clin Nutr*. 2010;91(5):1525S-1529S. <http://ajcn.nutrition.org/content/91/5/1525S.long>. Accessed June 23, 2016.
97. Evidence Analysis Library. Vegetarian nutrition: Adolescence. 2009. <http://www.andeal.org/topic.cfm?menu=5271&pcat=3105&cat=4019>. Accessed June 23, 2016.
98. Gibson RS, Heath AL, Szymlek-Gay EA. Is iron and zinc nutrition a concern for vegetarian infants and young children in industrialized countries? *Am J Clin Nutr*. 2014;100(suppl 1):459S-468S.
99. Brants HA, Lowik MR, Westenbrink S, Hulshof KF, Kistemaker C. Adequacy of a vegetarian diet at old age (Dutch Nutrition Surveillance System). *J Am Coll Nutr*. 1990;9(4):292-302.
100. Kurpad AV, Vaz M. Protein and amino acid requirements in the elderly. *Eur J Clin Nutr*. 2000;54(suppl 3):S131-S142.
101. Hedenus F, Wirsenius S, Johansson DJA. The importance of reduced meat and dairy consumption for meeting stringent climate change targets. *Climatic Change*. 2014;124(1):79-91.
102. Hallström E, Carlsson-Kanyama A, Börjesson P. Environmental impact of dietary change: A systematic review. *J Cleaner Prod*. 2015;91:1-11.
103. Davidson EA. Representative concentration pathways and mitigation scenarios for nitrous oxide. *Environ Res Lett*. 2012;7(2):024005.
104. Stehfest EBL, van Vuuren DP, den Elzen MGJ, Eickhout B, Kabat P. Climate benefits of changing diet. *Climate Change*. 2009;95(1-2):83-102.
105. Raphaely T, Marinova D. *Impact of Meat Consumption on Health and Environmental Sustainability*. Hershey, PA: IGI Global; 2016.
106. Dietary Guidelines Advisory Committee. Scientific Report of the 2015 Dietary Guidelines Advisory Committee—Part D. Chapter 5: Food Sustainability and Safety. <https://health.gov/dietaryguidelines/2015-scientific-report/PDFs/10-Part-D-Chapter-5.pdf>. Updated January 28, 2015. Accessed September 19, 2016.
107. Marlow HJ, Harwatt H, Soret S, Sabaté J. Comparing the water, energy, pesticide and fertilizer usage for the production of foods consumed by different dietary types in California. *Public Health Nutr*. 2015;18(13):2425-2432.
108. Sranachoenpong K, Soret S, Harwatt H, Wien M, Sabaté J. The environmental cost of protein food choices. *Public Health Nutr*. 2015;18(11):2067-2073.
109. Environmental Protection Agency. Environmental assessment of proposed revisions to the national pollutant discharge elimination system regulation and the effluent guidelines for concentrated animal farming operations. Environmental Protection Agency, Office of Water.

## FROM THE ACADEMY

- EPA Number 821B01001. [https://www3.epa.gov/nepdes/pubs/cafo\\_proposed\\_env\\_assess\\_ch1-3.pdf](https://www3.epa.gov/nepdes/pubs/cafo_proposed_env_assess_ch1-3.pdf). Published January 2001. Accessed September 14, 2016.
110. Machovina B, Feeley KJ, Ripple WJ. Biodiversity conservation: The key is reducing meat consumption. *Sci Total Environ*. 2015;536:419-431.
  111. Ripple WJ, Smith P, Haberl H, Montzka SA, McAlpine C, Boucher DH. Ruminants, climate change and climate policy. *Nat Climate Change*. 2014;4(1):2-5.
  112. Soret S, Mejia A, Batech M, Jaceldo-Siegl K, Harwatt H, Sabate J. Climate change mitigation and health effects of varied dietary patterns in real-life settings throughout North America. *Am J Clin Nutr*. 2014;100(suppl 1):490S-495S.
  113. Cederberg C, Hedenus F, Wirsenius S, Sonesson U. Trends in greenhouse gas emissions from consumption and production of animal food products—Implications for long-term climate targets. *Animal*. 2013;7(2):330-340.
  114. Economou V, Gousia P. Agriculture and food animals as a source of antimicrobial-resistant bacteria. *Infect Drug Resist*. 2015;8:49-61.
  115. US Department of Agriculture. All about the protein foods group. <http://www.choosemyplate.gov/protein-foods>. Updated July 29, 2016. Accessed September 14, 2016.
  116. US Department of Agriculture. All about the dairy group. <http://www.choosemyplate.gov/dairy>. Updated July 29, 2016. Accessed September 14, 2016.
  117. US Department of Agriculture. Non-dairy sources of calcium. <http://www.choosemyplate.gov/dairy-calcium-sources>. Updated January 12, 2016. Accessed September 14, 2016.

This Academy of Nutrition and Dietetics position was adopted by the House of Delegates Leadership Team on October 18, 1987 and reaffirmed on September 12, 1992; September 6, 1996; June 22, 2000; June 11, 2006; and March 19, 2012. This position is in effect until December 31, 2021. Position papers should not be used to indicate endorsement of products or services. All requests to use portions of the position or republish in its entirety must be directed to the Academy at [journal@eatright.org](mailto:journal@eatright.org).

**Authors:** Vesanto Melina, MS, RD (Consultant, Vancouver, Canada); Winston Craig, PhD, MPH, RD (Andrews University, Berrien Springs, MI); Susan Levin, MS, RD, CSSD (Physicians Committee for Responsible Medicine, Washington, DC).

### STATEMENT OF POTENTIAL CONFLICT OF INTEREST

No potential conflict of interest was reported by the authors.

### FUNDING/SUPPORT

There is no funding to disclose.

**Reviewers:** Hunger and Environmental Nutrition dietetic practice group (Melissa Altman-Traub, MS, RDN, LDN, Community College of Philadelphia, Philadelphia, PA); Catherine Conway, MS, RDN, CDN, CDE (YAI/National Institute for People with Disabilities, New York, New York); Sharon Denny, MS, RD (Academy Knowledge Center, Chicago, IL); Sarah Picklo Halabu, RDN, LDN, CDE (Academy Publications and Resources, Chicago, IL); D. Enette Larson-Meyer, PhD, RD, CSSD (University of Wyoming, Laramie, WY); Mark E. Rifkin, MS, RD (Academy Policy Initiatives & Advocacy, Washington, DC); Tamara Schryver, PhD, MS, RD (The Schwan Food Company, Minneapolis, MN); Alison Steiber, PhD, RD (Academy Research, International and Scientific Affairs, Chicago, IL); Vegetarian Nutrition dietetic practice group (John Westerdahl, PhD, MPH, RD, CNS, FAND, Bragg Health Foundation, Santa Barbara, CA).

**Academy Positions Committee Workgroup:** Mary Ellen E. Posthauer, RDN, CD, LD, FAND (chair) (MEP Healthcare Dietary Services, Inc, Evansville, IN); Ainsley Malone, MS, RD, LD, CNSC, FAND, FASPEN (American Society for Parenteral and Enteral Nutrition, New Albany, OH); Joan Sabate, MD, DrPH (content advisor) (Loma Linda University, Loma Linda, CA).

The authors thank the reviewers for their many constructive comments and suggestions. The reviewers were not asked to endorse this position or the supporting paper.

## Great Vegan Athletes



[Home](#) [News](#) [All Athletes](#) [All Sports](#) [About](#) [Great Vegan Athlete of the Year](#)

### 23 World Class Vegan Athletes

Twenty Three athletes who set World Records or became World Champions



#### David Meyer, vegan martial artist



This martial art has traditionally been dominated by South Americans however vegan David Meyer of the USA has won World Championship Gold medals an incredible seven times. He's also won a Gold in the American Cup four times, three Golds in the US Open Championships and two Pan American Golds.

David continued to compete at the top level into his 50s. David also started a pet rescue website which helps 1500 animal shelters across North America find homes for animals.

"My motivation is entirely to not harm animals. I have experienced that it's an extremely healthy way to eat, it gives me more energy, it's better for the environment. I'm morally committed to not harming animals."

[Read more](#)



### Mac Danzig, vegan martial artist



Mac Danzig is an internationally recognised Mixed Martial Arts (MMA) competitor who has competed at the highest level. In 2005 Mac won the King Of The Cage Lightweight Championship which he successfully defended four times, and has also won The Ultimate Fighter 6 competition. He retired with 21 wins from 34 fights, and is also an accomplished wildlife photographer.

[Read more](#)

### Scott Jurek, vegan ultramarathon runner



Scott Jurek has excelled in the demanding world of extreme distance running, winning numerous races, setting course records proving the value of a purely vegan diet. He won the Hardrock 100 mile race 7 consecutive times, set numerous course records and has the American 24 hour distance record. He has broken the course record for the 2189 mile Appalachian Trail, and is described as the greatest ultramarathoner of modern times.

[Read more](#)

### Heather Mills, vegan skier



Multiple world records and Gold medals mean that Heather Mills is one of the leading winter sports competitors in the world. She won four Golds at the 2012 US Adaptive Alpine Skiing National Championships and in 2015 she broke five world records in three months. The amputee has also assisted in the availability of prosthetic limbs and owns a vegan foods brand including restaurants. [Click to read more](#)

[Read more](#)

### Austin Aries, vegan wrestler



Austin Aries is a World Champion wrestler who is one of five wrestlers to win the Triple Crown. He has risen to the top in Tag and Singles wrestling, becoming the Ring of Honour champion, world ROH World Tag Team Champion, X Division World Champion TNA World Champion. He has been vegan since 2011 and vegetarian for 11 years before this, and published a book 'Food Fight' was published documenting his research and discoveries on food.

[Read more](#)

### Alexander Dargatz, vegan bodybuilder



Alex Dargatz is most famous for winning the 2005 World Fitness title, after five years as a vegan. The change was motivated for numerous reasons, lead by ethical and environmental, and he bases his diet on wholefoods with vegetables and fruit being a large component.

He credited the change with increasing his endurance and overall health. He was known for his strength and his well defined abdominal muscles. [Click to read more.](#)

[Read more](#)

### Patrik Baboumian, vegan strongman



Patrik is a former bodybuilder who has also been Germany's Strongest Man (105kg), European powerlifting champion and holds world strength records. He took the European Powerlifting title (open category) in 2012 and has broken world records for yoke walking, beer keg lifting and front hold. He has competed with the world's best strongmen and spread the word about his veganism by public speaking engagements and writing. ... [click to read more.](#)

[Read more](#)

### James Southwood, vegan fighter



James is an instructor, British Champion and World Champion in Savate, a French kick-punch ring sport. He is the 2011 British champion and a leading instructor in the French martial art. He teaches in a South London dojo and continues to compete internationally. In 2014 he won the World title and he's also been the Vice Champion and Bronze medallist. He's also trained fighters to success alongside competing himself.

[Read more](#)

### Carl Lewis, vegan olympic sprinter



Voted World Athlete of the decade (1980s) and Olympic Athlete of the Century (1990s), and winner of nine Olympic gold medals. He was the leading sprinter of the time and the anchor of the successful US 4 x 100 m relay team. Carl also excelled in long jump and achieved one of athletics' longest unbeaten runs with this as well as one of the most enduring world records.

[Read more](#)

### Cody Elkins, vegan Racquetball player



Eight years after turning vegan, ten year old Cody has national and international success in racquetball. He has become American Junior racquetball Champion, and at different times both Indoor and Outdoor World racquetball champion. He has been State Champions and been third in the Junior Olympics. His success means he has sponsorship deals. He also has a black belt in karate and a big fan of vegan food, especially Veggie Grill and some home made meals. [Click to find out more.](#)

[Read more](#)

### Pat Reeves, vegan powerlifter



Pat was an accomplished marathon runner but is best known for her astounding achievements in powerlifting. This has been achieved despite a serious genetic cancer which Pat has fought for over thirty years with a plant based diet. She has broken UK national, European and World records in her age groups as she has progressed through the divisions, and some of her records in younger age groups still stand.

[Read more](#)

### Fiona Oakes, vegan marathon runner



Fiona Oakes is a passionate vegan (since teenage) who runs an animal sanctuary almost singlehandedly. She is also an elite marathon runner with top level finishes at prestigious marathons. She holds three marathon world records and is the fastest female to complete a marathon on each Continent. She holds the course record at the North Pole as well as the Antarctic Ice Marathon and has a personal best of 2hrs 38mins. She has completed the Marathon des Sables, a 154 mile event across the sand dunes of the Sahara in extreme heat - twice.

[Read more](#)

### Meagan Duhamel, vegan figure skater



Meagan is a pairs skaters who has achieved national and international medals. In 2012 she became the Canadian Pairs gold medallist and went on to win the title a total of seven times, breaking the all time record for points. She also won international bronze in 2013, later winning the world title on two occasions. At the Winter Olympics she has won Bronze, Silver and Gold medals, and has won numerous medals around the world at the highest levels before retiring in 2018. She has been vegan since 2008.

[Read more](#)

### Tia Blanco, vegan surfer



As a teenager Tia has made an impact on the world of surfing both nationally in the US and internationally. She has won numerous tournaments and is an ambassador for PETA2. She finished third in the World Juniors in 2014 and in 2015 she won the Ron Jon Jr Pro. Just after a year since turning 18 she won the World Surfing Games in August 2016. [Click to read more](#)

[Read more](#)

### Weia Reinboud, vegan track and field athlete



Weia is a Dutch veteran athlete who has set multiple world records. She has excelled in the high jump and has competed in other sports. In 2016 she counted 23 world record breaking performances in different disciplines including heptathlon, triple jump and javelin. This came despite not competing at all until she was aged 45. Weia turned vegan in 1982 when veganism had a very low profile. [Read more here.](#)

[Read more](#)

### Harri Nieminem, vegan Thai Boxer



Harri was the winner of the 1997 World Thai Boxing title at 60kg. He had turned vegan three years previously after previously reducing animal products consumption. the title meant he had to face two of the most challenging National champions - from Thailand and the US. Now retired, he trains for fun and has also run marathons and ultramarathons.

[Read more](#)

## Rob Bigwood, vegan armwrestler



Rob Bigwood is a top-level armwrestler who competes with the best in America and around the world. He has competed at high level competitions and beaten many of the sport's top names including world champions. He's won over 40 State Championships and in 2006 was the left handed World Champion in the Super Heavyweight division. He's also starred in 'Game of Arms', a TV series which arranged competitions involving teams across the USA.

[Read more](#)

## Andy Lally, vegan racing driver



Andy is a vegan racing driver with some of the most impressive records in the most demanding events. He has the most podium finishes of any driver in the Rolex 24 hour at Daytona and the first triple champion in that event - he has five wins. He also competes in streetluge where he has won the world title, and has a purple belt in Brazilian Jiu Jitsu.

[Read more](#)

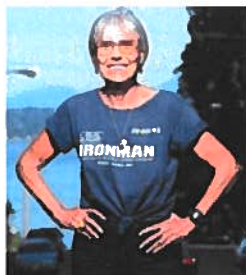
## Denis Mikhaylove, vegan ultradistance runner



Without a background in competition, Denis rapidly became a successful ultradistance runner, which culminated in taking a recognised Guinness world record in treadmill running over twelve hours. He's also set course records over 54 miles and 50k and has placed and won numerous ultra and trail races. Click to find out more.

[Read more](#)

## Ruth Heidrich, vegan endurance athlete



Dr Ruth Heidrich is an accomplished distance runner known for notable masters' achievements. She undertakes triathlons and has won her age group in national races. Studies on her by the Cooper Sports Clinic have given her age records for her ability in different categories, and she re-broke one despite being at the older end of the age category.

She turned vegan aged 47 in response to an aggressive breast cancer and has competed at a range of distances from track athletics to Ironman triathlons. She is recognised nationally and has written extensively on fitness for older people.

[Read more](#)

## Michaela Copenhaver, vegan rower



Michaela is an established rower with top placings in American and International events. She won two national titles in the 2015 US National championships and helped the quad team to several podium places at high profile events. Michaela accidentally broke an indoor record when a training session was recognised as the fastest recorded time for that distance! She has competed in singles and quad events.

[Read more](#)

## Neil Robertson, vegan snooker player



Former world number one, world champion and the first Triple Crown winner from outside the British Isles, Neil Robertson is known for his phenomenal break building. He is the most successful player outside the UK and Ireland, and has racked up an incredible 103 century breaks in one season. [Click to find out more](#)

[Read more](#)

## Dustin Watten, vegan volleyball player



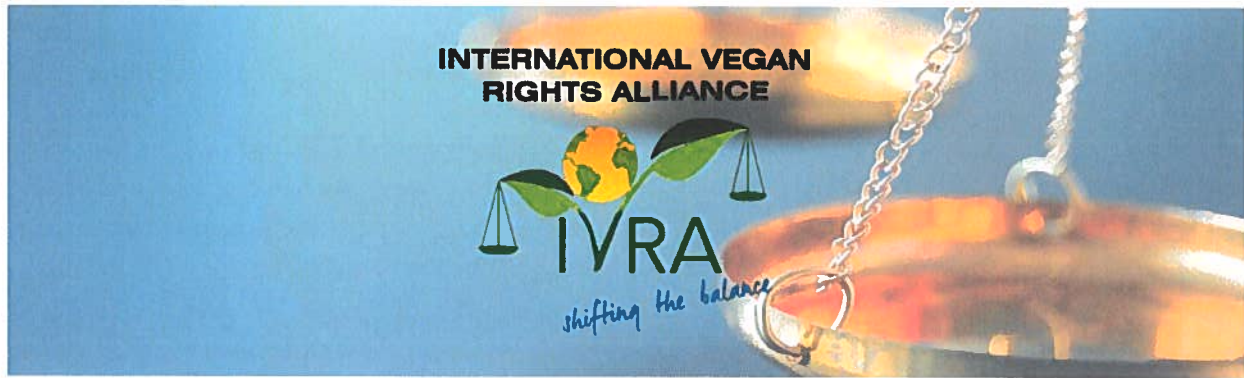
Dustin plays in the American national team and has also played in the the highest standard national league in the world (Brazil) and in France. He has won international tournaments with the American team and in 2015 was part of the US team that won the world title. He turned vegan in 2012 after stumbling on a book by vegan sports legend Rich Roll.

[Read more](#)

Click the banner to get a free 31 day vegan starter pack







## International Law

Our rights as vegans begin with the 1948 Universal Declaration of Human Rights (The Declaration). Two international covenants give legal effect to the Articles of the Declaration. These are the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). They restate our rights and indicate the obligations of member nations.



### A vegan interpretation of rights under the Universal Declaration of Human Rights

- Under Article 1 of The Declaration, vegans are equal in dignity and rights.
- Under Article 7 of The Declaration, vegans are equal before the law and entitled without discrimination to equal protection of the law.
- Under Article 18 vegans are entitled to their belief and have the right to manifest their belief in teaching and practice. This is a particularly important article for veganism. Beliefs that qualify for protection under human rights law typically concern a life lived with deep convictions. Qualifying beliefs under human rights can be religious or non-religious in nature.
- Under Article 22 a vegan is entitled to social and cultural rights indispensable for their dignity and free development of their personality.
- Under Article 25 a vegan is entitled to a standard of living adequate for their health and well-being including food, medical care and social services.
- Under Article 26 vegans have the right to a vegan education.
- Under Article 28 vegans are entitled to a social order in which their vegan rights are respected and provided for.
- Under Article 29(2) law can limit a vegan's right to exercise rights and freedoms only if, in exercising their rights, vegans do not recognise or respect the rights and freedoms of others; or if in pursuing their vegan rights, vegans compromise society's moral code, public order or the aims of a democratic society.

Signatory nations are allowed to state specific understandings and enter reservations against the articles of human rights Covenants. For example, some nations may enter a reservation against the Article 18 right to freedom of belief claiming that any such provision ought to be read in line with Islamic Shariah. Other nations may restrict the interpretation of this Article to traditional religious beliefs involving the worship of deities. Other nations interpret the Article 18 right to freedom of belief very widely and provide protective rights for both religious and secular beliefs equally. For example, in the UK, the Equality and Human Rights

Commission states explicitly that veganism is within the scope of human rights provisions. The interpretation of the Equality and Human Rights Commission stems from a wide interpretation of the meaning of Article 18 but also from the legal reasoning of the European Court of Human Rights where a case concerning veganism was discussed in 1993.



## A vegan interpretation of rights under the ICCPR

- Under Article 1 of the International Covenant on Civil and Political Rights, vegans have the right to self-determination, social and cultural development.
- Under Article 2 of the ICCPR, a state must respect human rights without distinction of any kind.
- Under Article 2 (3) (a) if vegan rights have been violated, the state must do whatever is necessary to give effect to our rights.
- Under Article 18 we have the right to our vegan belief and the right to manifest our belief in teaching and practice. This Article is taken directly from the UDHR and states explicitly that nobody should be coerced into a belief not of their choosing. This is particularly important when we think about the power of the speciesist society we are born into. It raises very important questions about the way being born into a speciesist society may be totally coercive.
- Under Article 26 member nations must enact laws prohibiting discrimination against us as vegans and guarantee our equality.
- Under Article 27 minority cultures must be allowed to enjoy and practice their culture.

## A vegan interpretation of rights under ICESCR

- Under Article 2 of the International Covenant on Economic, Social and Cultural Rights, member nations must guarantee our vegan rights without discrimination.
- Under Article 6 we have the right to freely choose employment.
- Under Article 10 (3) member nations are required to take special measures to protect children from anything which affects their morals or health.
- Under Article 13 (3) member nations must respect our convictions in the moral education of our children.

The UDHR, the Articles contained in the ICCPR, the ICESCR and other legislation appear straight forward. However, when a case is presented to court there is often much more to discuss than anticipated. Law is very complex and though under human rights law veganism may be deemed a qualifying belief, the government of a nation may be allowed to interfere with the practice of veganism in certain circumstances. The freedom to practice veganism, however, may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.



## The Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

The Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (read it here (<http://www.un.org/documents/ga/res/36/a36r055.htm>)) focuses on the rights of individuals to live out their lives according to their deep convictions.

- Article 1

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have a religion or belief of his choice. (Again, this is particularly interesting for those of us who feel we are born into a coercive speciesist society).
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

- Article 2

1. No one shall be subject to discrimination by any State, institution, group of persons or person on grounds of religion or other beliefs.
2. For the purposes of the present Declaration, the expression intolerance and discrimination based on religion or belief; means any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis.

- Article 3

Discrimination between human beings on grounds of religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and enunciated in detail in the International Covenants on Human Rights, and as an obstacle to friendly and peaceful relations between nations.

- Article 4

1. All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.
2. All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or other beliefs in this matter.

- Article 5

1. The parents or, as the case may be, the legal guardians of the child have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.
2. Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians, the best interests of the child being the guiding principle.
3. The child shall be protected from any form of discrimination on the ground of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

The international community employs a Special Rapporteur to oversee implementation of these important rights and equality provisions. The current Special Rapporteur for the freedom of religion and belief is Mr. Ahmed Shaheed. You can watch a video clip of a former Special Rapporteur, Mr Bielefeldt, talking about the importance of being allowed to live according to your non-religious deep convictions [here](#)

(<https://www.youtube.com/watch?v=nAX9ynl3Lt4>).



## The right to culturally acceptable food

The right to food is provided for in international law. Although this right is typically talked about in the context of poverty or crisis situations, it is a right that has some scope for a vegan claim to the kind of diet that is needed.

The right to adequate food is contained in Article 11 of the International Covenant on Economic, Social and Cultural Rights. It imposes a requirement on governments to ensure everyone has adequate food. It also requires governments to inform wider society about good nutrition.

The UN Committee on Economic, Social and Cultural Rights has provided an explanation of what duties and responsibilities governments have in relation to this Article. It makes an important point about the right to food being met when everyone has physical and economic access to adequate food. The right to food is taken very seriously by official international organisations that oversee implementation of international law. With regard to the right to food, the United Nations has appointed a Special Rapporteur who is responsible for checking and reporting on how this right is being met by governments.

The Special Rapporteur has given a definition of the right to food being:

**“the right to have regular, permanent and free access, either directly or by means of financial purchases, to quantitatively and qualitatively adequate and sufficient food corresponding to the cultural traditions of the people to which the consumer belongs, and which ensures a physical and mental, individual and collective, fulfilling and dignified life free of fear.”**

— ( *UN Special Rapporteur on the Right to Food, Jean Ziegler, Promotion and Protection of all Human Rights, Civil, Political, Economic, Social and Cultural Rights, including the Right to Development, 2008, para. 17, available here.* )

The importance of this right for vegans is that it is defined as the right to food that corresponds to the culture. As such, it is a right owed to all vegans when in relationships with state authorities. This means for example, state owned schools, health services, care homes, prisons and when a vegan is employed by the state. It also covers the circumstances where governments are providing free food in the context of the recent economic crisis, at “food banks”.





# A vegan voice in parliament

[Home](#) » [News](#) » [Blog](#) » A vegan voice in parliament

Friday, 10 March, 2017

**Tom Kuehnel interviews Kerry McCarthy, vegan Labour MP at the House of Commons, on her road to veganism and how we can push the issue through at parliament.**

The Labour Member of Parliament for Bristol East, Kerry McCarthy is a long-term vegan who champions animal rights and vegan living in parliament. Kerry served as the Shadow Secretary of State for Environment, Food and Rural Affairs. She serves on many parliamentary groups, being vice-chair of [our All Party Parliamentary Group on Vegetarianism and Veganism](#), Secretary for the Animal Welfare APPG, Chair of the Food Waste APPG and vice-chair of the Fruit and Vegetable Farmers APPG.



Kerry regularly speaks in parliament on issues regarding animal welfare, sustainable farming, public health and how these topics are interlinked. To mark World Vegan Day in 2011, she invited fellow MPs to become vegan for the day, and organised a debate on the role of plant-based diets and sustainable farming in tackling hunger, obesity and global climate change. She also hosted a

parliamentary event to celebrate the International Year of Pulses, which The Vegan Society attended.

Here Kerry shares her transition to veganism, and her views on implementing plant-based solutions on parliament.

## **When and why did you go vegan?**

I became vegetarian at the age of 16 for ethical reasons. One of my younger sisters, Emma, followed suit a few years later and subsequently became vegan. I got talking to her about the treatment of calves in milk production and how day-old chicks are killed as part of egg production, and realised the inconsistency of my position. So, one December I decided that my New Year's resolution would be to go vegan. That was in 1992 and I haven't looked back since.

## **What changes have you seen in terms of veganism in recent years?**

It's getting much easier to be vegan. Back when I started, you could only buy soya milk in health food shops – now there's a range of plant-based milks in every supermarket and a lot of corner shops too. With so many more meat and cheese substitutes now available, the days of making the journey from Luton to Brighton just to buy vegan cheese as a special treat are long gone.

Generally, there's just much more awareness and understanding; more people are recognising that it's an environmental issue as much as an ethical or health issue.

## **In terms of policy around food and farming, are things changing for the better or for worse?**

My fear is that we're moving backwards. The food policy of DEFRA (the Department for Environment, Food and Rural Affairs) is mainly about boosting exports. Ministers aren't interested in the impact of our food on the environment, or vice versa, so we're now seeing them develop two separate 25 year plans on the environment and on food and farming, rather than one joined up approach.

The impact of the livestock industry on climate change still does not receive the attention it needs – agriculture didn't feature enough in the Paris climate change talks. And Ministers tried to downgrade the Farm Animal Welfare Codes, so they're just not interested in animal welfare and don't see that we need regulation sometimes.

On the other hand, the new version of Public Health England's Eatwell Guide recommends eating less red and processed meat and included soya milk.

## **What role do you think the farming sector should play post-Brexit?**

Withdrawing from the Common Agricultural Policy will mean the farming industry will be amongst those most affected by Brexit. We import 40% of our fruit and vegetables from the EU, so I'd like to see more support for domestic production. And we need to replace CAP (the Common

Agricultural Policy) with a system that genuinely promotes environmentally sustainable practices, rather than subsidising environmentally damaging practices.

## **What policies would you ideally like to see implemented in the UK to help people, the environment, and animals within the food and farming sector?**

With Brexit, I'd like to see the farming subsidy system overhauled, but I don't think the political will is there and I just don't think these issues are on Ministers' radar. They don't seem to care about the moves towards intensive farming and the implications for animal welfare, for our environment and for the use of chemicals and antibiotics. For instance, a ban on the prophylactic use of antibiotics in agriculture would make a big difference.

We have farmers who are doing what they can to limit the environmental impact of their business – we need a market and subsidy system that recognises their efforts rather than penalises them for it.

I'd also like to see a joined-up approach that looks at how we can support healthy eating from a young age and ensure that a healthy diet is accessible and affordable for everyone.

*By Tom Kuehnel*

**In collaboration with MPs such as Kerry McCarthy, The Vegan Society looks forward to continuing to build on relationships in parliament and seek to influence policy going forwards. You can help us to put veganism on the political agenda by sending the [Grow Green report](#) to your MP, asking them to join our [VEGAPPG](#), and by [signing our petition](#).**

*The views expressed by our bloggers are not necessarily the views of The Vegan Society.*

## **Add new comment**

Your name

E-mail

The content of this field is kept private and will not be shown publicly.

Subject

## Research relating to Claimant's beliefs

A vegan voice in parliament | The Vegan Society

Comment \*

<https://www.vegansociety.com/whats-new/blog/vegan-voice-parliament>

**SAVE**





# Sign-up for our newsletter

Join our newsletter to receive monthly competitions, offers and information on all things vegan.

**Join**

[View this email in your browser](#)



## **This is a title**

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Suspendisse quis enim at tortor pharetra congue at et nulla. Etiam finibus, nunc sit amet aliquam bibendum, quam tector mollis nisi. eget imperdiet tellus massa id diam.



### Cultural Analysis & Philosophy

The Indispensable and the Absurd at the Margins of Meaning

## Against Ethical Veganism

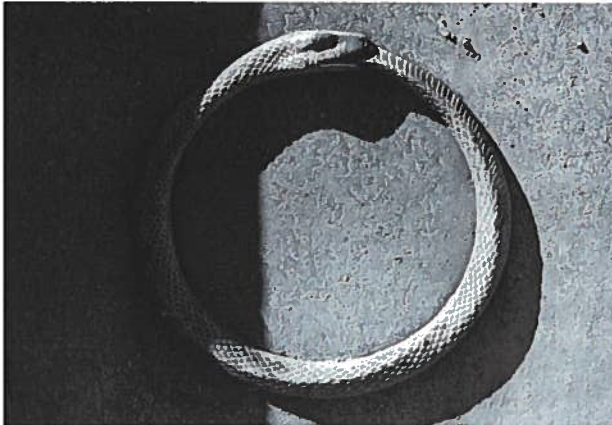


Photo by Stuart Inman 2010

Ethical Veganism, which is commonly motivated by the minimisation of animal suffering or injury (an ideology which is often linked to the philosophy of *ahiṃsā*, 'cause no injury', central to Dharmic faiths), and Environmental Veganism, which is commonly motivated by the minimisation of environmental harm, are both vulnerable to what I call the nihilistic regress objection. In other words, either the argument for veganism fails or it demands much more than just not eating meat: annihilation of all life.

[David Benatar](#) has recently formulated an argument about reproductive ethics (*antinatalism*) that in an important way resembles the core argument in favour of veganism, specifically, he defends the claim that human reproduction is unethical because it is likely to cause suffering for the offsprings, and suffering ought to be eliminated: "the one (and only) guaranteed way to prevent all the suffering of their children is not to bring those children into existence in the first place". The implied value-judgement that suffering ought to be avoided at all cost is supported neither by evidence nor argument; on the contrary, meaning, fulfilment and the will to live seem to derive from our capacity to endure suffering rather than from its absence. Benatar does not make an all-things-considered assessment of the value of self-existence, let alone the instrumental value of suffering to self-fulfilment, but arbitrarily assumes an ideological stance which takes avoidance of suffering as the highest value. Consequently, antinatalism is also susceptible to the nihilistic regress objection. (Antinatalism is closely related to the [Voluntary Human Extinction Movement](#); an environmentalist doomsday 'cult' founded by Les U. Knight.)

#### Printable PDF [Free]

[To View PDF - Download Here](#)

If minimisation of suffering is the highest ethical aim, with no discounting for preservation of occasional happiness or other values of the sufferer, or for the instrumental value of suffering itself, then why stop just at not having children to spare them the pain of existence, why not (painlessly) kill yourself and your neighbour as well, out of compassion. Since death is inevitable then painless euthanasia only shifts the instant of death in time, automatically eliminating all the future suffering. On this interpretation causing painless death does not entail causing harm, does not cause *more death*, but realises the inevitable end at the most favourable time *just* for the minimisation of suffering. Granted that antinatalism considers killing as (generally) unethical, it also makes the ethical judgement that within a single generation humanity ought not to exist on account of *not reproducing*. The nihilistic ideal of exterminating all human life is still there; its realisation is merely deferred to the natural end of everyone who is already alive.

Similarly, if human existence can cause animal suffering and environmental degradation even if we all became vegans, then why stop just at not eating meat rather than try to eliminate suffering and environmental degradation altogether by committing all beings who are capable of suffering or of causing suffering to painless euthanasia? Or should vegans simply adopt Banatar's antinatalism with respect to animals and prevent their reproduction, thereby eliminating all animal species within a single generation to spare them the pain of existence? Clearly, either the ideology of the minimisation of suffering is logically flawed or the adherents of ethical veganism (and antinatalism) are radically inconsistent in their beliefs.

The ultimate aim for any ideology committed to the minimisation of suffering or environmental harm must be the hypothetically

achievable minimum – zero suffering and zero environmental harm. This can be achieved only through non-existence, and not just human non-existence but non-existence of life, because all living things suffer as well as cause suffering. An implicit indictment associated with the minimisation of suffering is therefore directed at life itself; life as a principle where nutrients are absorbed from other life-forms and where energy is exchanged with the environment. A consistent interpretation of ethical veganism and antinatalism is therefore *active nihilism* (supervaluation and pursuit of absolute non-existence), what in turn begs the question: whom is the minimisation of suffering intended to benefit if no one *ought* to exist? As I have explained in [On What is Right](#), logical consistency of our reasons for action is a necessary condition of reliably getting what we want out of action. For that reason, an inconsistent schema for solving a problem (such as environmental degradation) cannot result in a reliable practical solution.

 **Printable PDF [Free]**  
To View PDF - Download Here

I accept that most vegans might not agree that life itself is unethical or that suffering should be prevented at all cost, but that suggests that the *minimisation of suffering* thesis does not adequately represent their motivation. The hypothetical position that we 'ought to *reduce* suffering' (rather than *minimise* it) still amounts to a minimisation thesis unless limited by a definite sufficiency condition: how much suffering is it not-wrong to cause? It won't help vegans to appeal to *needs* as the limiting factor because the concept of needs is infinitely elastic and can be turned against veganism itself; if veganism can cause suffering to non-vegans, and if we do not need veganism to survive, then veganism is unethical. Many who purport to be ethical vegans are probably more accurately characterised as hedonic-sentimentalist vegans – '*I oppose meat consumption because it often causes animal suffering which makes me upset*' (sentimentalist motivation), '*but only as long as this abstention does not in a significant way reduce the quality of my life*' (hedonic caveat) – but unlike the ethical stance, the sentimentalist-hedonic position has no normative force over others; it is purely subjective. Mistaking the non-normative sentimentalist motivation for the normative ethical motivation can easily lead to irreconcilable conflict and therefore to avoidable violence.

Notwithstanding my argument against ethical veganism, there could still be sound normative reasons to avoid eating meat. All I have aimed to demonstrate so far is that the core argument in defence of ethical veganism is either inconsistent or incomplete. There are nonetheless further doubts whether ethical veganism is even hypothetically defensible.

If it is right for predatory animals to kill and consume other animals, because such is their natural inclination, and if Man is a kind of animal, then it is also right for Man to kill and consume animals if such is Man's natural inclination. If we overlook the *naturalistic fallacy* in the original premise, the argument in defence of human veganism must still show that it is objectively not natural for humans to kill or consume animals. Considering the history of meat-eating and the difficulty of establishing the objective 'natural' choices for a sentient being, I don't think an argument along these lines could possibly succeed. The most obvious alternative for proponents of ethical veganism would be to show that it is in fact wrong for *any* animal to kill or consume any other animal, which would indict much (if not all) of the ecosystem.

It is true that animals do not have the capacity for rational choice in how they act while humans do, but this fact does nothing to support the claim that killing is wrong just for those who have the rational capacity for choice. It may also not be necessary for us to kill animals, but just because we *need* not do something does nothing to support the claim that we *ought* not do something. After all, it is not even necessary for us to exist, let alone do *anything*. On the other hand, if the entire problem comes down to the question of consent then would it be permissible to kill and eat a consenting human adult? If yes, then ethical veganism fails; if not, then my prior objection applies. Perhaps some animals are capable of rational thought and even are hypothetically capable of communicating their choices to humans. Could we justifiably eat them if they consented to be eaten? Can we ever be sure that someone is genuinely consenting even if they say they do? A variety of fine points such as these have been examined at length by Michael Martin in "A Critique of Moral Vegetarianism" ([Reason Papers No. 3, 1976](#)).

A curious dilemma for ethical veganism is whether there is a moral distinction between killing and letting die a painful but natural death, as is the case of a sick animal. If it is morally right to kill an animal out of compassion then it is unclear why it should not be eaten – after all, it will be eaten either way by other animals or bacteria. A similar example is that of a plague. If there is a rabbit plague, for example, which endangers the ecosystem and therefore the lives of other animals, should we then not kill some rabbits and eat them, if we would so desire? Clearly, eating an animal under these circumstances poses no added liability with respect to causing death or suffering. It is also practically possible to kill painlessly, so the moral implications of causing pain can be dispensed with altogether. All that remains is the case against killing, which I have already addressed and shown that in some cases killing is not necessary (animals die of natural causes), while in other cases killing may be necessary to preserve the entire ecosystem.

There is also a broader, metaphysical justification of killing. By eating what is dead we make it part of our living being, we make it alive again under our identity, and it is quite plausible that by doing so we elevate the killed animals to a higher level of consciousness. On this interpretation death is not an absolutely terminal event but a transition from one living form to another. Eating is reincarnation, signifying the eternal cycle of life and the most intimate bond between all living things. Ultimately, every living thing both consumes living things and becomes food for living things.

The above discussion does not exhaust the logical possibilities of normative reasons not to kill. One possibility is that of interdependence

of all instances of agential consciousness combined with supervaluation of self-consciousness, which may entail that maintaining a particular attitude with respect to other living beings is a condition of preserving what we are universally committed to value the most: our own consciousness or the capacity for rational action. I will evaluate merits of the associated claims about ontology of rational agency and its metanormative implications in a full length paper, coming soon.

3874 views

[Follow](#)

Share This



Related



[When Mercy-Killing Is Just Plain Killing](#)



[The Rise of Antihumanism](#)



[On What is Right: The Problem of Grounding in Ethics](#)

 mk / December 30, 2017 / Author Blog

---

### 53 thoughts on “Against Ethical Veganism”

---

[M.K. Styllinski](#)

December 30, 2017 at 10:52 am

Excellent essay – look forward to that future paper.

“There is also a broader, metaphysical justification of killing. By eating what is dead we make it part of our living being, we make it alive again under our identity, and it is quite plausible that by doing so we raise killed animals to a higher level of consciousness.”

Yes...Exactly.

I hope to approach this subject myself sometime next year. I've found militant vegetarians and vegans some of the most deranged people I've ever met.

---

mk ▲

December 30, 2017 at 11:16 am

I recall a paragraph from the Gospel of Thomas (Nag Hammadi Library) which goes something like this:

‘Blessed is the lion which becomes Man when consumed by Man. Cursed is the man who is consumed by a lion and the Lion becomes man.’

My big paper is in review for several months already. It is a painful process trying to publish in a philosophy journal.

---

Regis Chapman

December 31, 2017 at 3:55 am

The writer here appears to not have understood the nature of ahimsa, in context.

Ahimsa exists on a backdrop of nondual Vedanta, the final evolution of Vedic thinking, over the Six Darshanas (the six perspectives on how to interpret the Vedas). Yoga is 5th, and Advaita Vedanta is the 6th.

Nondual Sanatana Dharma (often mistakenly called Hinduism) and nondual Buddhism share this underpinning, which is often misunderstood as nihilism.

“In other words, either the argument for veganism fails or it demands much more than just not eating meat: annihilation of all life.”

This conclusion depends on what you mean by living. Do you mean embodiment? I'd say the karmic nature of dualistic reality agrees with you. Indeed, it is a main goal of both Buddhism and Sanatana Dharma to stop the cycle of birth and death as a human.

However, karma also implies an ENORMOUS evolutionary scale in said duality from one simpler expression of negative entropy into another, changing forms and any associated names we have for those forms along the way.

Neither is unwise enough to conclude that this evolution is Real. Indeed, Advaita Vedanta is stating that none of this is really happening at all.

One can understand this through the concept of Mithya and the perspectives:

<http://www.advaita.org.uk/discourses/definitions/mithyaA.htm>

<http://www.advaita.org.uk/discourses/definitions/paramartha.htm>

Seeing the evolutionary process in place does not make it AGAINST ALL LIFE.

---

mk ▲

December 31, 2017 at 7:03 am

Thank you for giving more context to the concept of Ahimsa. I have not really discussed what Ahimsa precisely means (like all key concepts in Advaita Vedanta, it does not have a precise, uncontroversial definition) but have pointed out that the minimisation of suffering argument for veganism is often linked in literature to Ahimsa.

I have once stayed for some time at Ramana Maharshi's Ashram in Tiruvannamalai. I was obviously on a vegan diet. Advaita may indeed have a good reason for veganism, but for now I don't think the arguments presented by Advaita in general or by Ramana are logically consistent or compete. I am only dealing here with how the premises of the argument are not necessarily consistent with the practical conclusions, not with the objective truth (which does not exist in Advaita, which complicates its explanatory capacity).



On the other hand, Advaita supports the idea that death is typically not a terminal state but is a process of transition, and real death is the highest pursuit, hence it is unsure why killing is wrong apart from causing suffering. The

---

**Regis Chapman**

December 31, 2017 at 8:06 am

Killing is "wrong" as in 'inappropriate' to Who You Are. If on one hand, I say "I Am That" or Tat Twam Asi, and then, on the other hand, take a decision to end the life of another being; then I'm missing the point of "I Am That" by thinking selfishly.

That is to say, it's selfish. It's taking a viewpoint of one being with consciousness that is at a certain level (animals have far more consciousness than we realize through our selfishness).

If I am to really understand the nature of karma, I've got to EXTRACT myself from it, NOT to perform actions in ignorance of the consequences of karma:

<http://www.swamiji.com/archery-karma-yoga.htm>

So, since this karmic duality exists ONLY to teach us the unity behind, eating meat contradicts my attempts to 'get out' of this duality by learning the primary lesson of unity.

We are all karmic instruments for each other - even the planets are considered distributors of karma in Vedic astrology (which is astronomy and psychology and karmic explanations fused together) - and thus a person who kills another person or another animal, is a karmic instrument for them.

Killing them means I am meddling in their karmic life in a huge way. If part of my life is taken away, then I shorten the life I've earned in which to learn the lessons that evolve me into a being capable of escaping karma (humans). Earning a human birth takes truly ENORMOUS timescales against the backdrop of the universe as we see it in ignorance and ego. So, the karmic nature is intended to RESOLVE that ego and ignorance through lessons.

If I kill something else, I'm not only not learning a lesson, but I'm creating more karma to resolve later. I'm releasing an arrow, which will return.

In ignorance of the nature of this karmic aspect, I will have to accept a great amount of karmic consequences directly as a result of my actions. Then I will wonder why I am suffering.

Gibran says it nicely:  
On Crime and Punishment  
Kahlil Gibran

It is when your spirit goes wandering upon the wind,  
That you, alone and unguarded, commit a wrong unto others and therefore unto yourself.  
And for that wrong committed must you knock and wait a while unheeded at the gate of the blessed.

Like the ocean is your god-self;  
It remains for ever undefiled.  
And like the ether it lifts but the winged. Even like the sun is your god-self;  
It knows not the ways of the mole nor seeks it the holes of the serpent.  
But your god-self dwells not alone in your being.  
Much in you is still man, and much in you is not yet man,  
But a shapeless pigmy that walks asleep in the mist searching for its own awakening.  
And of the man in you would I now speak.  
For it is he and not your god-self nor the pigmy in the mist, that knows crime and the punishment of crime.

Oftentimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world.

But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of you,  
So the wicked and the weak cannot fall lower than the lowest which is in you also.  
And as a single leaf turns not yellow but with the silent knowledge of the whole tree,  
So the wrong-doer cannot do wrong without the hidden will of you all.  
Like a procession you walk together towards your god-self.  
You are the way and the wayfarers.  
And when one of you falls down he falls for those behind him, a caution against the stumbling stone.

Ay, and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone.

And this also, though the word lie heavy upon your hearts:  
The murdered is not unaccountable for his own murder,  
And the robbed is not blameless in being robbed.  
The righteous is not innocent of the deeds of the wicked,  
And the white-handed is not clean in the doings of the felon.  
Yea, the guilty is oftentimes the victim of the injured,  
And still more often the condemned is the burden bearer for the guiltless and unblamed.  
You cannot separate the just from the unjust and the good from the wicked;  
For they stand together before the face of the sun even as the black thread and the white are woven together.  
And when the black thread breaks, the weaver shall look into the whole cloth, and he shall examine the loom also.

If any of you would bring to judgment the unfaithful wife,  
Let him also weigh the heart of her husband in scales, and measure his soul with measurements.  
And let him who would lash the offender look unto the spirit of the offended.  
And if any of you would punish in the name of righteousness and lay the ax unto the evil tree, let him see to its roots;  
And verily he will find the roots of the good and the bad, the fruitful and the fruitless, all entwined together in the silent heart of the earth.  
And you judges who would be just,  
What judgment pronounce you upon him who though honest in the flesh yet is a thief in spirit?  
What penalty lay you upon him who slays in the flesh yet is himself slain in the spirit?  
And how prosecute you him who in action is a deceiver and an oppressor,  
Yet who also is aggrieved and outraged?

And how shall you punish those whose remorse is already greater than their misdeeds?  
Is not remorse the justice which is administered by that very law which you would fain serve?  
Yet you cannot lay remorse upon the innocent nor lift it from the heart of the guilty.  
Unbidden shall it call in the night, that men may wake and gaze upon themselves.  
And you who would understand justice, how shall you unless you look upon all deeds in the fullness of light?  
Only then shall you know that the erect and the fallen are but one man standing in twilight between the night of his pigmy-self and the day of his god-self,  
And that the corner-stone of the temple is not higher than the lowest stone in its foundation.

---

mk

December 31, 2017 at 9:04 am

Thank you again for an excellent contribution.

I understand Karma as this: All our past actions condition our present actions, but the present actions are a small window of opportunity to shift this past influence in a new direction. Every new action is a slight shift in our conditions of choice, but unless there is some unified direction or common structure to our choices then the change is only chaotic and leads nowhere.

We are also determined by how we relate to others, and therefore indirectly and to a lesser degree by the actions of others, so that we are inseparable from the universe of actions in which we are collectively embedded. Some kind of practical ethics is necessary to create harmony in this system of relations, and without such normative force there is only chaos, which equals suffering and death.

On the issue of killing, Ramana has been observed killing bed bugs, so if we take his example we must conclude that ethics of killing is not a black and white issue. Since the more intellectual teachings of Ramana, Sankara and others linked to Advaita Vedanta make so many implications, present so many vague concepts, I came to accept that this is not the primary method of teaching but mostly a gesture of keeping the novice engaged, inspired to pursue a more experiential path. For that reason, and partly intuitively, I limit my practice of Advaita only to the core question: "Who am I?"

If this question, in combination with public deliberation, does not yield progress in overcoming our existential bias centred on individuality, our intellectual prejudice and dogmatism, and give direction to our collective being then perhaps nothing will.

---

Regis Chapman

December 31, 2017 at 9:17 am

Yes, and there are a LOT of cultural things about the eating of meat, from all different directions.

The thing that changed my mind about being so strong on it was that it's clear that Tibetan culture, before China's horrific invasion of their country was among the most spiritual cultures that has even been.

1 in 7 people in Tibet was a monk, at one time.

That's an ASTOUNDING figure, no matter how you look at it.

Having said that, vegetables just don't grow in Tibet. Their culture is meat & beer. Even one of the great saints of Tibetan Buddhism- Milarepa ate severe fasts for a long long time using only Nettles and drinking nettle tea.

But, at a certain point, it was ALL Meat & Beer, Meat & Beer, Meat & Beer.

Even in Non-Violent Communication, you have the idea of 'protective use of force'. Which is to say, using the minimal amount of force to allow yourself to continue as this being you are now, so that you may learn. Even martial arts, derived from monastic life and from yoga taught to Chinese monks by Indian yogis; emphasizes using the least amount of force necessary.

So, I'm not disputing the cultural aspects, either; nor the necessity for some protective use of force; nor the wisdom and practice needed to implement that 'line' appropriately.

Further, I'll say that ethical veganism has within it the potential, as do all ideologies, for fanaticism. When it goes that far, I am against it.

Still, the question for me, REALLY, is this:

At what level do you recognize veganism as being fanatical, protective use of force, taking on individual karma (like in the case of an ethical hunter or ethical meat production- I have a friend who does this), or the current Western food system, which is horrific in a way that one can best compare to Auschwitz or other concentration camps. Which, BTW, were mostly converted from meat production to killing people)?

At what point does the fanaticism of a person confronting everyone they meet in their Western privileged lives about meat eating ALSO considered a protective use of force, against a truly horrendous system? Does that ethical line only apply when considering a one-on-one approach or into society at large?

This is the line my life is currently engaged in examining.

---

mk

December 31, 2017 at 10:15 am

I don't think the ethic of the 'minimum force for defensive purposes' can or should be universalised in the sense of defining any practical criteria of defensive conduct. First of all, since every practical situation is unique it is impossible for us to know what is the necessary level and kind of force (and is anything necessary anyway?: consider the open question argument advanced by G.E. Moore), even after the fact. It seems more suitable to simply maintain the attitude of 'Care' instead of anger, revenge or malice. The purpose of care is perhaps to resolve conflict without creating grounds for further conflict, even if the amount force would be misjudged or more than necessary. Imposing the standard of minimum necessary force requires continuous calculation, estimation, which is not only never perfect but is also bound to detract from being present in the situation and maintaining human contact with the opponent. In most martial arts, Presence and focussed Awareness of the situation are the most important aspect of responsible use of force, not calculation and estimation for which real situations do not allow time, nor are they reliable.

Consider also how indigenous cultures were positioned in relation to the killing animals. They were most respectful of their lives and interpreted killing as gift from the animal world to the human world, a gift which deserved gratitude and care of the species. No minimal force requirement was imposed, as far as I know, just the attitude of respect and care. I think the ideology of Ethical Veganism could gain rational basis by abandoning the ideal of minimisation of suffering or harm in favour of the universally beneficial attitude of Care.

---

Regis Chapman

December 31, 2017 at 10:54 am

I think we're saying the same thing regarding the words 'minimum' and 'care'. I also used the word 'appropriate' previously.

I'm not sure you can reduce these considerations to purely anything, rational or otherwise.

However, if you're going to use the word 'care', then I would posit that it's only possible to 'care' by being detached.



Detachment is the Master Skill of Spiritual Life and ethics would be included in that. Ahimsa has, at its core, the idea of detachment.

This is especially true of the ethical aspects that relate to 'not doing' or in cases of restraint, which is what we're talking about here.

---

**Regis Chapman**

April 24, 2018 at 11:38 am

I also think, upon review of this discussion months later that I forgot to mention that the writer here might be mistakenly applying an idealism.

My definition of idealism is that one-size-fits-all stance on a particular topic. A kind of too-specific generality that forgets the context of non-duality as the backdrop to any discussions of universality.

I like the observation of karma as a basis because the purpose of karma is to resolve all duality. We can see from a selfish perspective even that the time scales we observe in science are simply ENORMOUS. Too large to properly hold in our minds, actually, like the cosmic distances involved in astronomy.

Our evolution (I consider karma the original evolutionary theory) across apparently separate incarnations (from quark to human) demands such enormous time scales to express itself across, and yet karma recognizes that it is not the greater Reality behind-nameless, formless Brahman.

So, again, we consider ethics in the light of ego and ignorance. I know that modern Western philosophy regards ethics and morality a little differently than I think is implied by unified thinking of nondual philosophies.

One must differentiate What One Is In Reality (timeless, infinite, unchanging Self) in which there is no direction, nothing wasted, nothing separate; from that which we appear to be.

Therefore, the expression of eating animals comes about as an awareness of the Universal Nature of Yourself (which is the same as an animal) or the ignorance of that unified nature which leads to various philosophies with differing names: Ego, or a projection upon Reality.

For me, this is also an expression of the two functions of integral inquiry: transformational and translativ (thanks to Ken Wilber for that concept). That is to say, SOME of what we eat has a transformative effect upon our awareness (as it's clear from direct experience that meat eating does; while eating garlic has another effect, and so on...) as much as it does in a translativ manner (like people using words to communicate).

Now, what I find essential about taking one approach over another is to try to build a bridge between those two. So, to know experientially that meat eating changes one's attitude- or sugar, or garlic or other alliums) is a clue to back up what integral understanding has of the philosophy and translativ expressions you adopt in communication. Hopefully, these two are consistent with each other.

In much of the commentary here, we can take much of the philosophy stated as being somewhat approximate, due to the inherent Value Judgements placed upon them in an unwarranted way.

Consider this statement from mk here: "Consider also how indigenous cultures were positioned in relation to the killing animals. They were most respectful of their lives and interpreted killing as a gift from the animal world to the human world, a gift which deserved gratitude and care of the species. No minimal force requirement was imposed, as far as I know, just the attitude of respect and care."

For example, it's an assumption about what constitutes "beneficial" or not. Demonstrating 'care' or 'respect' was beneficial to BOTH animal and human in an integral manner. Such an attitude is a specific karma, expressed in balance with the nature around them; while such a balance is almost totally disregarded in modern Western (Euro-centric) life, in favor of the duality of "God here", "Man there" idealism.

I've just had a VERY insightful conversation with a very erudite Christian colleague at work regarding the profoundly dualistic nature of his religious outlook.

What is most profound to ME about these conversations that is relevant to Ethical Veganism is that one could SO EASILY re-interpret Jesus' teachings and the teachings of much of the Christian Bible in very nondual ways. I would posit that Ethical Veganism is a beginning of an attempt to grasp the nondual nature of Reality behind all this in the near-total absence of any framework in which to have these discussions; particularly in light of the fact that NEARLY ALL of the Western philosophy's assumptive premise is profoundly concerned with the dualities of life that obscure the transcendent, nondual context that is their

### ACTUAL BASIS.

I find this relevant because I feel that Ethical Veganism and other ethical stances of this nature to be an upswell or 'rise against' this duality, but generally they do not grasp the deeper implications of nonduality behind it, due to the general ignorance of this in the greater population; and the controlling nature of our education systems.

Further, this interpretive issue of duality vs. nonduality seems responsible for a great deal of the difficulty in grasping the nature of the problem before us, speaking integrally.

The pervasive Culture Of Duality gives rise to many of the assumptions. If I could point you to Ananda K. Coomaraswamy's work here, especially the parts related to his exposition of the attitudes of "Ancient Man". I suggest reading The Essential Ananda K. Coomaraswamy for some insight into this attitude, had from before the Time Of Colonization. Here is a nice summary: <http://www.sutrajournal.com/coomaraswamy-true-art> and <http://jahanbegloo.com/content/ananda-k-coomaraswamy-metaphysical-critique-modernity>

NOTE: While I'm quoting Ken Wilber here and using the word integral a bit, I'm thinking more along the lines of Swami Sivananda's Integral Yoga than Wilber's Integral framework, BTW.

The modern idea, which is being expressed here as well about the philosophical approach to this is to regard all these philosophical ideas like "objects". That is, one NEVER attempts to regard the whole matter without dissecting it FIRST. It is the basic a priori assumption that one CANNOT understand a matter unless it is regarded as INTENSELY separate, on many many levels. The more the better.

I bring all this up because I do feel that some of the ideas of 'benefit' and 'good' presented by many commenters here, make such assumptions as I've mentioned.

I am, however, not doing so. In fact, I am making an opposite assumption, and INCLUDING the divisive, separate perspective in its appropriate context.

I say this because I do not feel you can have a proper consideration of ethics without a grasp of the assumptive premises behind the cultural context in which we are conditioned, and furthermore, the understanding of karma means that this cultural context is INTENTIONAL and NEEDED to resolve the dualities present in those without the ability to see All Ends (to paraphrase Gandalf, from the LoTR movies).

Indeed, it is the work of the Dharmic Spiritual Aspirant to learn to see such things, and this has been my life's work of the last 20 years.

---

### Soren Impey

January 31, 2018 at 11:14 am

"minimisation of suffering is the highest ethical aim"

i've never once heard a vegan argue for the "minimisation" of suffering. this is an absurd argument because one of the few things almost all vegans\* agree on is that the focus should be on \*reduction\* of exploitation/cruelty as far as is possible or practicable.

\* there is huge diversity when it comes to vegan ethics/praxis.

---

### Simon Dilling

December 31, 2017 at 11:27 pm

That is utter nonsense. Killing and eating an animal does not honour or elevate the animal. That is an absurd statement. The writer is good at expressing himself in a seemingly clever manner, but the content of his ideas make no sense and is a poor stance against ethical veganism. To claim that the logical conclusion of ethical veganism is to kill people who make animals suffer is simply ignorant. Ethical veganism seeks, through information, to encourage individuals to live a plant based, vegan life and to put pressure on the meat, egg and dairy industries.

This written piece is an insult to intelligence and logic.

---

### mk

January 1, 2018 at 7:36 am

Why?

---

**Danny**

January 5, 2018 at 4:27 am

This whole response is predicated on a strawman version of ethical veganism. A utilitarian argument looks at both minimizing suffering and maximizing utility/well-being/pleasure. You have only looked at one end of this axis. You touched on the other end from a subjectivist perspective (the hedonic caveat), but did not consider the objectivist perspective.

Sure, we could take an antinatalist approach, but that doesn't account for the utility that life brings that has the potential to outweigh the suffering of it all, on an objective level.

---

**mk**

January 5, 2018 at 9:13 am

I have discussed how the present argument relates to utilitarianism at length here, [https://www.reddit.com/r/philosophy/comments/7n0vvl/against\\_ethical\\_veganism/](https://www.reddit.com/r/philosophy/comments/7n0vvl/against_ethical_veganism/)

In summary:

Utilitarianism does not provide direct support for not eating meat or using animal products (what is commonly regarded as integral to Ethical Veganism). It in principle allows for meat consumption as long as it is obtained without causing excessive suffering.

There is no objective schema for determining the balance of pleasure vs. pain, which leaves a lot to subjective interpretation and may in turn lead to some strange conclusions (like endorsement of cannibalism following natural death) as well as irreconcilable conflicting conclusions. This greatly weakens its normative appeal.

Peter Singer in Practical Ethics identifies the key feature of maximising utility as avoidance of pain, which suggests that the maximisation aspect of utilitarianism is completely analysable in terms of multiple minimisation theses: instead of maximising happiness you can express the net utility score in terms of minimisation of unhappiness.

Despite all that, something Like utilitarianism could still work and work very well for justifying Ethical Veganism, it's just that the common justification expressed by ethical vegans in the street is limited to the 'naive' thesis that I challenge in the article. I don't doubt that some scholars are able to come up with a sophisticated thesis, but they are world apart from the proverbial street.

Much, much more detail was discussed in the Reddit thread so if you have time you may like to look over it there.

---

**Soren Impey**

January 31, 2018 at 11:18 am

"what is commonly regarded as integral to Ethical Veganism"

this is simply not true. the most commonly cited definition of veganism has the Singer clause: "as far as is possible or practicable". there is a huge diversity of opinion on where to draw this fuzzy boundary in veganism.

---

**mk**

January 31, 2018 at 11:58 am

The goal of reducing suffering and exploitation as far as 'practicable' or 'possible' is still a minimisation thesis, aiming at the possible or practicable minimum. If annihilation of all life were possible and practicable (not sure if it is) then this would be the ethical aim of Veganism.

---

**Soren Impey**

February 1, 2018 at 5:02 am

"annihilation of all life"

with all due respect, this is argument is a form of cognitive dissonance.

the argument relies on the assumption that sentient beings have no innate preference\* for continued life (or even for propagation of their genetic heritage). sadly, i've hear this argument many, many, many times from people who choose to believe that the sentient beings they devour have no interest in their (or their genetic heritage's) continued existence.

\*a biological/evolutionary preference does not require sophisticated cognition.

---

Regis Chapman

April 24, 2018 at 11:45 am

As I point out in my lengthy post above, the one starting with "I also think, upon review of this discussion months later..."

This 'fuzzy boundary' is increased by an understanding of both context and nondual thinking or unified approaches to the topic.

Often, people are looking for clear boundaries because they do not grasp themselves, nor the cultural context in which they grew up. Clear boundaries are for those who are lacking in understanding of the ENORMOUS complexity of the question at hand.

All ethical questions cut to the core of identity, culture, the social enforcement of and confusion with ethics vs. morality (not the same thing), and finally the nature of nondual thinking which is the Actual Basis for all ethics in the first place. This fact is not well understood, and furthermore our modern penchant for oversimplifying enormously complex systems is well documented.

The dharmic approach to knowledge allows one to escape this problem by assuming unification and nonduality as the context for all dualistic knowledge. By grasping that there are really only two ways to consider a topic: divisive and unified, then one can proceed by grasping which side of the topic one is addressing. Generally, FACTS are considered by the divisive nature of the mind of humans and context is considered by the unified way to think of human minds.

Philosophy and morality and ethics become MUCH easier to grasp and the clarity this commenter is looking for is found in the practice of both.

---

Simon James

February 4, 2018 at 1:22 am

"There is also a broader, metaphysical justification of killing. By eating what is dead we make it part of our living being, we make it alive again under our identity, and it is quite plausible that by doing so we elevate the killed animals to a higher level of consciousness."

I disagree with much of your blog, but this stood out to me. First of all, its an argument for cannibalism, especially of those humans with diminished consciousness or even those that are just old. Secondly its based on woo ideas about the metaphysical nature of consciousness. the animals consciousness is not elevated. It is a emergent phenomena of its brain which is destroyed utterly on the animals death.

I think you need to take some time out and be introspective about what type of person would justify killing in this manner. It reeks of a carnistic ideology of violence which will cling to any fallacy going to justify that violence.

As for the rest of your arguments. see preference utilitarianism. Regarding animals not doing anything wrong by killing read about appeals to nature and moral agency. Regarding other forms of ethical veganism read about Regan and deontological approaches.

---

mk

February 4, 2018 at 8:49 am

That's an interesting point about cannibalism. There is indeed a canibalistic element at the core of Christianity: consuming 'the body of Christ' as a symbol of receiving 'life', the Communion. Also, in the Gospel of Thomas (Nag Hammadi Library) we find this:

'Blessed is the lion which becomes Man when consumed by Man. Cursed is the man who is consumed by a lion and the Lion becomes man.'

I am not arguing that we 'should' consume living things just to raise them to a higher level of consciousness (consciousness is understood in all spiritual belief systems as more than just epiphenomenon of the brain) nor am I sure that this is even possible. I only point out that such an approach to the problem of consuming other living beings does exist and is symbolically practiced by a billion or so people.

---

Regis Chapman

April 24, 2018 at 11:47 am

This is a VERY interesting observation and one I had not previously considered. It also shows, to some degree, the inherent flaw I find in Christian philosophy, perhaps more simply than anything else I've read to date.

---

Jacob Pfarrer

February 15, 2018 at 8:04 am

I'm impressed by the range and rigor of your posts. However, this post struck me as a quintessential example of Freudian rationalization.

Ethical veganism can be defended on the basis of a few simple premises: For one, humans know better than non-human animals, having privileged access to morality; therefore, humans ought not to murder non-human animals (for trivial reasons) even though animals, not knowing any better, murder each other.

For two, most human beings do not need to eat animals, full stop, and it can be argued that most human beings do not need to eat animal products when alternatives are available or could be developed if the market demanded it (which it should).

Thirdly, improvement is better than the absence of improvement; by abandoning the meat industry, 80 billion animals this year would be saved from slaughter—that is better than nothing.

Five, commission is ethically different from omission; minimizing or eventually abandoning the meat industry is refraining from doing something unethical, viz., murdering 80 billion animals, whereas killing humans is arguably a much worse evil. (Ethical veganism is not about sacrificing conscious life for conscious life, but about minimizing unnecessary execution and suffering.)

Finally, your ideas about consciousness, consumption, and reincarnation are just florid and unfounded normative and metaphysical evaluation of phenomena that seriously don't possess the trippiness you'd like them to. It's not all about minimizing suffering; it's about refraining from violating another for no morally defensible reason. Violation goes beyond psychology, e.g., lying to someone, even if they never find out, is a violation of trust.

Seriously, dude, animals don't want to die or suffer. When you eat an animal, you're implicit in that animal's suffering and unwanted execution. No amount of psychedelia and intellectual masturbation is going to change that fact.

---

Jacob Pfarrer

February 15, 2018 at 9:15 am

Forgive the grammatical mistakes; of course I meant complicit, not implicit.

---

mk

February 15, 2018 at 10:10 am

Thanks for your comment. I have a few thoughts to share in response.

Your first argument: "humans know better than non-human animals, having privileged access to morality; therefore, humans ought not to murder non-human animals (for trivial reasons)". This does not follow. Just because we have the capacity for moral thought does not entail that this particular moral conclusion is right. But don't get me wrong, I did not argue that killing of animals is always morally right, only that a particular defence of veganism based on the minimisation of suffering thesis fails and does not reflect the true motivation behind veganism.

Your second argument also falls short: the 'we do not need' premise does not entail that 'we must not'.

Your third argument, "improvement is better than the absence of improvement; by abandoning the meat industry, 80 billion animals this year would be saved from slaughter—that is better than nothing". This relies on a value judgement about what constitutes an 'improvement'. It is unclear why eliminating animal husbandry for meat should be considered an improvement: there are many arguments for and against, no doubt. But even assuming that you are right this still does not entail that 'we ought not to eat meat'. For example, eliminating the industry would still allow for hunting wild animals or at least for eating animals that died of natural causes.

Argument five, again, eliminating the meat industry still allows for eating meat, as above. You also say "Ethical veganism is not about sacrificing conscious life for conscious life, but about minimizing unnecessary execution and suffering." that validates my choice of the minimisation thesis. Also, nothing is absolutely necessary (necessity is only instrumental, as in 'necessary for something', therefore this argument calls for justification why that something is necessary and so forth, ad infinitum.)

The ideas relating to consciousness/consumption/reincarnation are not really mine but a veiled commentary on the Christian 'Communion'. 'When eating what is dead you make it alive again' is a theme in Christian scriptures, and this theme is formalised in the Communion: eating the flesh of Christ to make him come alive within yourself.

Finally, "animals don't want to die or suffer" does not entail obligation to satisfy that want.

The ultimate presupposition in your arguments is perhaps that killing of humans and animals for not good reason is a priori morally wrong. While I accept that many feel that way, including myself, the debate is mostly about what is a 'good reason' to kill. Also, our moral sentiments do not entail objective moral truths. For now, no philosopher has made a good case why it is immoral (or even non-morally wrong) to kill other humans for no good reason, let alone animals. I am in the process of developing an argument to that end, for now only in relation to humans.

---

Joshua Karel

April 21, 2018 at 4:53 am

I think you fail to understand the stance of veganism.

"A philosophy and way of living which seeks to exclude—as far as is possible and practicable—all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose; and by extension, promotes the development and use of animal-free alternatives for the benefit of humans, animals and the environment. In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals."

It's not an all or nothing position like you make it out to be.

Most of your argument is an appeal to futility, or straw manning. Example: Don't have children because they will possibly suffer, or harm something. Kill yourself painlessly as to not cause harm or experience harm.

Predatory animals are not moral agents and do what they have to do to survive as they have no alternatives like going to the local grocery store and buying a soy burger.

It looks like there is a whole rant about guilt by association. As if you would accept the crimes of another as your own. I really don't understand the point of those two paragraphs.

"By eating what is dead we make it a part of ourselves" I don't agree with this statement. Food is fuel not reincarnation. Consciousness isn't transferred through the process of digestion. How utterly ridiculous.

I hope that you'll reconsider your opinion on veganism in the future as there isn't enough difference between humans and other animals to justify needlessly killing them for their flesh and secretions.

---

mk

April 21, 2018 at 7:41 am

"A philosophy and way of living which seeks to exclude — as far as is possible and practicable" is a minimisation thesis. My core argument is consistent with your definition. Or are you claiming that suicide and/or non-reproduction are not possible or practicable, against the obvious fact that we do have the capacity to commit suicide or to not reproduce?

---

Regis Chapman

April 24, 2018 at 12:08 pm

I agree with a lot of what you've written here. To expand upon something I wrote a few minutes ago, I think there are multiple ways to consider the word "benefit".

For example, one might consider it an assumption that it is beneficial to us to eat animals. Recent science, statistics (like "the blue zone") and the China Study (which had to do with cancer) might call that assumption into question.

Further, one might say that to become a successful businessman, or even criminal (and they are often quite the same in terms of approach) involves taking something from someone else. In a balanced approach to business, one is providing value in exchange for the money you take; and in the other, you assume that it is your Right To Profit, and thus harvest your customers like crops by monopoly power or other unethical means.



So, if, by eating meat, I feel that I am compromising my personal desires to do no harm (to the extent I am aware of it), then I would choose to do that to the degree of my awareness. This also shows how SO MANY eat meat (or don't) for selfish reasons (that is what they are considering as important to them), and the culture we live in that is extremely selfish and ego-centric in nature. This would also be expressed in the militant and self-righteous attitude had by both meat-eaters and vegans alike, since IT'S ABOUT THEM.

Similarly, humans use of animals 'for their benefit' is roughly equivalent to the use of unethical monopoly power.

I disagree that animals lack moral agency. I think our arrogance and disparate monopoly of power over animals using our specific materialistic intelligence, language, and physical endurance has blinded us to their real ethical agency.

It seems to me that one could easily draw a parallel between, say, Wal-Mart and eating of meat. It is a misuse of a power imbalance that is the ethical line. Thinking of it this way shows the underlying principle at work in a modern context that I believe is useful and concrete enough to make understandable.

Thus we use that power imbalance to shift the costs of our usage away from ourselves. Like Walmart does with its suppliers, employees, local businesses and many others.

In fact, this method of selfishly figuring out methods to shift the costs of doing business away from the selfish IS the fundamental approach of nearly ALL business, and especially violent businesses like meat production, arms production, sale and use (and war generally). This approach is NOT POSSIBLE when one thinks in unified ways.

Thus, one can see that I can remain ethical in some understandable manner by being Tibetan and not having many alternative sources of food than meat. In that instance, I MUST use the imbalance of power to sustain "myself" (selfishly) or move away from that locale.

Certainly, one might posit that it is a useful thing to move from a place where you would have to compromise your ethics to continue that behavior, but many of us work for businesses which are not always ethical, sometimes for many years. So, this compromise of ethics can be easily justified by most.

Again, it's down to what is practicable, and more to the point WHAT WE ARE AWARE OF. We cannot ALWAYS know the full scope of unethical behavior if we are brought up in a culture whose assumption is the eating of meat for generations, in a locale without many alternatives. This assumption produces an inclination to think it is 'right' regardless of the idealistic stance one might look to philosophically.

---

David Gibbon

April 22, 2018 at 4:16 am

We live in the age of the Anthropocene, almost certainly close to the end of it as we preside over the extinction of species on land and in the seas. We are destroying the planet. There is no hope for it if humans continue to breed and farm animals, belching out methane and disrupting the weather systems and ruthlessly consuming countryside and ecosystems. The arrogance and sense of entitlement that underlies the human use of animals is breathtaking. We harm ourselves, we harm the animals we exploit and we harm the planet. We have no need whatsoever to do any of this. Attempts to prove the reverse with sophistry are a totally futile intellectual effort.

---

mk ▲

April 22, 2018 at 8:09 am

Several speculative (fatalistic) assertions in your comment that do not take into account the self-regulating capacity of the global ecosystem. You even imply that this natural responsiveness to human overexploitation of the environment (I agree we are guilty of that) is Our doing, something absolutely bad. But this is simply the environment self adapting to human presence, and if we abuse it we will be punished by it. It is not within our capacity to destroy the world ecosystem; we are merely capable of reciprocal interaction with it, and if our actions are unwise we will suffer its consequences, forcing us, in turn, to adapt. That's how evolution works.

Here an important distinction needs to be made (and you are not making it). There is a difference between using a knife for beneficial surgery and for self-harm. Animal husbandry can also be done badly or beneficially to us in the long run. But this does not make animal use bad. Your argument is essentially that Bad use of animals is bad for us (which is trivially true), not that Any use of animals is bad for us.

---

**Joshua Karel**

April 23, 2018 at 4:10 am

Are you saying that slavery can be used to benefit the slave?

---

**mk** 

April 23, 2018 at 8:02 am

No, but slavery of animals can be beneficial to us in the long run. Not so with human slavery, due to its contradictory nature.

---

**Joshua Karel**

April 23, 2018 at 2:02 pm

What makes it ok to enslave other animals?

---

**mk** 

April 23, 2018 at 4:36 pm

It seems to be in our interest. In the absence of overriding reasons to the contrary this is a sufficient reason. I accept that there could be overriding reasons not to enslave animals. My only argument here was that 'minimisation of suffering' is not a rational argument and therefore cannot provide a normative reason not to kill, eat or enslave animals. I have seen no consistent, well grounded argument to that end.

---

**Regis Chapman**

April 24, 2018 at 12:23 pm

Elsewhere in this comment thread today, I think I have shown a consistent, well-grounded argument why killing, eating and enslaving animals might not be in our interest; especially in the long-term.

Even considering this selfishly, the eating of modern, factory-farm produced animals seems to produce disease in the body of humans (The China Study), and modern studies of "The Blue Zone" reveal some compelling longevity reasons to remove meat from the diet (I have to note here that this excludes fish, statistically), amongst a complex group of factors.

Further, there are definitely attitudinal changes one can detect when one eats meat vs. when they do not. Aggressiveness toward others is not a benefit if one is living ethically.

Finally, I find that the idea of benefitting from the death of another is 'beneficial' if you dismiss the intrinsic worth of another, while simultaneously considering them separate from you. Both conditions must be met to consider this beneficial to 'you'.

What if you are not inclined to think in this way? Who is to say which approach is better? Ethics itself, when one's understanding is more systems-oriented, consider the term 'benefit' more broadly. So, in general, where one draws the line is down to one's own awareness of what you consider 'yourself' and what you do not. What you include in yourself and what you do not. Identity then becomes a part of it, at this point.

Thus, we get away from principles and into an examination of identity, cultural indoctrination and mores as well as spiritual awareness also. I refer to karma in my other answers, but I think about that deeply.



Cindy Sue

April 25, 2018 at 9:52 am

MK, you state, "The ultimate aim for any ideology committed to the minimisation of suffering or environmental harm must be the hypothetically achievable minimum – zero suffering and zero environmental harm." That is, if the objective can never be achieved with perfection then the objective and the means are defunct. How would you go about NOT using the same argument against human rights advocates and activists and environmental protection advocates and activists? After all, most human rights advocates seek to minimize the exploitation and abuse of humans but we all know that in today's society this is simply not possible and that almost all humans make some choices that cause downstream human rights abuses. For example, why would it be wrong for me to willfully exploit other humans because I know that my purchasing chocolate has invariably supported the exploitation of children?

mk

April 25, 2018 at 1:03 pm

I did not argue that "if the objective can never be achieved with perfection then the objective and the means are defunct". The minimisation argument is self-defeating irrespective of whether its aim can be perfectly realised. It is self-defeating irrespective of what is being minimised (human rights abuses, traffic fatalities, flu infections, or suffering in general); in every case it entails nihilism (and it is certainly possible to euthanise most of human population and animals too). In every case it's just bad logic.

I did not argue that it is Right or Wrong to eat meat, or willfully exploit other humans, only that the logic of minimisation is self-defeating.

Cindy Sue

April 25, 2018 at 2:16 pm

Interestingly, you have applied your argument that the logic of minimisation is self-defeating to argue "against ethical veganism" (the title of this essay). I would also note that while you copiously keep using the word "suffering" – the goal of vegan advocacy and veganism is actually about reducing harm, exploitation, and cruelty. I hope you realize that your use of this word "suffering" conveniently allows you to set up a strawman.

Moving on, the principle of advocacy for human rights is, in fact, to reduce harm, exploitation, and cruelty against humans and to work towards a more just society (the same goals as veganism actually, with the difference that veganism includes nonhuman animals). Therefore, I presume you would also argue against ethical human rights advocacy, ethical feminism, ethical anti-child trafficking, ethical anti-racism, etc., etc. If you would not argue against those forms of advocacy then please detail why you would not do so. For example, would you get on the Amnesty International page and tell them that they are "radically inconsistent in their beliefs" and that you have doubts as to "whether advocacy for human rights is even hypothetically defensible"?

Addressing a few other points you make:

"If it is right for predatory animals to kill and consume other animals, because such is their natural inclination, and if Man is a kind of animal, then it is also right for Man to kill and consume animals if such is Man's natural inclination." Are you arguing that everything that may be deemed "natural" should be "right" for our species? For example, if it is natural for the males of our species to satiate their sexual urges on unwilling females by using their natural strength then would you consider that to be "right"? I can think of other "natural" behaviors such as infanticide, senicide, murder of rivals (especially for sex), defecating in the open, possession of territory by force, etc. Would you say that these should be defended as "right" because they are "natural" behaviors for our species?

"The argument in defence of human veganism must then show that it is objectively not natural for humans to kill or consume animals."

I hope you realize that you are arguing a very classic case of the naturalistic fallacy. The corollary to this has to be that you will somehow have to objectively show that everything you do in modern society (including having this exchange on the internet) is a "natural inclination". If you cannot show that then you can again see that you have set up a strawman that, unfortunately, has no substance. In addition, if you would advocate that it is "natural" for humans to eat other animals then wouldn't it be fair to say that we should carry out the killing and eating "naturally" as other animals do without the use of tools, technology, or fire?

"The most obvious alternative for proponents of ethical veganism would be to show that it is in fact wrong for any animal to kill or consume any other animal, which would indict much (if not all) of the ecosystem."

If the behaviors of animals are to be a guidepost or template for our own behaviors then you must see that this leads to all kinds of problems. Lions kill their young, ants engage in concerted and systematic slavery, males of many species will fight to the death over females, etc., etc. Are these behaviors we should emulate or adopt? When drawing up an ethical framework and moral codes do we look

to other animals to see what is or isn't allowable?

"There is also a broader, metaphysical justification of killing. By eating what is dead we make it part of our living being, we make it alive again under our identity, and it is quite plausible that by doing so we elevate the killed animals to a higher level of consciousness. On this interpretation death is not an absolutely terminal event but a transition from one living form to another. Eating is reincarnation, signifying the eternal cycle of life and the most intimate bond between all living things. Ultimately, every living thing both consumes living things and becomes food for living things."

Your paragraph above is, unfortunately, egregiously irrational. Firstly, the mind state is not something that "transfers" to another organism simply because you eat the corpse of that organism. Death is final. For the mind state and any consciousness that accompanied it. The constituent molecules are dispersed and even if incorporated as part of another organism have no memory of that previous mind state. To suggest some sort of "reincarnation" via physically consuming the corpse is illogical, irrational, and has no scientific basis. Secondly, it belies a gross ignorance of the internal conscious states of other animals and their subjective experiences. If anything, the burgeoning field of animal ethology shows us that nonhuman animals have subjective experiences (and consciousness) that are different from human experiences but no less valid. That is, the consciousness of humans is only "higher" because we claim it to be so – not because it actually is. That said, if the goal is to "elevate" some organisms to this "higher" state of consciousness then it can be argued that autistic, mentally disabled, poor people, depressed people, etc. can/should be killed and ingested by happy, healthy, prosperous, wealthy, people so that they can be elevated from their prior miserable states. Right?

Finally, this line really perplexed me: "while in other cases killing may be necessary to preserve the entire ecosystem." I think you're arguing that a priority is the preservation of "the entire ecosystem". Is that correct? Clearly, the single largest threat to "the ecosystem" is homo sapiens. Are you arguing that we should killing humans is necessary?

mk

April 25, 2018 at 3:32 pm

I chose veganism and anti-natalism as my primary targets because the minimisation thesis is most commonly and explicitly used in those contexts, but as I said, it applies in any case of minimisation.

Nothing depends for me on the choice of the word "suffering". The argument applies all the same to any minimisation, be it harm, hunger or illness. I would argue against the logic of minimisation in any context, without committing to rightness or wrongness of the target of minimisation. There may be other (logically valid and well grounded) reasons to do or not do something.

Human rights are perhaps not a good example (as I argued here: <https://culturalanalysis.net/2017/11/28/weaponising-the-human-rights-doctrine/>), although they are 'hypothetically defensible' for pragmatic reasons (as I argued here: <https://culturalanalysis.net/2018/04/23/the-fallacy-of-collectivism/>).

You misunderstood my use of the naturalistic fallacy. I do not defend it, but only argue that IF you accept the naturalistic argument for animals (as many people do) then you are obliged to accept it for humans too, unless you can also demonstrate that humans are relevantly different to animals (and I have not seen a good argument to that end, although one may be possible). I am aware that the argument from nature is fallacious.

About 'By eating what is dead we make it part of our living being', as I have explained in other comments this is a Christian doctrine, most explicitly communicated in the Gospel of Thomas but also embedded within symbolism of Liturgy (consuming the 'flesh of Christ'), so it was important to include it as a common example of justification. Also, the idea does have scientific merit, primarily on account of the work by Jacques Benveniste on water memory, which was recently confirmed by Nobel Prize winner Luc Montagnier (<https://arxiv.org/abs/1501.01620v1>). Interestingly, if this is real it could also be the basis of argument for humane treatment of animals, since the "suffering" of animals could be absorbed into our own DNA.

"animal ethology shows us that nonhuman animals have subjective experiences (and consciousness) that are different from human experiences but no less valid." What do you mean by "valid"? How do you measure this "validity"? What difference does it make to our killing of animals if their experiences are "valid"? If validity means that animal consciousness is real and THEREFORE good, that would be a naturalistic fallacy.

"I think you're arguing that a priority is the preservation of "the entire ecosystem". "

No. I am arguing counterfactually: IF you are a vegan who accepts that preservation of the ecosystem is paramount then you must also accept that killing is sometimes justified, therefore contradicting the ethical-vegan position based on the belief that killing is always wrong.

Cindy Sue

April 26, 2018 at 2:15 am

"I chose veganism and anti-natalism as my primary targets because the minimisation thesis is most commonly and explicitly used in those contexts, but as I said, it applies in any case of minimisation."

You are saying that you are applying your own logic consistently so I would imagine that it would only be consistent on your part to write a blog article titled "Against Ethical Human Rights". However, your links to two more of your blog pieces do not entice me. It is hard enough trying to even make sense of what you've written here that I'm not going there. I'd rather you just put it in plain English as to why you are also NOT arguing against ethical human rights because virtually ALL of ethical human rights is about harm minimization.

"Nothing depends for me on the choice of the word "suffering". The argument applies all the same to any minimisation, be it harm, hunger or illness. "

You have indeed used the word "suffering" to construct a strawman. Vegan ethics are not predicated on a goal of lessening "suffering", they are predicated on affording nonhuman animals rights and thereby getting humans to a point in our development where we refuse to inflict purposeful cruelty and harm to nonhuman animals. All vegans realize that there is a lot of suffering on the planet and much of it is beyond our control. For example, animals suffer greatly in predation but the goal of veganism is not to end predation or even to reduce "naturally" occurring predation. However, vegan ethics do say that it is wrong, for us humans, to wantonly harm other sentient animals unnecessarily. It is no different than the position that it is wrong, for us humans, to wantonly harm other humans unnecessarily. The difference between suffering and intentional harm is similar to the fact that I cannot do anything about my neighbor's suffering as he dies of cancer, however, I can choose to NOT wantonly stab my other neighbor because I might want her possessions. I hope that difference is clear enough to you.

Regarding the naturalistic fallacy, it seems like your position is one of needing to be consistent – by contending that either we reject all "natural" behaviors for animals and humans OR we accept all "natural" behaviors for animals and humans. Which position do you take or advocate?

Regarding the making others part of our existence:

"About 'By eating what is dead we make it part of our living being', as I have explained in other comments this is a Christian doctrine, most explicitly communicated in the Gospel of Thomas but also embedded within symbolism of Liturgy (consuming the 'flesh of Christ'), so it was important to include it as a common example of justification."

This is utter woo and has both no merit nor relevance to a rational discussion.

"Also, the idea does have scientific merit, primarily on account of the work by Jacques Benveniste on water memory, which was recently confirmed by Nobel Prize winner Luc Montagnier (<https://arxiv.org/abs/1501.01620v1>)."

This is an appeal to authority that takes an irrelevant study and posits a completely different application. You still have not answered my question about eating less healthy, less privileged humans.

"Interestingly, if this is real it could also be the basis of argument for humane treatment of animals, since the "suffering" of animals could be absorbed into our own DNA."

There's that "suffering" word again. What does "humane treatment" even mean? Is it humane to fire a bolt into a cow's head and slit her throat? Would you consider that "humane" if it was done to you?

"What do you mean by "valid"? How do you measure this "validity"? "

I'll answer that question right after you tell me how and what it means to elevate animals to a "higher level of consciousness" and why that should be any kind of benchmark to afford animals rights or not.

"If you are a vegan who accepts that preservation of the ecosystem is paramount then you must also accept that killing is sometimes justified"

I know of no vegan who thinks that the preservation of the ecosystem is paramount. Where do you get that from? All the ethical vegans I know hold one single proposition to guide them and that is that most nonhuman animals (vertebrates at the least) deserve equal consideration of rights similar to the way in which humans are afforded rights. The first and foremost of those being the right to life.

---

mk ▲

April 26, 2018 at 8:28 am

"most nonhuman animals (vertebrates at the least) deserve equal consideration of rights similar to the way in which humans are afforded rights. The first and foremost of those being the right to life."

Human rights are a convention. Why should we apply the same convention to "some" animals (why not ALL?) especially when it may be a disadvantage to humans? Why not instead create Human right to eat animals?

**JD Mumma**

April 25, 2018 at 4:06 pm

MK's argument is primarily based on CHANGING THE GOALPOST (fallacious) – specifically regarding suffering. With just a little critical thinking dissection, I only had to read the first paragraph and a few sentences into the second paragraph... to realize that the basis for MK's philosophical word salad is clearly fallacious.

MK's Change in Goalpost is attempting to frame:

- 1) "minimisation" and
  - 2) "cause no injury" (as he frames as zero/none) and
  - 3) "suffering ought to be eliminated" (also framed as zero/none)
- as all meaning and resulting in the same thing.

**mk**

April 25, 2018 at 4:47 pm

All these are minimisation theses, and the argument applies to All minimisation these, with the same logical consequence.

**JD Mumma**

May 7, 2018 at 2:35 pm

You clearly and possibly dishonestly shift minimization to elimination, with your next fallacious premise and conclusion: "If the minimisation of suffering is the highest ethical aim, with no discounting for preservation of occasional happiness or other values of the sufferer, then why stop just at not having children to spare them the pain of existence, why not (painlessly) kill yourself and your neighbour as well, out of compassion."

- 1) "highest ethical aim, with no discounting for preservation of occasional happiness or other values of the sufferer" is a claim you added on = Straw Man – Essentially putting words in mouths of vegans.
- 2) "the pain of existence" is mostly describing suffering not physical pain, and A) most suffering is self-induced, B) not done to someone (completely different than imprisoning, abusing... and killing another being), C) can be reduced (keeping with the "minimization" not your straw man & slipper slope of "elimination"
- 3) "why not (painlessly) kill yourself" A question based on fallacious premises

**mk**

May 7, 2018 at 2:57 pm

So, according to Vegan philosophy, at what point should minimisation of suffering or pain or harm ect. stop, assuming that total elimination is not the aim? How much suffering, or harm, or pain is it ethically ok to inflict?

**RW**

April 28, 2018 at 10:33 am

[A note from the moderator. Part of this comment has been deleted. This is not Facebook.]

Veganism as an ethical position is, at its core, taking a position of refusing to willfully harm animals (both human and nonhuman) because they are sentient individuals. Would you willfully harm an innocent human being for your own pleasure or material enrichment? If you would not do so then, congratulations, you understand the ethical vegan position of not willfully harming an innocent nonhuman being for their own pleasure or material enrichment.

**mk**

April 28, 2018 at 1:09 pm

If you know that your continued existence unavoidably leads to harming other ('innocent') living beings, then wilful continuation of your existence entails wilfully causing harm to 'innocent' living beings. To avoid causing harm requires non-existence, therefore existential nihilism. But we Do value our own existence, therefore contradiction.

**Regis Chapman**

April 28, 2018 at 1:35 pm

I'm sorry mk. I don't grasp your logic here. As someone who learned and teaches Advaita Vedanta, it seems a looong stretch logically to say veganism=existential nihilism. So, I can't know myself as the other, thus obviating the need for non-existence? Can I decide, for example that I could conclude I exist instead of that I don't exist?

MUST I regard myself as a separate object, so that all resource competition results in a zero-sum game or kill or be killed? Sounds awfully Machiavellian to me, rather than having much to do with philosophy.

As Wei Wu Wei says: A Buddhist says: I Am Not, Therefore I Am, Therefore I Am Not. A Hindu says, I Am, Therefore I Am Not, Therefore I Am. Even the Dalai Lama agrees that both conclusions are identical.

Indeed, it seems to me the work of philosophy to be carefully examining the duality such that one can appropriately approach paradoxes with some wisdom, rather than oversimplified conclusions.

Nearly all paths of dharmic spirituality address such paradoxes in this manner, and it's the work of the inquirer to grasp not only the logic behind these things, but also to be HIGHLY suspicious of ALL conclusions, and the hidden dualities they can reveal to us, if we're aware.

Indeed, it is also the position of dharmic approaches to show that 'harming' itself, or the ahimsa principle is a method of dissolving, through self-inquiry, the separation between this and that, subject and object, me and you and so on. This is the actual foundation of ethics, which I find Western philosophical approaches tend to miss almost completely. Nonduality is the foundation of ethics.

You don't harm/kill the thing because it is you. It is not ONLY a respect for that so-called object but also object-as-you. If you DO kill it without awareness of what you do, then you are an instrument of karma, which will resolve itself through the perfect pattern of completion karma is known for; into the nondual Reality.

There is a chant for this from the Brihadaranyaka Upanishad:

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Simple Meaning:

'You are the fullness. There is fullness, here is fullness. From the fullness, the fullness is born. Remove the fullness from the fullness and the fullness alone remains.'

Implied Meaning:

That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone.

This is the verbal meaning

"Purnam" = complete

"Adah" = that

"Purnamadah" = "that" is complete.

"That" is referred to "Supreme Soul - Brahman" ( what we generally refer as God)

God is complete means what? Complete means He is self sufficient. He is Eternal. He is always there. He does not need any external agency to support Him.

"Idam" = "this"

"Purnam Idam" = This is also Complete

"This" indicates the "Atman"

"ATMAN" = the individual Soul - which resides in every living being.

"Purnat" = from (that) complete referring to "Supreme Soul"

"Purnam" = (this) complete referring to "Individual Soul"

"Udachyate" = has "come out" or emerged

This means from the "Supreme Soul" (which is complete by itself) this "Individual Soul" (Complete) has emerged.

Now let us try to understand the same.

The Ocean is full of water. Thus referring to ocean we can say that (the ocean) is complete (Purnam) = full here.

From this, the small vessel is filled with water. Thus referring to the vessel also we can say this is Complete (Purnam) = full here.

Thus, we can say that the ocean is complete (full of water) and the vessel is also complete (i.e. full of water). Thus, "Purnamadah Purnamidam" can be interpreted as Supreme Soul and the Individual Soul are both Complete i.e. whole and Identical.



Purnat Purnam Udachyate meaning : from the Supreme Soul this Individual Soul is emerged.

Purnasya = of Complete referring to "Supreme Soul"

Purnam = Complete referring to "Individual Soul"

Aday = giving away to

(i.e. by giving away the completeness (wholeness) of "Supreme Soul" to "Individual Soul"

Purnam eva vashishyate only the Complete remains.

Now because a few vessels of water, if taken away from the Ocean, is the Ocean incomplete i.e. has it become less full of water? or is it still full of water? It hardly matters to the Ocean (i.e., the level of water in Ocean) as to how much water is taken away.

Similarly from "Supreme self" individual self has emerged and is identical and even after taking away the soul, what remains is also the complete self.

This is in fact similar to the Meal Prayer:

<http://www.sathyasai.org/about-us/health-corner/food-prayer>

Which also recognizes the inherent nondual Reality, called Brahman, behind all the apparent duality. So, it therefore is logically invalid, from this line of thinking, that one is 'harming' something at all. One doesn't harm as a way to solve your own karmic puzzle, not because of an idealism.

When one is seeking to escape a place from which you are lost, one does not do behaviors which would then make one more lost. Eating meat is an ethical precept not on the grounds of 'goodness' or 'badness', which the classic Western Problem Of Evil. Dharmic approaches do not suffer from this logic trap, as they do not regard things as separate objects.

In listening to these comments, I cannot help but hear the implication that no one seems aware of that they are regarding ALL things as objects; or, more accurately, to not recognize their own mind's division of the subject and the object; which dharmic approaches deny by this same logic.

---

mk

April 28, 2018 at 2:59 pm

Regis, thank you again for sharing your insights. I have to clarify one crucial aspect of my argument: I do not claim that veganism = existential nihilism, only that any argument For veganism motivated by minimisation of harm, suffering, or anything at all, is self defeating as it implies existential nihilism. There may indeed be profound reasons not to eat meat, but minimisation of harm is not one of them.

I also agree that thinking in terms of harm is a commitment to duality, externality to oneself as a drop of water that is periodically separated from the ocean but always returns back to it. In the end it's substance is that of the ocean, even in its apparent separateness as an individual drop. Harm of the other is indeed impossible if there is no other, that is perhaps why even Ramana was killing bed bugs. But harm to the other As the other, is indeed harm to ourselves, or rather, reinforcement of our separatedness from the ocean.

As Sankara said, "Brahman is real; the Universe is unreal; Brahman is the Universe."

I had a quite profound experience yesterday trying to save an injured bird. A large Kingfisher (kookaburra). The bird was in the end killed against my wishes by the native wildlife Veterinary hospital. They considered it a welfare issue even though I offered to look after it even if it's wing had to be amputated, but the Law is that any native bird which cannot be rehabilitated and released to the wild must be euthanised. They call it mercy killing. I found their argument for mercy killing was deficient for the same reasons that minimisation of harm argument for veganism fails, and yet in this situation overcoming this fallacy would have resulted in preservation of life. The bird seemed sentient to me, and I felt it deserved more time. The minimisation of suffering thesis was nonetheless used to take away his life, his time. The bird was energetic and alert, not showing pain even though its ring was broken. It took food. It would have recovered and could live in my home, but the law says this would be unethical. Strange logic they have.

---

RW

April 29, 2018 at 5:53 am

You said, "To avoid causing harm requires non-existence, therefore existential nihilism. But we Do value our own existence, therefore contradiction." – It's not clear what it is that you are actually arguing for or against here. Are you saying that taking a basic position of choosing not to harm others leads to existential nihilism and therefore we should either commit suicide or give up trying to not harm others? Never mind word play, can you please be really specific what you propose humans should or shouldn't do? For example, my son's school has a fairly active program to address bullying. Since this is, by its very nature, an effort to minimise harm, do you think that either the persons leading the program should commit suicide or alternatively that I should kill

my son (who could be a subject of bullying)?

---

**mk** ▲

April 29, 2018 at 8:12 am

"Are you saying that taking a basic position of choosing not to harm others leads to existential nihilism and therefore we should either commit suicide or give up trying to not harm others?"

No. I have other reasons to believe that we should not be intentionally causing harm to others, unless using reasonable force in self-defence. My argument here is limited to showing that any argument from minimisation is logically flawed. We can nonetheless refrain from causing harm for other reasons, and typically we should do so.

If we choose to follow a minimisation strategy we can indeed cause more harm than good if we were to do so with logical resolve, as governments often do. This is the subject of my next post, coming later today.

---

**RW**

April 29, 2018 at 8:41 am

"I have other reasons to believe that we should not be intentionally causing harm to others, unless using reasonable force in self-defence" – well, at it's core, that's what veganism is. You're not at all in disagreement with veganism, you're in disagreement with what you think veganism is, and, it appears to me, have constructed a strawman to attack veganism. You may as well construct a similar strawman to attack virtually all other human ethical endeavours.

---

**Simon James**

May 8, 2018 at 12:24 am

The arguments put forth in the above essay could just as well be used to argue that we should elevate the consciousness of humans with intellectual disabilities by killing them and eating their corpses too. Other animals kill those physically weaker than them, therefore it's natural, right?

The first arguments problem is dualism. The second is an appeal to nature

# ALL-PARTY PARLIAMENTARY GROUP ON VEGETARIANISM AND VEGANISM

PRESENTED BY



The All-Party Parliamentary Group on Vegetarianism and Veganism provides a forum for discussing issues around vegetarianism and veganism. NCVO is delighted to provide the secretariat for this group. The group is funded by the Vegan Society and Vegetarian for Life.

## Next Meeting

**Public procurement: do public authorities have a duty to supply vegan food?**

**October 16, 2018 1:00 pm**

[RSVP for this meeting](#)

## How to Get Involved

We very much welcome attendees with an interest in vegetarianism, veganism, or special diets; public health; the environment; and animal welfare.

Meetings will usually take the form of presentations by speakers and then a Q&A with the floor. However, parliamentarians do have priority in asking questions.

[Sign up to get updates and invitations to meetings](#)





# British Dietetic Association

[Home](#) » [About us](#) » [Who's involved?](#) » [Partners](#) » British Dietetic Association

## Expert nutrition advice

Here at The Vegan Society, we're passionate about vegan living, and want everyone to know that a well-planned vegan diet is a nutritious option. However, we understand that it can be difficult to tell the difference between good advice and nutritional misinformation.

The Vegan Society has formed an important alliance with the **British Dietetic Association** (BDA). The BDA is the professional association for dietitians in Great Britain and Northern Ireland. It's the nation's largest organisation of food and nutrition professionals with over 8,500 members. By combining their strengths, both organisations are committed to reaching out to members of the public, health professionals and service providers with reliable information about vegan nutrition.

The BDA recognises that well-planned vegan diets can support healthy living in people of all ages. Here are some of the highlights of our **Memorandum of Understanding**:



We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree

*Both organisations will “work together to show that it is possible to follow a well-planned, plant-based, vegan-friendly diet that supports healthy living in people of all ages, and during pregnancy and breastfeeding” ...and... “promote reliable, evidence based advice on a healthy vegan diet to members of the public, services users and medical professionals.”*

The growing interest in sustainability and plant-based eating within the dietetic profession has led to the establishment of the BDA's Plant Based Nutrition Group. This specialist group endeavours to support dietitians with up-to-date information about meeting nutritional needs by choosing plant-based alternatives to meat and other animal products. It plans to tackle tough topics such as requirements during illness, medications and nutritional supplements.

Vegan Society Dietitian Heather has created **a range of resources** to help people learn more about vegan nutrition. As a health professional specialising in this area, she helps The Vegan Society to share sound messages about vegan diets, and provides education to members of the public, health professionals and service providers. In this way, The Vegan Society strives to be an authority on vegan nutrition.

The Vegan Society encourages anyone with dietary concerns to ask their doctor for a referral to a dietitian.

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree

# VEG 1

Orange flavour

180 Multivitamin Chewable Tablets



One world. Many lives. Our choice.  
[vegansociety.com](http://vegansociety.com)



## Sign-up for our newsletter

Join our newsletter to receive monthly competitions, offers and information on all things vegan.

[View this email in your browser](#)



We use cookies c  
clicking any link  
set cookies. [Mor](#)



This is a title

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Suspendisse quis enim at tortor pharetra congue at et nulla. Etiam finibus, nunc sit amet aliquam bibendum, quam tortor mollis nisi, eget imperdiet tellus massa id diam.

OK, I agree

## Research relating to Claimant's beliefs

British Dietetic Association | The Vegan Society

<https://www.vegansociety.com/society/whos-involved/partners/british-...>



Nulla. Egest blandit, tincidunt  
quam tortor mollis nisi, eget imperdiet tellus massa id diam.  
Vestibulum eros ex, porttitor sit amet urna id, imperdiet  
tincidunt dui. [An example link.](#)

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree

# IVRA BLOG

FEBRUARY 8, 2018 BY ADMIN

## Clearing up the confusion: whose veganism counts in UK law?

BY DR JEANETTE ROWLEY



I have been involved in a few discussions recently about whose veganism would have the support of UK law. The discussions have been with vegans who have to no choice but take prescribed medications, and a few have been about the different emphasis individual vegans give to 'subjective integral components' that can be argued, on the basis of developing social and scientific literature, to come within, or relate to, the vegan philosophy. The discussion isn't really about whether there are different veganisms: veganism has a definition. Rather, it is about the scope of law to protect people from discriminatory treatment in specific situations and for specific reasons.

Typically, we talk about vegans being protected in law because the European Court of Human Rights found veganism to be within the scope of protection under provisions for the right to freedom of conscience as provided by the European Convention on Human Rights. In the view of the court, a person who is vegan because they do not want to participate in animal exploitation has sincerely held ethical convictions. For simplicity, I will refer to this view as ethical veganism. The convictions of ethical vegans require practical manifestation on a daily basis. Therefore, they need to be protected from any unlawful interference.

Interference is justified if it is grounded by the necessary laws of a democratic society. Such laws can be about health, public order or morality or those that protect the rights and freedoms of other people.

For the most part, it is difficult to see how interference with ethical veganism could be justified. There are times though, when law will prevail and impact on the practice of vegans. For example, a court might decide that a person's ethical veganism has to give way to health requirements and it can pass a judgment that it is in the best interests of a vegan to undergo vaccination. A court can, in certain circumstances, insist that vaccination takes place. Does this make the ethical vegan concerned no longer a vegan or not vegan for the purposes of law? The short answer is no, it does not. A vegan who receives vaccination under duress, is still an ethical vegan, remains so in the eyes of the law and retains their right not to have their daily practice of veganism interfered with in other, unlawful ways.

The same is true for vegans who undergo vaccination voluntarily, or who take medications containing ingredients that are derived from non-human animals. Let's look at the definition. Veganism is

*A philosophy and way of living which seeks to exclude—as far as is possible and practicable—all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose; and by extension, promotes the development and use of animal-free alternatives for the benefit of humans, animals and the environment. In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals.*

In the definition, we see that vegans aim to live a life that seeks to exclude animal exploitation as far as is possible and practicable. If someone who has lived, as an ethical vegan, then finds themselves in the position of needing medical interventions and they have no choice but to take prescribed medications, it does not make them any less a practising vegan, does not mean that they support the continued exploitation of nonhuman animals or that they rescind their ethical convictions: and certainly not in the eyes of the law. It would be absurd to suggest otherwise. In these contexts, vegans retain the right to be recognised as vegan in the eyes of the law and to remain beneficiaries of strict limitations on justified interference with their vegan practice.

Alongside the human rights support for veganism, and the prohibition on



discrimination under the Convention, we have, in the UK, the Equality Act 2010\* which consolidates a large body of equality law. Although the Act itself does not cite its relationship to human rights provisions, equality law is grounded by the principle that it should be interpreted in the light of the Convention and its case law. Accordingly, UK tribunal deliberations draw on the jurisprudence of the European Court of Human Rights. In making decisions about whose beliefs qualify for protection under UK equality law, the following criteria are considered:

- The belief must be genuinely held.
- It must be a belief and not... an opinion or viewpoint based on the present state of information available.
- It must be a belief as to a weighty and substantial aspect of human life and behaviour.
- It must attain a certain level of cogency, seriousness, cohesion and importance.
- It must be worthy of respect in a democratic society, not incompatible with human dignity and not conflict with the fundamental rights of others...

This set of criteria has been seen to provide far reaching protection. For example, a belief in manmade climate change can be within the scope of protection, so can a belief that fox hunting is morally wrong, and even a belief in the purpose of public service broadcasting.

**pre-  
in favor of  
discrimination.  
unjust or preju  
on the**

What previous tribunal cases highlight is the broad scope of current law to protect people from unfair treatment and discrimination. They show that the scope of the UK Equality Act is extensive and applicable to all those who feel unfairly treated or discriminated against because of underlying beliefs that direct their lives. Ethical vegans already have some legal standing granted by the European Court and this has been cited by judges deliberating over UK equality cases. Given the broad reach of UK equality law, it would not be surprising if a UK court eventually finds in favour of vegan applicants and, quite possibly, on various grounds.

The strength of equality law is that it is pertains to the principle of non-discrimination. Its mission is to be inclusive and to facilitate and accommodate a plural society. It is, thus, feasible that a tribunal could hear a case, brought by a vegan

who claims to have been unfairly treated or discriminated against because, for example, they had an overriding belief that veganism is important for global food security or the health of our shared environment. We cannot know in advance if such cases would be successful, if positive outcomes would confirm the scope of protection for vegans generally or just confirm protection for those with the same specific belief under discussion. This would depend on the specific circumstances that determine how the case is presented and argued. For example, in an employment tribunal case, a vegan hunt protestor successfully argued that he was fired from his job because he was against fox hunting. Though it was acknowledged in court that his beliefs about fox hunting were related to his broader convictions as a vegan, he was not arguing that he had been fired on account of being vegan but because he was a hunt protestor. The tribunal decided that a belief that fox hunting is morally wrong can be protected under the Equality Act, and that he was unfairly dismissed from his job.



We simply do not know what kind of cases may come before the courts nor how the court will reason through specific matters, but we do know that vegans explain their beliefs, not only in the traditional and historical terms of nonhuman suffering that we referred to earlier as ethical veganism, but also, taking account of developing social theory and scientific evidence, they argue that veganism contributes to a better social justice, a better environment, can help protect the climate, the ocean or they argue that veganism meets better the requirements for good human health.

The point to keep in mind is that the Equality Act is not discriminatory. It is open to all vegans regardless of necessary nuances, the emphasis given to issues that direct a vegan's daily-lived-practice, the way they might subjectively explain their veganism as life-directing, and to those who experience unfair treatment or discrimination because of a component belief integral to their veganism.

As far as court cases go, every case is decided on its own merits, and there is,




apparently, no pre-conceived judicial limit on what constitutes a protected belief or the scope of protection for qualifying beliefs. Various subjective integral components of veganism can be life-directing and though the suffering of nonhuman animals remains central in the definition of the vegan philosophy, a tribunal will hear arguments and explanations from unfairly treated vegan applicants on the specifics that apply. It will decide, in any event, with reference to established criteria such as that set out above.

In short, all vegans, however nuanced, have the same legal standing as anyone else regardless of whether you take prescribed medications, didn't throw out the carpet when you became vegan, take a case of unfair treatment as an environmental protestor or have no alternative but to wear regulation issue uniform items in your employment. UK equality law, in the area of protection to live according to moral convictions without being subjected to unfair or discriminatory treatment, is applicable to all, in a variety of contexts and concerns both ethical vegan and intersectional beliefs of conscience.

*\*The EA 2010 applies to England, Scotland and Wales.*

 **EQUALITY ACT**

 **DISCRIMINATION, ENVIRONMENT, EQUALITY ACT, HEALTH, INTERFERENCE, MEDICINE**



# Definition of veganism

[Home](#) » [Go Vegan](#) » Definition of veganism

**Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose.**

There are many ways to embrace vegan living. Yet one thing all vegans have in common is a plant-based diet avoiding all animal foods such as meat (including fish, shellfish and insects), dairy, eggs and honey - as well as products like leather and any tested on animals.

## History

Although the vegan diet was defined early on in The Vegan Society's beginnings in 1944, it was as late as 1949 before Leslie J Cross pointed out that the society lacked a definition of veganism. He suggested "[t]he principle of the emancipation of animals from exploitation by man". This is later clarified as "to seek an end to the use of animals by man for food, commodities, work, hunting, vivisection, and by all other uses involving exploitation of animal life by man".

When The Vegan Society became a registered charity in 1979, the Memorandum and Articles of Association updated the definition of "veganism" as:

*"A philosophy and way of living which seeks to exclude—as far as is possible and practicable—all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose; and by extension, promotes the development and use of animal-free alternatives for the benefit of humans, animals and the environment. In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals."*

To read more on the history of veganism, [see here](#).

## So what do vegans eat?

A great deal - you'll soon find a whole new world of exciting foods and flavours opening up to you. A vegan diet is richly diverse and comprises all kinds of fruits, vegetables, nuts, grains, seeds, beans and pulses - all of which can be prepared in endless combinations that will ensure you're never bored. From curry to cake, pasties to pizzas, all your favourite things can be suitable for a vegan diet if they're made with plant-based ingredients. Check out our [vegan recipes](#) for ideas.



## It's not just about diet

Vegans avoid exploiting animals for any purpose, with compassion being a key reason many choose a vegan lifestyle. From accessories and clothing to makeup and bathroom items, animal products and products tested on animals are found in more places than you might expect. Fortunately nowadays there are affordable and easily-sourced alternatives to just about everything. With over 22,000 products and services registered with our Vegan Trademark alone, living a vegan lifestyle has never been easier. Browse [online](#) today.

## Other aspects of vegan living

### Medicine

Currently all medicine in the UK must be tested on animals before it is deemed safe for human use, but please note: **The Vegan Society DOES NOT recommend you avoid medication**

## Research relating to Claimant's beliefs

Definition of veganism | The Vegan Society

<https://www.vegansociety.com/go-vegan/definition-veganism>

**prescribed to you by your doctor** - a dead vegan is no good to anyone! What you can do is ask your GP or pharmacist to provide you, if possible, with medication that does not contain animal products such as gelatine or lactose. For more information visit the website [www.medicines.org.uk](http://www.medicines.org.uk), which contains information on medicines prescribed in the UK, including ingredients lists.



### Medical charities

If you're a medical charity supporter you may wish to **check whether your chosen charity performs tests on animals**. There are many charities that don't currently conduct animal tests and many vegans prefer donating to charities that actively seek alternative methods of testing.

### Entertainment

Vegans choose not to support animal exploitation in any form and so avoid visiting zoos or aquariums, or taking part in dog or horse racing. A great alternative is visiting and supporting animal sanctuaries that provide safe and loving homes for rescued animals.

Want to find out more about the vegan lifestyle? Sign up to the free **Vegan Pledge** today. There are hundreds of thousands of vegans across the globe - with you, we're that much stronger.

# VEG 1

Orange flavour

180 Multivitamin Chewable Tablets



One world. Many lives. Our choice.  
[vegansociety.com](https://vegansociety.com)



## Sign-up for our newsletter

Join our newsletter to receive monthly competitions, offers and information on all things vegan.

[View this email in your browser](#)



### This is a title

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Suspendisse quis enim at tortor pharetra congue at et nulla. Etiam finibus, nunc sit amet aliquam bibendum, quam tortor mollis nisi, eget imperdiet tellus massa id diam.



## Research relating to Claimant's beliefs

Definition of veganism | The Vegan Society

<https://www.vegansociety.com/go-vegan/definition-veganism>



nunc. Etiam blandit. Sed et  
quam tortor mollis nisi, eget imperdiet tellus massa id diam.  
Vestibulum eros ex, porttitor sit amet urna id, imperdiet  
tincidunt dui. [An example link.](#)



SEARCH 



[HOME](#) [ABOUT](#)  [NEWS](#)  [RESOURCES](#)  [FEATURES](#) [BROWSE ALL](#) [CLUBKINDLY](#)

## VIDEOS

---





## DISCUSSION IN PARLIAMENT ADDRESSES HOW A VEGAN DIET CAN FIGHT CLIMATE CHANGE



**Katie Pevreall**

Freelancer Journalist, UK

Posted by [Katie Pevreall](#) | Oct 19, 2017

SHARE [f](#) [t](#) [p](#)

This Tuesday (17th October), a [public discussion was held in the Houses of Parliament](#), where the [All-Party Parliamentary Group on Vegetarianism and Veganism](#) addressed the impact of animal agriculture on climate change.

In reference to the [Paris Climate Change Agreement](#), signed last year by 195 states and the EU, MPs and experts warned that targets were unlikely to be met should animal agriculture be ignored as a major contributing factor.

Currently, there are 5 vegan MPs in the UK, one of whom is Kerry McCarthy whose appointment as Shadow Secretary of State for Environment, Food and Rural Affairs in 2015 by Jeremy Corbyn caused quite a stir. Contributing to the conversation, McCarthy asked the questions 'Why is [livestock farming] missing from all the strategy documents? Why is it missing from the Paris Agreement?'

## ABOUT LIVEKINDLY

To livekindly means to live in a way which shows appreciation to our humanity, our home and those who share it with us.

Inspired by the notion that mother nature's intricate design is arguably flawless, the LK community have come together to build a home for informative and thought-provoking content, focusing on sustainable and compassionate living.

If you'd like to get more involved and support our mission, you can donate [here](#), or apply to become a contributor [here](#).

[Home](#)   [Meet The Team](#)   [Browse All](#)   [Suggest Content](#)



© LIVEKINDLY MEDIA INC. ALL RIGHTS RESERVED.

# The Economics of Veganism



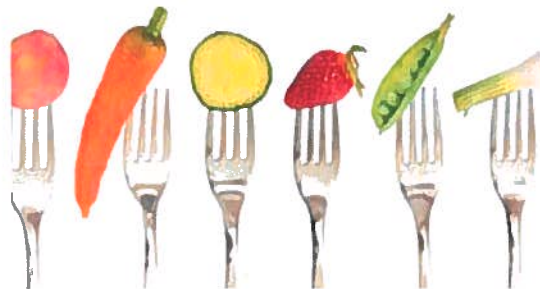
The Collective

Follow

Jan 12, 2017 · 4 min read

Martha Southall. 23 November 2016.

On 21st March 2016, the Oxford Martin Programme on the Future of Food published the first ever study to look at the health and climate benefits of dietary change. Published in the PNAS, the study showed that our diets could have a huge effect on the global economy. The study involved modelling four different dietary scenarios for the year 2050; one based on current trends, another based on global dietary requirements and two more as if the population became either vegetarian or vegan.



## Health

Springmann's research showed that, by 2050, 5.1 million deaths could be avoided if we adopted diets within dietary guidelines. Were we vegetarian, 7.3 million lives would be saved and the number would be 8.1 million if we became vegan. Around half of these avoided deaths (particularly in the developed world) were due to a reduction in the diseases associated with red meat consumption such as heart disease, and the other half due to fewer people being overweight through increased fruit and vegetable consumption (mainly in developing regions).

The USA's expensive healthcare means that it would gain the most financially from a vegan diet, saving \$1 billion per year due to fewer working days lost, unpaid informal care and medical expenditure. Interestingly, it has also been said that most of the antibiotics in the US

are administered to healthy livestock rather than humans. Widely-adopted veganism could therefore reduce the price of such medicines for US customers because more would become available. Springmann even attempted to quantify the value that society places on the reduced risk of dying which could be up to 13% of global GDP.

### **The Environment**

In 1996 the European Council of environment ministers declared that 'global average temperatures should not exceed two degrees above pre-industrial level'. The study projects that food-related emissions could account for half of this increase by 2050. One UN study claims that animal agriculture already accounts for 51%. Dr Richard Oppenlander has said that if we ceased to use gas, oil and fuel immediately, the impact of animal agriculture alone would still cause us to exceed the maximum target of greenhouse gas emissions (565 gigatonnes) by 2030. Perhaps the focus of environmental groups has therefore been out of touch with real causes of climate change.

Following global dietary guidelines would cut said emissions by 29%, vegetarianism by 63% and veganism by 70%. This is because of the 10 million tonnes of methane (the most potent greenhouse gas) emitted by flatulence from livestock, as well as the greenhouse gases emitted by forage grown to feed them. 65% of the nitrous oxide emitted is also as the result of animal agriculture. The economic impacts of climate change range from reduced crop yields due to desertification in central Africa to higher UK taxes to treat more skin cancer patients. These findings could therefore be crucial for the future of the global economy.



The impact of animal agriculture extends further than climate change; it accounts for 30% of world water consumption, 45% of land use, 91% of Amazon destruction and is a leading cause of ocean dead zones,

habitat destruction and extinction. In the Amazon, nearly 100 new species are lost every day due to deforestation for livestock. David Siman, author of “Meatonomics”, calculated the financial cost of all the externalities (impacts on third parties) associated with animal agriculture from health to cruelty. The resulting cost (around \$414 billion), were it to be internalised by firms, would cause the price of animal products to sky rocket. A \$5 box of eggs would become \$13. In actual fact, it is the taxpayers who are forced to pay these costs as they suffer the effects of animal agriculture. However, governments are unlikely to intervene to internalise these costs due to the large financial influence of farming companies in politics.

In terms of efficiency, an average of 15% more protein can be grown from plant-based sources than from meat on the same area of land. The one billion humans facing starvation every day are therefore worse off. It is the case that in many countries poor citizens work to produce food to rear livestock that only those more wealthy than themselves can afford to buy, serving to increase the inequality gap.

Between the years 1912 and 2012, the global population boomed from 1.5 billion to 7 billion. These trends, coupled with rising incomes in newly-industrialised countries such as China, suggest that demand for meat is unlikely to do anything but rise. Springmann rightly clarified that he did not expect us all to become vegan (this raises its own concerns as an imposed measure), but said ‘adopting healthier and more environmentally sustainable diets can be a large step in the right direction’.

### Bibliography:

*Analysis and valuation of the health and climate change cobenefits of dietary change*, by Marco Springmann, Charles Godfray, Mike Rayner and Peter Scarborough

*Cowspiracy: The Sustainability Secret*, 2014

### Further Reading:

*“Meatonomics”*, David Siman

*“Comfortably Unaware”*, Dr Richard Oppenlander

## Research relating to Claimant's beliefs

The Economics of Veganism – The Collective – Medium

<https://medium.com/@sophieroseekitok/the-economics-of-veganism-c...>

## Research relating to Claimant's beliefs

The Economics of Veganism – The Collective – Medium

<https://medium.com/@sophieroseekitok/the-economics-of-veganism-c...>







# Environment

[Home](#) » [Go Vegan](#) » Environment

## How your diet could change the world

While the world's population has doubled since the 1960s, world meat production **has quadrupled**. In certain areas, livestock production has increased massively; there are now **4 and a half times** as many tonnes of pig produced in 2013 compared to 1961, while world chicken production has increased by nearly **13 times**.

These harrowing numbers are growing. The Food and Agriculture Organisation of the United Nations predicts that by 2050 world meat production will have almost **doubled**, as the Western taste for meat, eggs and dairy products continues to grow (along with our waistlines).

This trend will continue to contribute to global warming, widespread pollution, deforestation, land degradation, water scarcity and species extinction. More animals mean more crops are needed to feed them: the planet cannot feed both increasing human and farmed animal populations, especially when there will be between **2-4 billion** more human mouths to feed by 2050.

If we are trying to reduce our car use, limit the amount of water we waste, become more 'energy-efficient' and generally lessen our environmental impact, we must also examine the most important factor of our personal ecological footprint: **what we eat**.

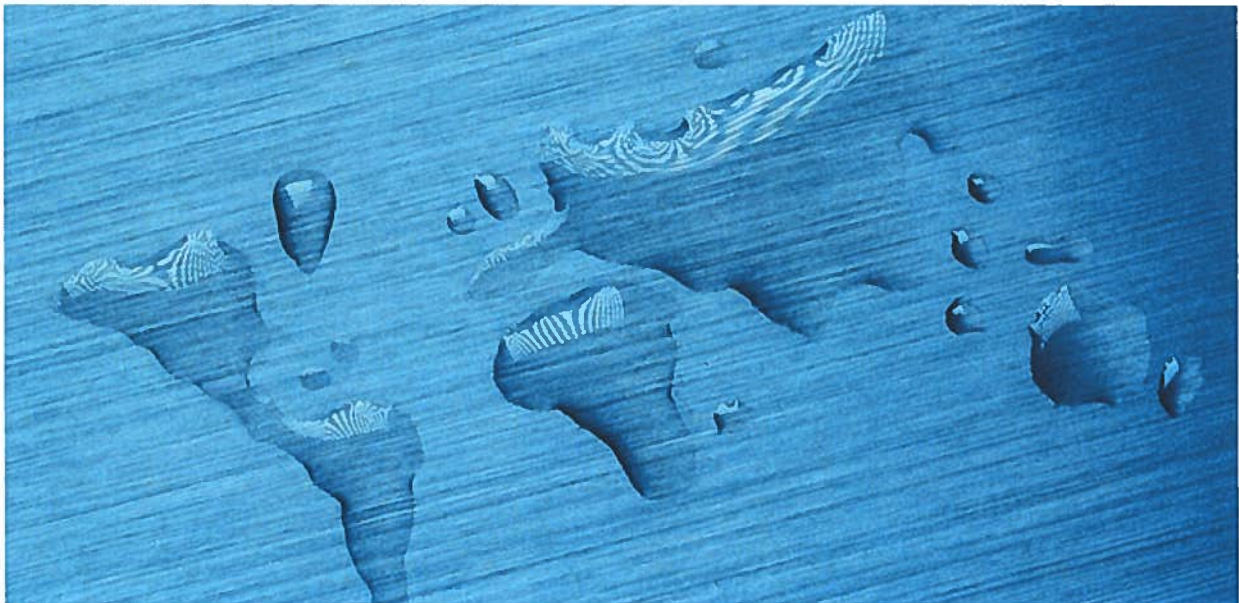
We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree



## Food security

Studies indicate that a varied vegan diet requires about a third of the land needed for conventional Western diets. We... [\(Read more\)](#)



## Water requirements

Although statistics vary, it is safe to say that it takes at least three times the amount of water to... [\(Read more\)](#)

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree

# VEG 1 Orange flavour

180 Multivitamin Chewable Tablets



One world. Many lives. Our choice.  
[vegansociety.com](https://vegansociety.com)



## Sign-up for our newsletter

Join our newsletter to receive monthly competitions,  
offers and information on all things vegan.

[View this email in your browser](#)



We use cookies c  
clicking any link  
set cookies. [Mor](#)



This is a title

Lorem ipsum dolor sit amet, consectetur adipiscing elit.  
Suspendisse quis enim at tortor pharetra congue at et  
nulla. Etiam finibus, nunc sit amet aliquam bibendum,  
quam tortor mollis nisi, eget imperdiet tellus massa id diam.

OK, I agree

## Research relating to Claimant's beliefs

Environment | The Vegan Society



Nulla. Etiam tempus, tunc sed  
quam tortor mollis nisi, eget imperdiet tellus massa id diam.  
Vestibulum eros ex, porttitor sit amet urna id, imperdiet  
tincidunt dui. [An example link.](#)

<https://www.vegansociety.com/go-vegan/environment>

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree



### [Vegan Souls](#)

- [Home](#)
- [Famous Vegans](#)
- [Vegan Health](#)
- [Vegan Eating](#)
- [Vegan Recipes](#)
- [Vegan Products](#)
- [Vegan Living](#)
- [Animal Welfare](#)
- [Vegan Animals](#)
- [Animal Abuse](#)
- [Tips & Info](#)
- [Featured](#)
- [Contact us](#)

## Ethical Veganism – Not Just About Food, but a Way of Life

Though many people view veganism through the prism of only dietary choices, ethical veganism is far more than food choices. It is an entire life philosophy that embraces many more factors than just what you eat.

Ethical veganism is about “living life consciously as an Anti Speciesist,” as Bob Torres, PhD, says in his book *Vegan Freak*, which is an amusing and non-sermonizing look at ethical veganism. Ethical veganism isn't just about not eating animals and animal products, but about not relying on animals in any form or fashion – not using fur nor wearing leather as well as eschewing other products that rely on animals.



In fact, it is important to be vegan in every sense of the word. According to Joanne Stepaniak, author of *The Vegan Sourcebook* and many other vegan cookbooks, being just a dietary vegan tends to dilute the concept of veganism in a way.

Animals and their rights are harmed in many ways other than just killing them for meat or rearing them for milk and eggs. And ethical veganism seeks to embrace a dynamic respect for all life. **Ethical veganism is not just about what a person eats but about what that person is!**

It's not just about choices relating to diet but also about choices relating to what a person wears, what personal care products he uses (testing on animals, use of animal products in the ingredients, etc.), the hobbies that he indulges in, and the sort of job that the person has. Since ethical veganism ideally pervades every facet of a person's life, it also colors one's personal relationships, political beliefs and social attitudes, according to Jo Stepaniak.

People who eat no dairy or honey are simply vegetarians and not vegans and true veganism goes beyond just this. **Our entire civilization at present is based on the exploitation of animals**, in much the same way that past civilizations were based on the exploitation of other human beings in the form of slavery, bonded labor, and so on.

**Animals not only have the right to life, but also to life without pain.** So food, even vegetarian food that is obtained with the assistance of animals such as animal based agriculture, is to be eschewed. To take the philosophy a step further, ethical veganism is also a personal commitment to non-violence in other, daily aspects of one's life – in a way that creates the least harmful impact on one's natural environment.

### Related Posts



What Is Vegan Investing?



What Is Vegan Clothing and What Are Your Options?



Vegan Certification on Food Labels



Vegan Footwear: Protect Your Feet Without Hurting Animals



10 Best Ways to Promote Veganism



How to Go Vegan Safely and Easily: 10 Tips to Get You Started



Top 10 Vegan Dishes



Top 10 Pets for Vegan Households



Choosing Vegan Products in Your Daily Life



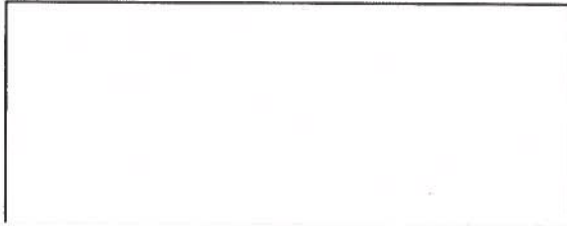
Top 5 Vegan Business Ideas

### Leave a Comment

Name \*

E-mail \*

Website



Submit

{ 3 comments... read them below or [add one](#) }



[mark](#) [September 6, 2016](#)

It's all getting so messy with so many labels. We need a new, undiluted vision.

[Reply](#)



[Huihien](#) [March 17, 2017](#)

Since farming with animals are frowned upon, farmers cannot ride horses, cows cannot till the land. Can animal manure or free range chickens be used for pest control? If not, how is pest on vegetables to be managed? Can they be killed?

If animal manure cannot be used (there isn't much wild land where manure can be collected from animals in a low carbon footprint manner.) does it mean chemical fertilizers are to be used and farmers should ride diesel tractors (electrical buggy?)

What is the vegan's consideration with regards to carbon footprint and mining of caustic soda which features a lot in ZW and vegans' daily life?

[Reply](#)



[Anne](#) [February 24, 2018](#)

There are lots of ways to successfully fertilize without using animal products or chemicals. Green manure and compost are just a couple. The same goes for pesticides. Don't look for problems that aren't there !

[Reply](#)

Previous post: [Fur Products: Shun Them Now!](#)

Next post: [Top 10 Vegan Personalities of the World](#)





**Vegan Souls**

949 likes

Like Page

Send Message

Be the first of your friends to like this

### • Popular Posts

[Top 10 Vegan Documentary Films that Will Inspire You to Give up Meat](#)

[Top 10 Vegan Animals](#)

[Top 10 Vegan Bodybuilders](#)

[Top 10 Pets for Vegan Households](#)

[Top 10 Vegan Personalities of the World](#)

[Top 10 Animals Killed for Food Worldwide Each Year](#)

[10 Most Cruel Sports Involving Animals](#)

[Top 5 Vegan Business Ideas](#)

[10 Cruelty Facts on Animals Used for Entertainment](#)

[Top 6 Health Benefits of Going Vegan](#)

### • Join Our Newsletter!

Email Address

Subscribe

## Research relating to Claimant's beliefs

Ethical Veganism – Not Just About Food, but a Way of Life | Vegan Souls

<http://www.vegansouls.com/ethical-veganism>

[Google+](#)

## Ethical Vegans May Stick With It Longer

April 15, 2015

[Tweet](#)
[Like](#)
[Share](#)

By Lisa Rimmert, Donor Relations Manager

Animal suffering. The environment. Human health. Workers' rights. World hunger. There are [many reasons](#) – and many benefits – to going vegan. But did you know these motivations can affect how long vegans stick with the diet?

A recent study [published in the journal Appetite](#) and [written about on Time.com](#), examined specific food choices and behaviors of people who are vegan either for health or ethical reasons – the two most often cited reasons for going vegan. The authors wanted to find out if these motivations affect how vegans live and what specific vegan foods they eat. It turns out, they do.

Vegans who made the switch because of health motivations reported eating more fruit and fewer sweets, whereas those who went vegan for ethical reasons reported more frequent consumption of soy, foods rich in Vitamin D, and vitamin supplements, and – here's the really interesting one – being on the diet longer.

Other studies have found similar information. In another 2014 study, a majority of the former vegetarians sampled reported having become vegetarian due to health reasons. Only 27% of former vegetarians said they had become vegetarian because of a concern for animals. There's evidence to support the claim that people who become vegetarian or vegan for ethical reasons stick with it longer.


Another, not necessarily contradictory, explanation for the findings in the Appetite study is that ethical vegans become vegan sooner than health vegans. In other words, concern for animals prompts a change more quickly than does concern for health. It could be that the greater disgust with meat and more intense emotional reaction to meat consumption reported by ethical vegetarians, motivates a quicker transition to vegan eating. This would cause ethical vegans to report having been vegan for a longer amount of time than health vegans. If this is the case, then ethical motivations would appear to prompt people to become vegan sooner.

More research is needed to come to a solid conclusion, but the findings reported here make me even more confident in Vegan Outreach's approach. Our booklets focus on the suffering involved when people eat animals and their products – an appeal to ethics. I hope what the studies suggest is true – that this argument makes people more likely to go – and stay – vegan.

Posted in [Uncategorized](#)

[← Animal Liberation: 40 Years Later](#)
[Team Vegan is Around the Corner →](#)


### 5 thoughts on “Ethical Vegans May Stick With It Longer”


**Proxi Minneapolis** says  
[April 15, 2015 at 5:48 pm](#)  
 I don't consider people that eat a plant-based diet for their own health to be vegan, I have always called them 'plant-based' eaters.


Veganism is, by definition, an ethical position where we try to cause as little harm as is possible and practical to non human sentient animals through our daily choices. It is so much more than a 'diet' as it includes clothing, animal testing, animals used for entertainment and zoos, etc.

Being a plant-based eater a person can still be totally focused on themselves, though this isn't always the case. Whereas with veganism people are saying this is about respecting other animals and granting them freedom to live their lives without being harmed by humans – now that's beautiful.


[Reply](#)


**Lisa Rimmert** says  
[April 17, 2015 at 12:33 pm](#)  
 Proxi, I agree that's beautiful! Thank you for the comment.


[Reply](#)


**Marge Gettleichler** says  
[April 15, 2015 at 8:35 pm](#)  
 I agree for me. Ethical is why I changed. When I saw the truth I'm sorry it wasn't sooner. Never again. There's no going back for me.

[Reply](#)

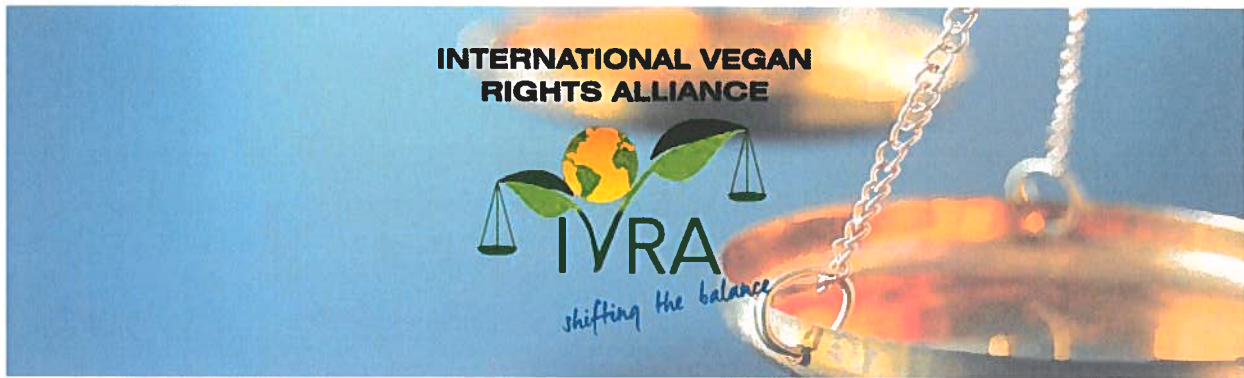

**Lisa Rimmert** says  
[April 17, 2015 at 12:34 pm](#)  
 Marge, the good news is there's so much we can do now that we know the truth! And I'm sure you do a ton of good for animals. Thank you!

[Reply](#)


**Fred Remus** says  
[April 19, 2015 at 9:06 am](#)  
 I stopped eating animals in 1969 at age 14 because I realized there was no logic in eating a cow or a chicken or a pig, and not

Bi-Monthly Newsletter

Subscribe Now!



## European Law

The European Convention on Human Rights (ECHR) was being developed around the same time as the Universal Declaration of Human Rights and repeats many of the provisions. Some nations will be signatory to both the ECHR and the International Bill of Rights (This is the collective name given to the UDHR and the two Covenants that give effect to the provisions of the initial Declaration). One of the important Articles of the ECHR that can be applied to vegans is Article 9. This Article repeats the paramount universal human rights principle of being able to live according to one's own ethical convictions free from interference.



### ARTICLE 9 Freedom of thought, conscience and religion

- 1. 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 worship, teaching, practice and observance.
- 2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

This Article grants an absolute right to believe what you want to believe and a qualified right to manifest, in practice, the daily behaviours that accompany your belief. This is an important consideration for veganism because veganism is a practice based belief and any interference that limits a vegans practice may amount to coercion into a belief not of their choosing. Under this Article, in 1991 a case concerning veganism was brought by a vegan prisoner who was required under the prison rules to work in the prison print facility. The applicant believed that the dye he would have to work with had been tested on nonhumans and that he would therefore be required to rescind his veganism and comply with speciesist practices. This case is known as *H v the UK* (ECtHR App. 18187/91). The Commission of the European Court of Human Rights, along with the UK Government agreed that veganism was within the scope of Article 9 but used the concept of proportionality to conclude that the vegan concerned would nevertheless be required to work in the prison print facility. It was decided in this case that interference was lawful, because the prison rules were in place for the reason of order in the prison, and that the requirement was proportional.

What this case illustrates is that even though veganism is protected under Article 9, the state nevertheless had the power to limit a vegan's practice of veganism and enforce assimilation into a belief not of his choosing. The purpose of Article 9, is the same as Article 18 of the UDHR and the ICCPR, to ensure that human beings can live

according to their ethical convictions without state interference. However, as can be seen by Article 9 (2) Freedom to manifest one's religion or beliefs can be limited by laws that are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others. The problem for veganism is, of course, that the assumption for the application of law is that we all agree with speciesism.

However, the legal reasoning, concerning the validity of veganism as a way of life concerning deep convictions that comes within the scope of human rights law, sent a clear message throughout Europe. It was to be observed within the community that there is a legal duty to accommodate vegans when assessing the breadth of Article 9 of the ECHR. As such, all European nations ought to recognise in their domestic legislation the duty owed to veganism as a non-religious belief that qualifies for human rights protection. The sad truth is however that many nations retain an interpretation of Article 9 as a provisions that concerns religious beliefs only despite being under a duty to prevent discrimination.

The ECHR is law that regulates your relationship with the state. This means that your national law ought to protect the non-religious belief ethical convictions of vegans particularly when vegans deal with state authorities such as prisons, schools, hospitals, or any other state owned enterprise. If you are employed by the state as a police officer for example, your request for vegan friendly shoes should not be refused as if you are required to wear a uniform made from the skin of nonhumans, you could, arguably, claim that such a requirement was forcing you to assimilate into cultural beliefs not of your choosing and that your ethical choice was being interfered with by your government. Of course, you would need to ascertain that vegan friendly uniform items were available and that they meet any safety requirement stipulated by your employer in the interests of your health and safety and their duties and responsibilities to you.

The Council of the European Union issues equality directives. These pertain to the principle of non-discrimination. an important directive dates back to the year 2000. It states that its provisions are written with respect to the European Convention. Where equality law uses the expression "religion and belief" it should be interpreted consistently with the Convention. This means that equality law should also provide for vegans.



## The Equality Act 2010

### UK Equality Law

Equality law applies to veganism and outlaws:

- Victimisation because you are vegan.
- Harassment because you are vegan.
- Unfair treatment as a result of being vegan.
- Treatment that puts you at a disadvantage due to being vegan.

You are also protected from any unwanted conduct that:

- Violates your dignity.
- Causes you to feel humiliated (subjective feelings).
- Creates a degrading, humiliating or offensive environment.

In employment this means that:

- If your employer provides food, you have the right to request and receive vegan food. For example, a working lunch.
- If you require safety wear, you have the right to request and receive vegan alternatives to standard equipment made from the skin of other animals, where these are available and comply with required

specifications.

- You have the right not to be humiliated or have to cope with an offensive or degrading environment as a result of jokes or other remarks about from your colleagues.
- If your employer has a practice or policy which puts you at a disadvantage because you are vegan you have the right to request that the policy be amended. For example, a common practice is the office purchase of milk taken from cows. If you do not feel comfortable contributing, or taking a turn to collect this product then it is reasonable to request exemption.

Socially, equality provisions mean that:

- You have the right not to be treated unfairly or disadvantageously by any service provider because you are vegan. This includes the catering industry. You have the right to request and be provided with vegan food. This applies to hotels, airlines and other public transport.

Copyright © 2012-2018 International Vegan Rights Alliance. All rights reserved.

# Robb Masters (/)

Home (/) » Veganism (/veganism) » Projects (/veganism/projects) » Vegan Rights (UK) (/veganism/projects/vegan-rights-uk) »

## FAQ

### What protection do vegans currently have?

In the UK, the law prohibits:

- Victimisation because you are vegan.
- Harassment because you are vegan.
- Unfair treatment as a result of being vegan.
- Treatment that puts you at a disadvantage owing to being vegan.

You are also protected from any unwanted conduct that:

- Violates your dignity.
- Causes you to feel humiliated (subjective feelings).
- Creates a degrading, humiliating, or offensive environment.

In employment this means that:

- If your employer provides food, you have the right to request and receive vegan food (for example, a working lunch).
- If you require safety wear, you have the right to request and receive vegan alternatives to standard equipment made from the skin of other animals (where these are available, and comply with required specifications).
- You have the right not to be humiliated, or to have to cope with an offensive or degrading environment, as a result of jokes or other remarks about veganism from your colleagues.
- If your employer has a practice or policy that puts you at a disadvantage because you are vegan, you have the right to request that the policy be amended. For example, a common practice is the office purchase of milk taken from cows. If you do not feel comfortable contributing, or taking a turn to collect this product, then it is reasonable to request exemption.

Socially, equality provisions mean that:

- You have the right not to be treated unfairly or disadvantageously by any service provider because you are vegan. This includes the catering industry. You have the right to request and be provided with vegan food. This applies to hotels, airlines, and other public transport.

Source: International Vegan Rights Alliance (<http://www.theivra.com/eulaw.html>).

### Where does this protection come from?

In the European Union, veganism is recognised as a "protected belief" under Article 9 ([https://en.wikipedia.org/wiki/European\\_Convention\\_on\\_Human\\_Rights#Article\\_9\\_-\\_conscience\\_and\\_religion](https://en.wikipedia.org/wiki/European_Convention_on_Human_Rights#Article_9_-_conscience_and_religion)) of the European Convention on Human Rights ([https://en.wikipedia.org/wiki/European\\_Convention\\_on\\_Human\\_Rights](https://en.wikipedia.org/wiki/European_Convention_on_Human_Rights)). Within the UK, this is implemented by the Human Rights Act 1998 ([https://en.wikipedia.org/wiki/Human\\_Rights\\_Act\\_1998](https://en.wikipedia.org/wiki/Human_Rights_Act_1998)), and demonstrated in case law (H. v. the United Kingdom [1992], 16 EHRR CD 44. Page 45).

### So what's the problem?



The UK government is planning to replace the Human Rights Act with a Bill Of Rights (<https://www.theguardian.com/law/2016/aug/22/uk-bill-of-rights-will-not-be-scrapped-says-liz-truss>).

If this new Bill Of Rights does not encompass veganism, vegans in the UK who have their rights infringed may need to pursue their case at the European Court of Human Rights ([https://en.wikipedia.org/wiki/European\\_Court\\_of\\_Human\\_Rights](https://en.wikipedia.org/wiki/European_Court_of_Human_Rights)) in Strasbourg rather than through the national courts. (Note that The European Court of Human Rights is a separate entity to the European Union, and should not be confused with the European Court of Justice, the highest court of the European Union.)

Furthermore, once the UK has left the EU, the government would also be free to withdraw from the European Convention on Human Rights, meaning that vegans in the UK would have no legal protection at all. And while the government says that it currently has no plans to withdraw from this Convention, the UK's exit from the EU would remove the main obstacle to doing so. (The Convention is mandatory for membership of the EU.)

### Shouldn't you care more about animal rights / human rights?

Absolutely. And we do. But they're not mutually exclusive. And we believe that ensuring vegans rights are protected will help prevent us from having our time and energy wasted by bullying or discrimination, so that we can instead focus on campaigning for the rights of those who are exploited or oppressed.

Furthermore, this legislation makes it easier for vegans to stay vegan - indirectly reducing animal exploitation.

© Copyright 2016 - 2018, Robb Masters.

[Home \(/\)](#)

[Technology \(/technology\)](#)

[Privacy \(/privacy\)](#)

[Contact \(/contact\)](#)

The views and opinions expressed on this website do not necessarily reflect the official policy or position of any associated organisations.



# Food security

[Home](#) » [Go Vegan](#) » [Environment](#) » Food security

## Vegan and plant-based diets use less resources

Food (and land) security is becoming a major issue. The United Nations Food and Agriculture Organization (FAO) estimates that **one in nine people** are chronically undernourished. With the world's population expected to increase from 7 billion to reach **9-11 billion** by 2050, one of the most urgent questions we now face is how we, as a species, will feed ourselves in the 21st century.

Even if we tackled the economic forces that ultimately cause the unfair allocation of resources, land availability would still be one of the main constraints on mass food production. The Earth has only a limited area of viable agricultural land; how this land is used is central to our ability to feed the world. This is particularly important given how desertification and other ecological issues brought on by climate change continue to reduce the quantity and the quality of the world's arable land.

Meat-heavy, Westernised diets are a waste of resources we desperately need to conserve. This is because livestock consume much more protein, water and calories than they produce. Most of the protein from vegetable feed is used for the animal's bodily functions and not converted to meat, eggs or milk.



## How your diet can help

Studies indicate that a varied vegan diet requires about a **third** of the land needed for conventional Western diets, **3.5 billion** humans could live off the food currently used for livestock.

By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree

Quite simply, we do not have enough land to feed a growing population on an animal-based diet. While 800 million people do not have enough food, we continue to waste valuable agricultural land by obtaining only a small fraction of its potential calorific value.

The world's population is increasing and viable agricultural lands are diminishing. If we are to avoid future global food scarcity we must find sustainable ways of utilising our natural resource base. Industrial livestock production is not just unsustainable; it's unjustifiable.

## Since you're here...

**Join us** as a member and support the vegan movement from just £2 a month. Since 1944, our members have been integral to supporting us as we spread the vegan message, help vulnerable vegans in need and work with institutions and governments to turn the world vegan. As a reward, you'll receive over 100 vegan-friendly discounts, The Vegan quarterly magazine, podcast extra, access to a vegan dietitian and a community of vegans and much more.

# VEG 1 Orange flavour

180 Multivitamin Chewable Tablets



One world. Many lives. Our choice.  
[vegansociety.com](http://vegansociety.com)



## Sign-up for our newsletter

We use cookies on this site to enhance your experience. By clicking on this link, you agree to our use of cookies. [More info](#)



By signing up, you will receive our monthly competitions, newsletter, and more.

☒ OK, I agree



offers and infor



#### This is a title

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Suspendisse quis enim at tortor pharetra congue at et nulla. Etiam finibus, nunc sit amet aliquam bibendum, quam tortor mollis nisi, eget imperdiet tellus massa id diam. Vestibulum eros ex, porttitor sit amet urna id, imperdiet tincidunt dui. [An example link.](#)

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies. [More info](#)

OK, I agree

[Search](#)[Current Issue](#) [Archive](#) [Podcasts](#) [About](#) [Subscribe](#) [Contact](#) [Letters](#)

# Journal of Practical Ethics

A Journal of Philosophy, Applied to the Real World

How Should Vegans Live?

XAVIER COHEN

University of Oxford

## ABSTRACT

In this essay, I look at the significant portion of vegans who are vegan because they care about harm to animals. I investigate what lifestyle is in fact consistent with caring about harm to animals, which I begin by calling consistent veganism. I argue that the lifestyle that consistently follows from this underlying conviction behind many people's veganism is in fact distinct from a vegan lifestyle.

---

Ethical vegans make a concerted lifestyle choice based on ethical—rather than, say, dietary—concerns. But what are the ethical concerns that lead them to practise veganism? In this essay, I focus exclusively on that significant portion of vegans who believe consuming foods that contain animal products to be wrong *because they care about harm to animals*, perhaps insofar as they have rights, perhaps just because they are sentient beings who can suffer, or perhaps for some other reason.<sup>1</sup> Throughout the essay, I take this conviction as a given, that is, I do not evaluate it, but instead investigate what lifestyle is in fact consistent with caring about harm to animals, which I will begin by calling *consistent veganism*. I argue that the lifestyle that consistently follows from this underlying conviction behind many people's veganism is in fact distinct from a vegan lifestyle.

Let us also begin by interpreting veganism in the way that many vegans—and most who are aware of veganism—would: a vegan consumes a diet containing no animal products. In conceiving of veganism in terms of what a diet *contains*, there seems to be an intuition about the moral relevance of *directness*, according to which it matters how direct the harm caused by the consumption of the food is with regards to the consumption of the food. On this intuition, eating a piece of meat is worse than eating a certain amount of apples grown with pesticides that causes the same amount of harm, because the harm in the first case seems to be more directly related to the consumption of the food than in the second case.<sup>2</sup> Harm from the pesticides seems to be a side-effect of eating the food, whereas the death of the animal for meat seems to be a means to the eating food. Even if we grant this intuition to be a good in this case, it is not good in the case where the harm is greater from the apples than from the meat. To eat the apples in this case is to not put one's care about harm to animals first, which means going against the only thing that should motivate a consistent vegan.<sup>3</sup> Here, our intuition about the amount of harm caused is what seems to matter; if what we care about is harm to animals, then we should cause less rather than more harm to animals, and therefore, from the moral point of view,



it seems that it is better to eat the meat than the apples. Let the conviction in this intuition be called the 'less-is-best' thesis. Therefore, the intuition about the directness of the harm is only potentially relevant in situations where one has to choose between alternatives that cause the same amount of harm, or in situations where one does not know which causes more harm. The rest of the time, it seems that consistent vegans should not care about the directness of the harm, but instead care only about causing less rather than more harm to animals. This requires an awareness of harm that extends further than relatively common considerations noted by vegans regarding animal products being used in the production process for—but not being contained in—foodstuffs like alcoholic drinks. Caring about harm to animals means caring about, less directly, accidental harm to (usually very small) animals from the harvesting process, and from products that have a significant carbon footprint, and thereby contribute to (and worsen) climate change, which is already starting to lead to countless deaths and harm to animals worldwide.

However, caring about harm to animals cannot plausibly require consistent vegans to cause no harm at all to animals. If it did, then in light of the last two examples given above, it seems it would require consistent veganism to be a particularly ascetic kind of prehistoric or Robinson Crusoe-type lifestyle, which would clearly be far too demanding. In fact, it is probably the case that one cannot live without causing harm to animals due to the trade-off in welfare between other animals who are harmed by one's own consumption, and oneself (an animal) who is harmed if one cannot consume what one needs to survive. But it is definitely the case that all humans could not survive if no harm to other animals could be caused; this means that either human animals or non-human animals will be harmed regardless of how we live. We could not all be morally obligated to live in such a way that we could not in fact all live. Therefore, due to this argument and due to such a lifestyle being over-demanding, there are two sufficient arguments for why causing some harm to animals is morally permissible.

If it is the case that causing some harm to animals is morally permissible, then there is no clear reason why there should be a categorical difference in the moral status of acts—such as impermissibility, permissibility, and obligation—with regards to how they harm animals, apart from when these categorical differences arise only from vast differences in the amount of harm caused by different acts. So, for example, shooting a vast number of animals merely for the pleasure of sport may well be impermissible, but only insofar as it causes a much greater amount of harm than alternative acts that one could reasonably do instead of hunting. It seems that the most reasonable position, then, which is in line with the less-is-best thesis, is that the morality of harm to animals is best viewed on a continuum on which causing less harm to animals is morally better and causing more harm to animals is morally worse, where the difference in morality is linked only to the difference in the amount of harm to animals.

Hitherto, I have said that it seems to be the case that consistent vegans care about causing less rather than more harm to animals. However, I claim that the less-is-best thesis should in fact be interpreted as having a wider application than merely harm caused by our actions or life lived. One's care for animals should be further-reaching: rather than merely caring about harm one causes, a consistent vegan should care about acting or living in a way that leads to less rather than more harm to animals. The latter includes a concern about harm caused by others that one can prevent, which the former excludes as it is not harm caused by oneself.

The impact of social interaction on people's lifestyles is an important way in which consistent vegans can act or live in a way that leads to less rather than more harm to animals. That nearly all vegans are in fact vegans because they were previously introduced to vegan ideas by others—rather than coming by them and becoming vegan

through sheer introspection—is testimony to the impact of social interaction on people's lifestyles, which in turn can be more or less harmful to animals. Consistent vegans have the potential to build a broad social movement that encourages many others to lead lives that cause less harm to animals. But in order to do this, consistent vegans will have to persuade those who do not care about harm to animals (or let care about harm to animals impact their lifestyle) to lead a different kind of lifestyle, and if this recommended lifestyle is too demanding, many will reject it or simply not change, meaning that these people will continue to harm animals. If these people are more likely to make lifestyle changes if the lifestyle suggested to them is less demanding, which for many—and probably a vast majority—will be the case, then consistent vegans could bring about less harm to animals if they try to persuade these people to live lifestyles that optimally satisfy the trade-off between demandingness and personal<sup>4</sup> harm to animals. This lifestyle that consistent vegans should attempt to persuade others to follow I shall call environmentalism.

Why 'environmentalism'? And what is the content of environmentalism? Care about harm to animals can be framed in terms of care for the environment, as the environment is partially—and in a morally important way—constituted by animals. This can be easily—and I believe quite intuitively—communicated to those who do care about harm to animals, and those who do not are likely to be more swayed by arguments that are framed in terms of concern for the environment than for animals; concern for oneself, one's loved ones, and one's species—things that most people care greatly about—may be more easily read into the former than the latter, especially in light of impending climate change. Environmentalism, then, is the set of lifestyles that seek to reduce harm done to the environment (which is conceived in terms of harm to animals for consistent vegans)—as this matters morally for environmentalists—regardless of which sphere of life this reduction of harm comes from. Be it rational or not, ascribing the title and social institution of 'environmentalist' to one's life will, for many, make them more likely to lead a life that is more in line with caring about harm to animals; people often attach themselves to these titles, as the dogmatic behaviour of many vegans shows. Moreover, environmentalism can be practised to a more or less radical—and thus moral—extent. Some may prefer to reduce total harm to animals by a given amount by making the sacrifice of having a vegan diet, but not compromising on their regular car journey to work, or perhaps by opting out of what for them may be uncomfortable proselytising, whilst others may find taking on the latter two easier than maintaining the strict vegan diet (that they perhaps used to have). Some may reduce total harm by an even greater amount—and hence lead a morally better lifestyle—by having a vegan diet and by refraining from harmful transport and by actively suggesting environmentalism to others. As an environmentalist may begin by making very small changes, one can be welcomed into a social movement and be eased in to making further lifestyle changes over time, rather than being put off by the strictness of veganism or the antagonism typical of some vegans. Environmentalism has the great advantage of making it easier for the many who cannot face the idea of never eating animal products again to live more ethically-driven lives.

It follows from all this, then, that consistent vegans should be (especially stringent) environmentalists. For the given impact they have on the total harm to animals, it does not matter if this comes from a totally vegan diet. In fact, to be fixated on dietary purity to the neglect of other spheres of one's life—in the way that many vegans are—is to contradict a care about harms to animals. With this care given, what matters is lowering the level of harm to animals, regardless of how this harm is done.

*Acknowledgements: I am grateful to my friends Guanlan Mao and Claudia Hogg-Blake for*



*their comments on an early version of this essay, and of course to the Oxford Uehiro Centre for Practical Ethics for running the competition and a fantastic event at which this essay was presented. I would also like to thank all the judges and audience members for their insightful comments, and in particular Roger Crisp, who marked the essay for the first stage of the competition, for leaving me very helpful comments.*

1. One may interpret 'harm' in different ways. The deontologist can read harm as denoting the violating of rights or snubbing of duties, and consequentialists can interpret 'harm' in terms of the good.
2. Let us assume that the apples and meat are of the same nutritional value to control for any intuitions about preserving one's health.
3. Let us assume, for the sake of simplicity, that caring about harm to animals is the only ethical concern that consistent vegans have.
4. 'Personal' here refers to the impact of one's lifestyle on harm to animals apart from the impact on harm to animals one has through affecting others' lifestyles. This impact on others' lifestyles is factored in to the notion of demandingness: the lower the demandingness of the lifestyle suggested, the greater the 'multiplier effect' of take-up of the lifestyle by others.

© 2018 Journal of Practical Ethics. ISSN: 2051-655X



# New law makes vegan option compulsory in Portuguese public canteens – is Britain next?

[Home](#) » [News](#) » [News](#) » New law makes vegan option compulsory in Portuguese public canteens – is Britain next?

Wednesday, 15 March, 2017

## Portuguese Parliament has approved an obligatory vegan option in all public canteens – a huge step for vegan catering for all.

The recently approved new law compels all public canteens (e.g. schools, universities, prisons, hospitals) to provide a strict vegetarian option in their menus within the next 6 months.

The significant achievement follows a popular petition promoted by the Portuguese Vegetarian Society ([Associação Vegetariana Portuguesa](#)) in 2015, which rapidly amounted to over 15,000 signatures and was discussed at the parliament early in 2016.

Nuno Alvim, spokesperson for Associação Vegetariana Portuguesa, said: "We feel as if this is a major breakthrough in Portugal because it's the first time we have any law that specifically mentions vegetarianism."

## Research relating to Claimant's beliefs

New law makes vegan option compulsory in Portuguese public canteen...

<https://www.vegansociety.com/whats-new/news/new-law-makes-vega...>

"It will promote diversity of eating habits and encourage more people to choose the veggie option as it become more widely available. This of course is predicted to have a significant impact on the population health foremost, but also on animals and the environment in the long run.



"Promoting the rights of the vegan population is as important as campaigning and informing people to adopt veganism, in our perspective. This law seems to be an important first step on the political level."

The new law results from a conjoint political initiative of three left-wing political parties, and was approved by a large majority on March 3, with the abstention of some right-wing parties.

With Portugal paving the way, **The Vegan Society** is even more optimistic about promoting the diversity of eating habits by campaigning for vegan catering for all.

Some of this work aims to improve understanding of how to provide adequate vegan meals in hospitals, and highlight that they are suitable for most people.

The Vegan Society's Dietitian Heather Russell, who provides education about vegan catering, said: "Hospitals, prisons and places of education need to cater in a way that respects equality and diversity but, unfortunately, it can still be difficult to obtain vegan meals in some settings.

"Staff training can contribute to this issue as people working in institutions may not have been educated about a vegan diet.

"Our campaigning work aims to achieve just what the Portuguese law has – to ensure that nutritious vegan food is always readily available. I am working with health professionals and caterers to help them make this a reality."

The approval of this measure is widely celebrated by the Portuguese community as an important achievement for the vegan community, while also meeting with the expectations of those who follow the diet, whether it is for ethical, health or ecological reasons.

**A petition for vegan options** on every school, college, university, hospital and prison menu in the UK has reached over 16,000 signatures – a thousand more than the Portuguese one - but it needs 100,000 by April 3 to be considered for debate in Parliament.

*Image courtesy of Associação Vegetariana Portuguesa.*

# Sign-up for our newsletter

Join our newsletter to receive monthly competitions, offers and information on all things vegan.

**Join**

[View this email in your browser](#)



## **This is a title**

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Suspendisse quis enim at tortor pharetra congue at et nulla. Etiam finibus, nunc sit amet aliquam bibendum, quam tector mollis nisi. eget imperdiet tellus massa id diam.

# The Guardian

## So, what is an ethical vegan?

*Sali Owen*

I'm often asked about veganism. It's simple, I believe discrimination against species is as distasteful as any other kind

Wed 1 Feb 2012 12:31 GMT



'Newborn male chicks in egg farms and hens that cannot lay the unnaturally high number of eggs their industry demands are killed.'  
Photograph: Daniel Pepper/Getty Images

**I** have been a vegan for seven years. I prefer chocolate cakes to lentils, I don't spend my evenings sifting through layers of moss in search of nutrients, I won't eat it just because you made it and I don't value sea kittens above humans. Although I had already been vegetarian for four years, I waited until I was about to leave home to tell my parents I was going vegan. Mum looked at me across the dinner table. "You're not going to be awkward about it though, are you?"

I went vegan for ethical, not dietary reasons. I do not think humans have the right to oppress or abuse other species simply because they are intellectually weaker. Toddlers are intellectually weak, but you're unlikely to find one in a casserole. To me, human rights and animal rights go together. Humans have a responsibility to care for animals and other humans because both have the ability to suffer. Both are capable of experiencing pleasure, fear and pain. I find discrimination on the



grounds of species as distasteful as discrimination on the grounds of race or sex.

Ethical vegans are often asked variations of the same dilemmas. "If you were stranded in a barren wasteland, starving, and someone offered you a beef burger, would you refuse to eat it?" The answer is no. If I was literally starving and the hummus wells had run dry, I would eat the burger because my survival depended on it. But I don't live in a barren wasteland, I live in Manchester, and since Media City was built we've had shops here. It is unnecessary for me to consume animal products for nutritional purposes. Vegans can obtain all the nutrients available in an omnivorous diet with the exception of vitamin B12, which many vegan foods are fortified with.

In recent years, there has been a vast increase in the number of dietary vegans; the most high-profile being Bill Clinton and Mike Tyson. Some people go vegan as a way of losing weight or lowering their cholesterol, but they choose not to look into the ethics of their diets. They know how many calories are in a raisin, but they don't know that male dairy calves, useless to the dairy industry, are usually killed at birth. The same fate awaits newborn male chicks in egg farms and hens that cannot lay the unnaturally high number of eggs their industry demands. Many people are not aware that dairy cows are separated from their calves just days after they are born so humans can drink their milk. Free-range and organic farming methods are no exception. Animals, like humans, should not be viewed purely as economic commodities.

Another thing vegans are often questioned about is their priorities. "Why would you care about intensive cattle farming when there are children dying of malaria in Ethiopia?" There doesn't have to be a competitive element to compassion. We don't have to pick sides. "Sorry, I'm afraid I can only care about one thing at a time, and today's thing is sustainable recycling in Honduras. Now be a dear and pass me the stilton."

There is not a clear divide between ethical and dietary vegans, and dietary vegans have certainly increased the availability of vegan options. When I went vegan, most soya milk curdled in instant coffee, and the one commonly available brand of vegan "cheese" looked and tasted like plasticine. Vegan cupcakes are now impossible to avoid in the more self-consciously fashionable parts of town, and for this I thank the dietary vegans.

This article was commissioned after a suggestion from ShadyMC. If there's a subject you'd like to see covered on Comment is free, please visit our [You tell us](#) page

Follow Comment is free on Twitter [@commentisfree](#)

#### Topics

- Veganism
- You told us
- Food
- Food & drink industry
- The meat industry
- Meat
- Ethical and green living
- comment



## Animal Rights:The Abolitionist Approach

...and abolitionism means veganism!

Blog

You are here: Home / Blog / Blog / Some Thoughts on the Meaning of "Vegan"

### Some Thoughts on the Meaning of "Vegan"

October 18, 2009 / in Blog / by Gary L. Francione

There is a great deal of discussion about what "vegan" means.

"Veganism" means at the very least not eating any flesh, dairy, or other animal products. In this sense, "vegan" means "vegan diet." Donald Watson, who originally coined the term "vegan" used the word in this way when he made statements such as: "Wherever Man lives, he can have a vegan diet."

Different people may have different reasons—ethical/spiritual, health, environmental—for eating a vegan diet. Those who pursue a vegan diet may also, and for various reasons, eschew the use of other animal products in contexts beyond diet. For example, someone who pursues a vegan diet may also not wear animal products on her skin for health reasons—products applied to the skin get into the body. Someone who pursues a vegan diet for environmental reasons may also not wear a particular animal product because of the effect on the environment of the production of the product.

Those who adopt a vegan diet for ethical/spiritual



reasons may also fall into different groups. Some see their vegan diet as a way of reducing animal suffering. That is, they do not think that it is wrong in and of itself to kill animals for human use but that it is wrong to inflict suffering on animals and so they avoid eating or using animal products. If there were a painless way to raise and slaughter animals for human use, these ethical vegans would not object to animal use. These people are not necessarily—and usually are not—committed to the abolition of animal exploitation and pursue regulatory reform that they believe, mistakenly in my view, will reduce animal suffering.

"Ethical veganism," which I use interchangeably with "abolitionist veganism," goes beyond a vegan diet and rejects direct animal consumption or use of any kind. An ethical vegan has a vegan diet and rejects consuming animal products but also does not wear or use any animal products. An ethical vegan rejects the commodification of nonhumans as property. An ethical vegan is committed to the abolition of animal exploitation. Moreover, ethical vegans recognize that an animal-based agriculture harms other humans as well as non-humans and sees the connection between human rights and animal rights. Ethical veganism is the moral baseline of the animal rights movement. Ethical veganism represents a commitment to non-violence in one's daily living.

In my experience, ethical veganism is the only sort of approach that results in consistent behavior. Vegans for health reasons alone often "cheat" just as those who are on any diet for health reasons often do. Vegans for environmental reasons may not only lapse but may decide that an animal product has fewer adverse environmental consequences than non-animal products. Someone who sees veganism only as a way of reducing animal suffering may eat or use an animal product if she thinks that more suffering will be caused if she does not. For example, some, such as Peter Singer and others [<http://www.abolitionistapproach.com/oh-my-god-these-vegans/>], maintain that we ought to eat animal products if our not doing so will cause others to think that veganism is too difficult and thereby be dissuaded from thinking about veganism. These vegans then become "flexible" vegans which, in my view, means that they are not really vegans. An ethical vegan sees veganism as a general approach to life—a philosophy of living—and not as

merely a matter of lifestyle.

A final (for now) comment: health and environmental concerns may have a moral aspect. For example, those who pursue a vegan diet may do so because they believe that inflicting physical damage on their bodies by consuming animal products is a form of violence (harm to the self) and is immoral. Those who pursue a vegan diet or who eschew the use of animal products for environmental reasons may do so not because of a utilitarian concern to preserve the environment but because they believe that the environmental consequences directly affect humans and nonhumans and violate the rights of these sentient beings. An ethical or abolitionist vegan, who sees any consumption or use of animal products as violative of animal rights, may also shun animal products for reasons of health and environment.

In sum, people may be vegans for different reasons. In my view, ethical or abolitionist veganism is the only approach that results in consistent behavior. We should, however, be clear that no form of veganism is consistent with eating any animal products. That is, following a "vegan diet" is the minimal meaning of "vegan." In my view, a "vegan" is someone who does not eat, use, or wear any animal products. But it is also accurate to say that a person who eats no animal products follows a "vegan diet." The absence of animal products is explicitly being limited to diet. As I said above, I do not regard "flexible" vegans as vegans and, by definition, they do not even follow a vegan diet.

I will be writing at greater length about this topic soon.

If you are not vegan, go vegan. It is incredibly easy to be vegan. It is better for your health and for the planet. But, most importantly, it is the morally right thing to do.

Gary L. Francione

©2009 Gary L. Francione

457

Related posts:

1. **Some Thoughts on Vegan Education**  
[<https://www.abolitionistapproach.com/some-thoughts-on-vegan-education/>]
2. **The Meaning of "THE WORLD IS VEGAN! If you want it."**

## Research relating to Claimant's beliefs

Some Thoughts on the Meaning of “Vegan” – Animal Rights The Abol... <https://www.abolitionistapproach.com/some-thoughts-on-the-meaning-...>

[<https://www.abolitionistapproach.com/14044-2/>]

### 3. Some Thoughts for the New Year

[<https://www.abolitionistapproach.com/some-thoughts-for-the-new-year/>]

### 4. Some Thoughts on National Organizations

[<https://www.abolitionistapproach.com/some-thoughts-on-national-organizations/>]

### 5. Some Thoughts for Mother's Day 2012

[<https://www.abolitionistapproach.com/some-thoughts-for-mothers-day-2012/>]

## Share this entry



---

© Copyright - [Animal Rights The Abolitionist Approach](#) - [Enfold WordPress Theme](#) by [Kriesi](#)

## Health & Wellness (/health-wellness)

### NAVIGATION

## Going Vegan

Why — and how to — adopt a plant-based diet

Each day, more people are embracing a vegan, or plant-based, diet.

According to a report compiled by GlobalData called Top Trends in Prepared Foods 2017, 6 percent of Americans currently identify themselves as vegan. That's a jump from just one percent in 2014.

For some, shunning dairy, meat and other animal products may seem like an extreme sacrifice. For others, the personal and societal benefits associated with a vegan diet make the choice a no-brainer; for instance, many people care deeply about the welfare of animals. The potential health benefits alone inspire many to switch.

But is a vegan diet really that healthy?

### Health benefits, when done right

Jeffrey Soble, MD (<https://doctors.rush.edu/Details>)



Find a cardiologist (</services/general-cardiology/>)

Make an appointment  
(<https://forms.rush.edu/Forms/Doctors/RequestAppt?ga=2.4133634.1559837155>)

(</health-wellness/discover-health/health-benefits-vegan-diet>)



### Jeffrey Soble, MD

Jeffrey S. Soble, MD, is associate professor of medicine, chief of Cardiology Clinical Consultant Service, associate director, Clinical Echocardiography and...

[Watch Now >](#)



## 6 Facts About Cholesterol

What you need to know about cholesterol — the good, the bad and how to manage it.

[Read More >](#)



## Heart Healthy Diet

Keeping your heart going strong is essential to your health. And one of the best ways to prevent heart disease...

[Read More >](#)

## Stay Connected!

Sign up now for free health tips and medical news.

email address

[Sign Up](#)

/1327?\_ga=2.71938131.1959836612.1505918408-1769006192.1403816213), a cardiologist (/services/cardiology-and-cardiac-surgery) at Rush University Medical Center, began eating a

plant-based diet nearly two year ago.

Like others, improving his health — he has a family history of heart disease — played a significant role in that decision. Research has shown that a vegan diet can help do the following:

- Promote weight loss
- Reduce your risk of [heart disease \(/services/conditions/coronary-artery-disease\)](/services/conditions/coronary-artery-disease) by lowering cholesterol levels
- Lower your chances of getting certain types of cancer, such as [colon cancer \(/services/conditions/colorectal-cancer\)](/services/conditions/colorectal-cancer)
- Manage [diabetes \(/services/conditions/diabetes\)](/services/conditions/diabetes) by lowering A1C levels

But as Soble would tell any of his patients considering it themselves, going vegan doesn't automatically guarantee good health.

"You can be overweight and be a vegan; you can be malnourished and be a vegan," Soble says. "Whatever your diet choice, you have to know which foods to avoid and which foods to seek out."

## The key: Planning

"Refined grains, sweets and junk food are troublemakers for everyone, not just vegans," Soble cautions. "And vegans and nonvegans alike can fall into the habit of making these items the mainstays of their diet."

To have a healthy diet of any kind, you need important nutrients. While many of these may have been plentiful when you ate dairy and meat, you'll need to find new ways to incorporate them into your diet as a vegan.

- Protein: Animals aren't the only sources of protein. Soy products (e.g., tofu and edamame) are also packed with protein. Other good sources include seitan (made

## Trending Stories

[Early Signs of Ovarian Cancer \(/health-wellness/discover-health/5-early-signs-ovarian-cancer\)](/health-wellness/discover-health/5-early-signs-ovarian-cancer) >

[How to Wash Your Hands \(/health-wellness/discover-health/how-wash-your-hands\)](/health-wellness/discover-health/how-wash-your-hands) >

[Health Benefits, Risks of Alcohol \(/health-wellness/discover-health/alcohol-good-or-bad-you\)](/health-wellness/discover-health/alcohol-good-or-bad-you) >

[Avoid the Flu \(/health-wellness/discover-health/avoid-flu\)](/health-wellness/discover-health/avoid-flu) >

[The Truth About Toxins \(/health-wellness/discover-health/truth-about-toxins\)](/health-wellness/discover-health/truth-about-toxins) >

from gluten), chickpeas, lentils and nutritional yeast.

- **Vitamin B12:** A lack of vitamin B12 can make you feel tired and weak. Getting enough vitamin B12, though, can be challenging for vegans because it can't be found in plants. To get your fill, stock up on fortified cereals, fortified rice and soy drinks — or take a supplement. The recommended daily amount for most adults is about 2.4 milligrams, but check with your doctor to see what's right for you.
- **Essential fatty acids:** A lack of essential fatty acids has been associated with problems related to brain health, such as cognitive impairment and depression. To get your essential fatty acids, pile up the whole grains and leafy green vegetables (e.g., kale, spinach and collards). And try snacking on a small handful of unsalted nuts, like almonds, walnuts or pistachios (just watch your portions; nuts are high in calories).
- **Iron:** Red meat and egg yolks reign as the richest sources of iron. But they also are high in cholesterol. Good plant sources of iron include black-eyed peas, tofu and dried fruits (fresh fruit has iron, too, you just get more iron from dried fruit because you eat more).
- **Vitamin D:** Ten to 15 minutes of sunlight exposure a day can give you a vitamin D boost, as can fortified orange juice and soy.

*Veganism doesn't have to be all or nothing. By creating your own roadmap and being realistic about what you want to achieve, you'll be more satisfied with making the change.*

## A few tips

Feel ready to make the change? To ease your transition, Soble offers a few suggestions:

- **Talk to your partner first.** Explain your reasons for making the change. Your partner may decide to make the journey with you, or you may have to go it alone. If you do choose to eat differently, discuss how that will work in terms of shopping, meal preparation and dining out.



## Research relating to Claimant's beliefs

The Health Benefits of Veganism - Discover Health - Rush University...

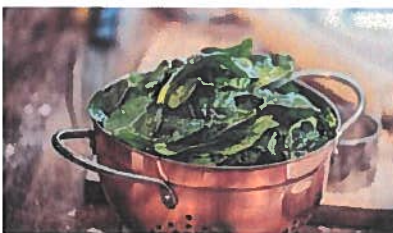
<https://www.rush.edu/health-wellness/discover-health/health-benefits-...>

- Take notes. Write down which vegan foods you've enjoyed in the past and where to get them. This can include prepared meals from your local grocer, your preferred brand of soy yogurt or tasty entrées at nearby restaurants. This handy list will help with last-minute meal planning, and help take the stress out of shopping and dining.
- Understand your own expectations. Will you ensure that every item you eat has no animal products by reading ingredient labels? Or will you take a different approach and have a little ice cream at birthday parties? Veganism doesn't have to be all or nothing. Take a close look at your goals and objectives and do what works best for you. "By creating your own roadmap and being realistic about what you want to achieve, you'll be more satisfied with making the change," Soble says.
- Remove hurdles. Can't go vegan because there's no Whole Foods or Trader Joe's nearby? These days, you don't need a gourmet or organic grocery store to shop vegan, Soble says. "In Chicago, more chain stores are opening in underserved communities and offering not only fresh produce but soy products as well," he says. Farmer's markets are also more plentiful. And, you don't need to have organic foods or even fresh produce to be a vegan. Frozen vegetables and fruits can also be part of a vegan diet.

[Find a cardiologist \(/services/general-cardiology\)](/services/general-cardiology)

[Make an appointment \(https://forms.rush.edu/WLP/Doctors/RequestAppt?\\_ga=2.41153634.1959836612.1505918408-1769006192.140381621\)](https://forms.rush.edu/WLP/Doctors/RequestAppt?_ga=2.41153634.1959836612.1505918408-1769006192.140381621)

## You May Also Like



[\(/health-wellness/discover-health/make-your-diet-greener\)](/health-wellness/discover-health/make-your-diet-greener)

### Make Your Diet Greener

With so many options, it's easy to make leafy greens a more

## Research relating to Claimant's beliefs

The Health Benefits of Veganism - Discover Health - Rush University...

<https://www.rush.edu/health-wellness/discover-health/health-benefits-...>

prominent part of your  
plate — from side  
dishes to entrees.

[Read More >](#)

# IVRA BLOG

AUGUST 2, 2018 BY ADMIN

## Validating Veganism in Resistant Legal Systems – Part 1

BY DR JEANETTE ROWLEY



Credit: [www.vbgov.com](http://www.vbgov.com)

An important principle of human rights is that under the right to freedom of conscience, holders of non-religious and religious beliefs are to be given equal protection. The reason for equality of protection is that both types of beliefs concern sincerely held deep convictions. It is not uncommon, however, to find that human rights and equality law systems implement a hierarchy of protection,

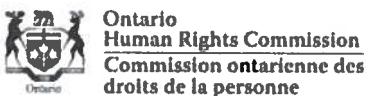
whereby religious beliefs are given priority, and holders of non-religious beliefs are required to articulate how their beliefs correspond, in significance and importance, to religious beliefs. For example, vegan applicants making a case for unlawful interference with the manifestation of their ethical convictions may come across a requirement to explain how veganism addresses questions about human existence and purpose, how it constitutes a cohesive belief 'system' or how it constitutes, in similar ways to religions, a 'philosophical touchstone' of life.

Human rights treaties do not define the right to freedom of conscience in order to avoid restrictions and limitations that would effectively stagnate democracy. In the European system of human rights there are many examples of the broad scope applied to the right to freedom of conscience. The European Court of Human Rights applies what might be regarded as a sensible criteria, asking if the belief in question is important, cogent, cohesive, serious, worthy of respect in a democracy, whether it concerns a weighty and substantial aspect of human life and behaviour, if it reflects

the integrity of the person and whether it conflicts with the fundamental rights and freedoms of others. Complying with a duty to interpret the right to freedom of conscience in the broadest possible way, the European system of human rights affords protection for believers in, for example, Krishna consciousness, Druidism, veganism, pacifism, atheism and agnosticism. In the UK, applicants can be protected under equality law if the belief in questions is: genuinely held, a belief rather than an opinion, a weighty and substantial aspect of human life and behaviour, cogent, serious, important, worthy of respect in a democratic society, compatible with human dignity and not in conflict with the fundamental rights of others. Under this criteria, individuals with a variety of convictions have been afforded protection.

At the International Vegan Rights Alliance conference, held in Glasgow July 2018, Barristers Camille Labchuk and Samantha Kompa gave a presentation in which they outlined the five key considerations that are taken into account when considering whether or not a belief can be protected under the Ontario Human Rights Code ground of [creed](#). The considerations are that the belief in question:

1. is sincerely, freely and deeply held;
2. is integrally linked to a person's identity, self-definition and fulfilment;
3. is a particular and comprehensive, overarching system of belief that governs one's conduct and practices;
4. addresses ultimate questions of human existence, including ideas about life, purpose, death, and the existence or non-existence of a Creator and/or a higher or different order of existence;
5. has some "nexus" or connection to an organization or community that professes a shared system of belief.



A brief comparison of the applicable criteria

reveals similarities, and vegans, advocates and lawyers will have no difficulty arguing under considerations 1, 2, 3 and 5. There is, however, one important difference; a vegan taking a case in Ontario needs to be prepared to articulate how their belief '*addresses ultimate questions of human existence, including ideas about life, purpose, death, and the existence or non-existence of a Creator and/or a higher or different order of existence*'. [The Ontario Human Rights Commission](#) explains the requirement as follows:

This draws on statements in *Edwards Books, R. v. Edwards Books and Art Ltd.*,

[1986] 2 S.C.R. 713 at 759) and *R.C. v. District School Board of Niagara* 2013 HRTO 1382. In *Edwards Books*, the Supreme Court of Canada alludes to the nature of beliefs protected under section 2(a) of the *Charter*:

The purpose of s. 2(a) is to ensure that society does not interfere with profoundly personal beliefs that govern one's perception of oneself, humankind, nature, and, in some cases, a higher or different order of being. These beliefs, in turn, govern one's conduct and practices.

This also draws on indicators for religion discussed in *Bennett v. Canada (Attorney General)*, 2011 FC 1310 (CanLII) at para. 55 rev'd. on other grounds 2013 FCA 161 such as:

1. Addresses ultimate ideas...about life, purpose and death;
2. Contains metaphysical beliefs which transcend the physical and apparent world;
3. Contains a moral and ethical system;
4. Is comprehensive, providing a *telos*, an overarching array of beliefs that coalesce to provide the believer with answers to many, if not most, of the problems and concerns that confront humans.

While this policy recognizes the distinctness of religious beliefs from other kinds of beliefs, the criteria here do not preclude the possibility of a comprehensive non-religious belief system being a creed under the *Code*.

Although some decisions under the *Code* do seem to indicate that 'Creed' could protect holders of non-religious beliefs, key consideration 4 may present difficulties for non-religious vegans.

Similarly, in Austria, academia and the judiciary consider veganism to be little

/ˌvɛltənˈʃæʊŋ/ - welt-an-schau-ung

## Weltanschauung

(noun) a comprehensive view of the world and human life

more than a hobby, and its dietary practice 'dangerous'. I am reliably informed by my associate Mag. Jur. Petr Kudelka, that the relevant term '*Weltanschauung*', which refers to a comprehensive world view that includes conceptions and understandings of life, excludes veganism and cannot be relied on by vegans seeking redress for interference with their ability to live practically as a vegan in their daily lives. Though the European Union imposes a

requirement that member states acknowledge the sentient status of nonhuman animals, the possibility of a vegan '*tierfreundliche Weltanschauung*' (animal friendly world-view) succeeding in court is highly unlikely.

Applicants in all legal systems can, of course, refer to human compassion, the concept of the 'sanctity of life', the teachings of Tolstoy et al, and the 'respectable philosophical tradition', explained by [Judge Pinto of Albuquerque](#), as advocating 'a change in the way humans deal with animals, based on the premise of the shared nature of all human and non-human animals.' Pinto cites the philosophers Montaigne, Rousseau, Voltaire, Bentham, Schopenhauer and Bertrand Russell as some of those who endorse this philosophical tradition. The problem, though, is that the relevant and important concepts of philosophy on compassion are not sufficiently integrated to explain human life in terms of a telos or offer an overarching philosophy of life, and none of the named great thinkers articulate a sufficiently robust anti-anthropocentric philosophy that can help vegans explain, in resistant legal systems, how their beliefs constitute legitimate and serious comment on the 'big' questions, such as the essence of humanity, human identity and behaviour, and, thus, do not help explain the real possibility of a different order of anti-anthropocentric and anti-speciesist existence.

The question is, therefore, how can vegans push through restrictive legal boundaries and express veganism in the terms required by seemingly impenetrable legal systems? Part 2 of this extended blog is inspired by the philosophy of Emmanuel Levinas and aims to support vegans by explaining the principles of his powerful philosophy of ethics. Levinas' key ideas about human life, meaning and purpose may offer vegans some additional conceptual tools to articulate, in overarching terms, their convictions.

### **LEGAL SYSTEM**

**# CREED, HUMAN RIGHTS, JUDGE PINTO, LEGAL SYSTEM, LEVINAS, ONTARIO, VEGAN, VEGAN RIGHTS, VEGANISM, WELTANSCHAUUNG**



# IVRA BLOG

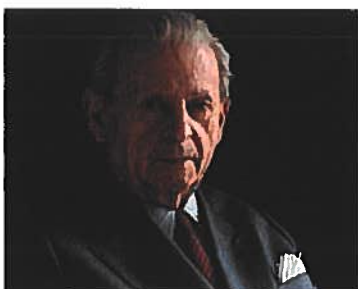
AUGUST 2, 2018 BY ADMIN

## Validating Veganism in Resistant Legal Systems – Part 2

BY DR JEANETTE ROWLEY

Key consideration 4 of the Ontario Human Rights Code requires applicants to show how their belief '*addresses ultimate questions of human existence, including ideas about life, purpose, death, and the existence or non-existence of a Creator and/or a higher or different order of existence*'. This means that vegan applicants must explain their convictions in coherent and persuasive, broad philosophical terms.

Traditionally and historically, answers to questions about human existence draw on religious explanations, which are well-respected in our legal systems. In fact, the relationship to the modern right to freedom of conscience is rooted in a dominant traditional philosophy that associates the assumed autonomy of human reason with the existence of God. This philosophy has contributed enormously to the idea that human beings function on an individual level and are, *essentially*, autonomous and self-legislating. This philosophy promotes the moral supremacy of human beings, and justifies the centrality of the (competitive) human individual in human rights. It also, denies nonhuman animals their natural moral standing and excludes them from the protective rights enterprise. This orthodoxy of autonomy, however, undermines the fact that modern human rights acknowledged that we are first responsive to the suffering of others, and to our awareness of universal suffering.



But there is a competing and compelling alternative philosophy of humankind. Emmanuel Levinas' theory of ethics explains humanity in a different way, observing that our recognition of universal suffering is evidence that human reason is only a secondary activity. The first and most essential aspect of what it





Credit: [www.renatopilutti.it](http://www.renatopilutti.it)

is to be human is having no choice but to respond to the precarious mortality of others. This human awareness of universal suffering is said to motivate ethical behaviour, as exemplified by the creation of the Universal Declaration of Human Rights following the suffering caused by the atrocities committed during World War Two.

Levinas' theory of ethics argues that we are not primarily individual, self-legislating, autonomous beings, but are first responsive *in community with others*. He maintains that our primary characteristic is not the ability to reason but our *responsi-bility* to others. Simply put, we only know our existence in the context of others to whom we have no choice but to respond. Levinas develops a demanding philosophy of 'otherness' that explains our pre-determined connection with each other, our *togetherness* in community, and describes, what he believes to be, a higher order of ethical existence.

This philosophy is the antithesis to the idea of a selfish, competing ego that is entrenched in the idea of current human rights. It speaks to and for the suffering, unique, mortal other, and can inspire creative legal reasoning that may be useful for non-religious vegans presenting claims in resistant legal systems.

What follows is an extremely oversimplified application of Levinas to veganism, but shows how non-religious vegans can use the ideas of Emmanuel Levinas' theory of ethics to ground their arguments under key consideration 4 of the Ontario Human Rights Code. For simplicity, I will split key consideration 4 into components:

1. Can veganism address ultimate questions of human existence?
2. Can this explanation include ideas about life, purpose and death?
3. Can this explanation include ideas about the existence or non-existence of a Creator and/or a higher or different order of existence?

### **1. Can veganism address ultimate questions of human existence?**

Levinas argues that human existence revolves around a *subject* and *the other*. The first principle is that the other demands a response from the subject. The other expresses their precarious mortality and unique authenticity to which the subject has no choice but to respond. The other metaphorically 'speaks': 'I



*I am here, you cannot know how I experience the world but you know I am mortal and my mortality is precarious, what is your response now that you have encountered me and you know I suffer too?* Levinas tells us that this is a moment of awareness that involves an epiphany that there are infinite others who suffer and to whom we are responsible and owe ethical duties. He says it is the first ethical demand to which we have no choice but to respond. When we do respond, it is with reason but Levinas maintains that our current application of human reason is unethical: it imposes oppressive themes, categories and vocabulary that marginalise and exclude others from a fair application of justice. Levinas argues that human life centres on dutiful obligation and that the destiny of humanity is to work out how to create a system of justice that can accommodate the infinite obligation to extend ethical duties to authentic others.

The claims of vegans can be argued to relate to this philosophy on human existence that explains the moral imperative to respond infinitely to the call of unique, mortal, authentic others. After all, the legal claims of vegans are not primarily about the individual vegan but concern the re-presentation of the natural moral standing of *the other* to which we have no option but to respond. Vegans can explain their ethics in these terms AND the urgent need, according to this philosophy, to remove and replace the oppressive themes and categories created by reason, that cause violent oppression and multiple forms of injustice.

## **2. Can this explanation include ideas about life, purpose and death?**

This philosophical theory of ethics, in which suffering others create our responsibility by demanding a response, includes ideas about life, purpose and death. Levinas explains that we can only conceive of death because we know others die and this knowledge of the death of the other is formative knowledge: we have no awareness of life or death without others in our world. Our awareness of and response to the death of others confirms our inseparable connection, need and desire for life with others.

Levinas' theory of ethics includes ideas about life, purpose and death and can be applied to the infinite vegan concern with unique, suffering, mortal others who are marginalised and denied the protection of basic rights. The argument rests on our innate recognition and desire for shared community and that their precarious mortality and authentic expression motivates us to ethics, obligating us to include them in our system of justice.

### **3. Can this explanation include ideas about the existence or non-existence of a Creator and/or a higher or different order of existence?**

Levinas' ideas are eschatological and concern the ultimate destiny of humanity. Levinas believes that the philosophy grounding the autonomy of human reason is misguided and that there is a higher peace to be discovered, not in human 'reason' but in 'otherness' from which a superior ethical justice can develop. Justice will always be 'remorseful' because it requires sacrifice, but this higher order of existence locates the individual, not an isolated individual atom in competition, but as a connected individual in a wider community of precarious mortal others with a natural disposition for compassion in the face of suffering. This disposition for compassion in the face of suffering is not a choice but intrinsic to human existence.

Part 3 of this extended blog will give an example of how vegans in various legal systems can discuss veganism in the context of the non-abstract, concrete terms of a plausible system of morality and ethics that supports veganism and the transcendental philosophical overarching terms about life, purpose and death.

📁 **LEGAL SYSTEM**

# **HUMAN RIGHTS, LEGAL SYSTEM, LEVINAS, ONTARIO, VEGAN RIGHTS, VEGANISM**

# IVRA BLOG

AUGUST 2, 2018 BY ADMIN

## Validating Veganism in Resistant Legal Systems – Part 3

BY DR JEANETTE ROWLEY

For Levinas, to be human is to respond ethically to others in close proximity and, infinitely, to express due regard for those we have not and will never meet. His theory of ethics explains that we are ethical, not because we are able to think ethical thoughts, but because we, first of all, apprehend the authentic expression of others. Before we think, we encounter another who we recognise as being subject to the forces of mortality. We recognise universal, precarious, vulnerability and feel compassion for the other, whose world we have entered, and become ethical because the other disrupts and suspends our autonomous will with a question: *'It is me. Here I am in my world. I am vulnerable, how will you respond?'* Levinas believes that this encounter with the other is a non-abstract, concrete experience, and that it establishes compassion in community as the essence of human identity.

*'For others, in spite of myself, from myself.'*

— Emmanuel Levinas

Levinas' philosophy can be applied to the creation of the SAVE movement. Founder of the SAVE movement, Anita Krajnc, came face to face with multiple truckloads of (others currently referred to as) pigs being driven to slaughter. Their precarious mortality and suffering 'spoke' to her and she responded dutifully. Today the SAVE movement is global.

The philosophy of the SAVE movement is that compassion in the face of the suffering of nonhuman animals is a most fundamental human characteristic that will become evident through 'witnessing'. Witnessing is the 'beginning of awareness'. It leads to an awareness of conscience that does not let you 'turn a blind eye'. It

invokes strong feelings of connecting with others that transcend a mere desire to help. Witnessing arouses a 'needing' to help and a sense of responsibility that they cannot be ignored. These are feelings aroused by an innate duty to respond to the question posed by the facing. *'I am here, you have seen me, what will you do now?'*

Levinas' philosophy is highly relevant to the creation of the SAVE movement. He argues that humanity is currently subject to an unethical 'totality', created by the prioritisation, in western philosophy, of human reason. Human reason, Levinas argues, is responsible for the creation of an unethical culture of self-prioritisation. It is a paradigm for social relations that subjugates through oppressive themes and categories. In this dominant paradigm of social relations, the wordless vocalisation of precarious, mortal others is ignored and gives way to oppressive rationalisation that denies the ethical nature of witnessing. Though other animals do express authenticity, their silent call for ethical responsibility and justice is dismissed. The ethics of the encounter are denied and nonhuman animals are subjected to an oppressive process of rational cognition that pertains to the unethical totality of reason and its oppressive themes, categories and vocabulary, maintaining dismissed and sullied moral standing.

For Levinas legal justice should emerge from a different authority than the autonomy orthodoxy. Justice observes the higher authority of pre-social compassion. Compassionate goodness is a normative social principle and 'the first language' reflecting one's concern for the other. The 'I' of the subject is free to 'become' fully human *with* the other, in unity with the other as equal subjects at the mercy of the forces of mortality.

In Levinas' philosophy, welcoming and caring for the other facilitate one's ethical becoming. These are the conditions of a peace accessible through the first language that is normative, compassionate goodness. It is a liberating freedom in which non-indifference to the other grounds an ethical responsibility that recognises the community value, one-is-for-the-other.

Anita Krajnc eventually found herself answerable to speciesist law for her



compassionate actions and her trial (R v Krajnc OCJ 2017) clearly evidences the cogs in the oppressive totality Levinas speaks of. However, the SAVE movement highlights the ethical nature of our interaction with mortal, precarious and suffering others and in a system of justice informed by Levinas' philosophy, Anita would be morally and legally justified—duty-bound even—to re-present the natural moral standing of the (others currently referred to as) pigs and their right to life.

Levinas' idea of a higher and different order of existence can support the non-religious, philosophical convictions of vegans who need to articulate in resistant legal systems that veganism addresses questions of human existence, life and purpose. His transcendental theory of compassion and ethics can help non-religious vegans explain why the 'sanctity of life' makes sense, why nonhuman animal sentience is important to humankind and why, when considering the right to freedom of conscience, an inclusive vegan, anti-speciesist world view has merit in reluctant human rights and equality law. This merit is our innate feeling of being duty-bound to acknowledge the precarious mortality of others and the universality of suffering: as is evidenced by the existence of a protective rights enterprise. Being responsive to precarious mortality and suffering is indistinct to human conscience and, arguably, a fundamental aspect of veganism. Subsequently, a vegan's right to practice according to this innate conscience should surely have the support of law.

#### **LEGAL SYSTEM**

**# ANITA KRAJNC, HUMAN RIGHTS, LEGAL SYSTEM, LEVINAS, SAVE MOVEMENT, VEGAN, VEGAN RIGHTS, VEGANISM**



# GLOBAL BANKING & Finance review®

Global Insights & Analysis of the Financial & Business Markets

TOP STORIES INTERVIEWS BUSINESS FINANCE BANKING TECHNOLOGY INVESTING  
TRADING NEWS EVENTS VIDEOS AWARDS SHOP MAGAZINES



## VEGAN BUSINESS IS BOOMING

20/11/2015



Vegan business is booming. That was the message coming out of Westminster yesterday when The Vegan Society hosted a Parliamentary reception to celebrate the 25th anniversary of its Vegan Trademark.

MPs, their researchers and advisers heard of the rapid growth of the vegan market and the wide ranging benefits it brings, not least to the UK economy. Their response was one of unequivocal agreement.

Christina Rees MP, who sponsored the event, said: "Now is the time to support and invest in vegan business, the growth of which is better for our health and the future of our planet."

Search ...

### Advertisements

Unlocking your  
business potential  
in Asia  
[www.uobgroup.com/FDI](http://www.uobgroup.com/FDI)  
**UOB** RIGHT FOR 80 YEARS

### Recent Articles



The ties  
that bind?:  
The lessons  
on  
restrictive  
covenants following Ma...



Financial  
Services  
must look  
at digital  
transformation in order to  
deli...



## Save Money & Time. Join Our Newsletter For Free.

- . [Event Invites](#)
- . [News](#)
- . [Videos](#)
- . [eMagazines](#)
- . [Analysis & Opinion](#)
- . [Exclusive Reports](#)
- . [Interviews](#)



All emails include an unsubscribe link. You may opt-out at any time. See our [privacy policy](#).

"This is also a huge opportunity for our economy. The vegan market is experiencing exponential growth, much of it through UK-based manufacturers including successful start-ups and thriving small-to-medium sized enterprises. This ought to be encouraged through initiatives and policy, which will also improve public health and tackle climate change.

"Vegan food is also one of the most inclusive diets, suitable for almost anyone including those with food intolerances or allergies, regardless of religious belief. It is abundantly clear that vegan business can benefit us all."

Success stories were shared with talks from leading figures in the industry. Alpro's Sue Garfitt detailed the company's meteoric rise in the non-dairy sector, announcing growth of 28% year-on-year – unprecedented in this economic climate. Garfitt also revealed the next product they could bring to market: cashew milk.

Lush's Hilary Jones regaled guests with a fascinating history of the company and the importance it places on ethics. She paid tribute to the Vegan Trademark as integral to Lush's business, while also emphasising the value of the under-acknowledged "vegan pound".

Jasmijn de Boo, CEO of The Vegan Society, said: "This was another significant World Vegan Month event. The fantastic response from MPs and their staff gives us great encouragement that the vegan message is being received and that we are making progress with our campaigning and lobbying work. The excellent turnout was further indication that veganism is being taken seriously and discussed more frequently at a policy level."

The number of vegans in the UK are likely to have at least doubled in the past nine



[Iberian Npl  
And Reo  
Portfolios  
Continue  
To Attract](#)

[Investors](#)



[What is  
Frictional](#)

[Unemployment?](#)



[How a New  
Malspam  
Attack is](#)

[Determined to Hack a Bank](#)



[Regulatory  
oversight  
threatens  
to  
undermine  
potential of Open Banking](#)



[The  
migration  
of card-  
not-  
present  
fraud in Europe – and how to  
fight i...](#)



[Volatility  
Risk  
Premia  
Strategies  
in an Era of  
Uncertainty](#)

years, and around 12% of British adults now follow a vegan or vegetarian diet, according to Mintel. Consumer trends also clearly illustrate this growth. Mintel state that 34% of the country purchase meat-free products and that between 2011 and 2013 the non-dairy milk market grew by 155%. The rate for 2015 is expected to be higher still.

De Boo added: "It's clear vegan products are in high demand. Given their health and environmental benefits and, of course, what they do for animals, we are calling for more support and encouragement to be given to vegan businesses in the UK."

For manufacturers inspired by these promising trends, whose products are free from all animal use, contact the Trademark department at The Vegan Society – [www.vegansociety.com/trademark](http://www.vegansociety.com/trademark).

## Latest News

[Questback Brings the Power of Insights to Future Business Leaders Through the AWS Marketplace](#)

[INVISTA Launches LYCRA® Insiders Campaign with Refinery29](#)

[MainStem Makes Purchasing Cannabis Business Supplies Easier Than Ever With New Text-to-Order Launch](#)

[Japan's Passport Most Powerful in the World When It Comes to Travel Freedom](#)

[LähiTapiola Deploys Guidewire InsuranceSuite to Support Strategic Development](#)

[2018 Bundle Report: Virtual Reality, Artificial Intelligence, Robotics, Teleoperation, Telerobotics, and supporting ICT Infrastructure 2018 – 2023 – ResearchAndMarkets.com](#)

[Unfavourable Outlook for Bitcoin as Restrictions Bite, Juniper Study Finds](#)

[United States Oil and Gas Pipeline Leak Detection System \(Pipeline Projects, Project Economics, Pricing](#)

[Analysis\) Market 2018-2023](#)

[– ResearchAndMarkets.com](#)

[Houlihan Lokey Builds Its](#)

[Industrials Team with New](#)

[Hire in London](#)

[Alps Electric to Exhibit at](#)

[CEATEC JAPAN 2018](#)

[About us](#) [Contact Us](#) [Profile & Readership](#) [Privacy & Cookie Policy](#) [Terms of Use](#) [Submit Articles](#)  
[Testimonials](#) [Gallery](#)

**GLOBAL BANKING &  
Finance**  
**review®**

*Global Banking & Finance Review® is a leading financial portal and Print Magazine offering News, Analysis, Opinion, Reviews, Interviews & Videos from the world of Banking, Finance, Business, Trading, Technology, Investing, Brokerage, Foreign Exchange, Tax & Legal, Islamic Finance, Asset & Wealth Management. Copyright © 2010-2018 GBAF Publications Ltd - All Rights Reserved.*

## Menu

- 798



The answer is access and the moral of the story is equity.

These issues are layered and complex, much like an onion. What a fitting vegetable to use to illustrate society's ills. An onion's pale access bulb conceals a multitude of concentric layers that pack an eyewatering redolence. Let us take another look at what happens when vegetables meet social justice. Take a moment to recall our finest grocery stores offering the best vegan selections, freshest produce, and organic food options. Whom do they, or don't they, serve?

Some may argue the demographics of rural environments or bring up the nature of life in third world countries as a comparison. I ask these eyes wide shut citizens to adjust their gaze and see what's health care happening right in front of them.

Look beneath the surface of your everyday life. Research images of veganism and reach into your inner thoughts for reasoning. Now think about how wealth is distributed into haves and have-nots. Classism is not so subtly hidden at the root of wealth imbalance in our country. Behind the guise of classism settles the dust of food deserts, communities where nutritious, healthy food is unavailable. Bite into the bitter yields of these crops and taste the pains of the underserved communities. Can you see where this is going?

## Social Justice

We've come so far yet still have far to go. From the Woolworth sit-ins of 1960 to the recent arrests of two African American men at a Philadelphia Starbucks, social warfare is still a clear and present danger in public establishment. If these coffee mugs could talk society's ill they would tell stories of not only the injustice they've witnessed but how such blatant unfairness is covered up with slight of hand and kept out of the public eye. A situation where two innocent men were arrested for not purchasing their coffee fast enough can be covered with a public relations tweet. An incident where a young man is chased with a gun because he stopped at a household to ask for directions can be settled without any penalties. What to do when a civilization's entire group of authority has deemed you, and anyone who looks like a perpetrator – invisible enemies are psychological. Psychological warfare at its worst assaults the mind

into accepting toxicity. Toxic consumption can lead one into the pitfalls delaying progress.

The fact that some can access chemically processed French fries in their neighborhood but an organic piece of produce is nowhere health care a site is a cause for action.

What a beautiful world it would be if everyone had access to what they needed. The need for easily accessible, produce-bearing crops and for foods that build a nutritionally balanced meal is why we are all here. The opportunity to allow others to join in on the vegetation of a feast is why we stay the course. We're here to create a world where anyone can sit and wait for a friend before ordering their coffee without it being considered loitering. Circumstances are becoming more equal, yes, but let's come together and claim equity as our new world order.

If we can unite and become advocates for the rights of animals, we can definitely the for the rights of the people – Right?

Gone are the days of veganism as a trend for the slim, monochromatic, privileged, tree huggers of society. Here's to veganism as a social justice movement where we use our platform for human progress and shed a light on injustice in all walks of life. Here's to revamping nutritional education, eliminating food deserts, and painting new pictures of universal health and cultural access for all.

#### YOU MIGHT ALSO LIKE:

- [MISCARRIAGE OF JUSTICE AND THE RISING NUMBER OF PREGNANCIES CRIMINALIZED](#)
- [Lawmakers Legalize 'Free Range Parenting'](#)
- [The Vegan Police And Not Being 'Vegan Enough'](#)
- [French Butchers Appeal To Government Due To Militant Vegans](#)

[Mia Michelle Evans](#)

Mom | Vegan | Educator

[@instagram](#)

Categories: [Vegan News](#)

Tags: [social justice](#)

## Comments

One Response to “VEGANISM AS A SOCIAL JUSTICE MOVEMENT”



1. Keneth Gola

August 31st, 2018 @ 9:52 am

Hi there, after reading this awesome article i am too happy to share my knowledge here with colleagues.|

Leave a Comment

Name (required)

Email Address (required)

Website

Comments

**Submit Comment**

## RECENT POSTS



[You Can Now Get Frozen Avocados!](#)



[Miyoko's Kitchen, A Revolutionary Vegan Cheese](#)



[Beaumont Costales Files Lawsuit Against LaCroix Water](#)



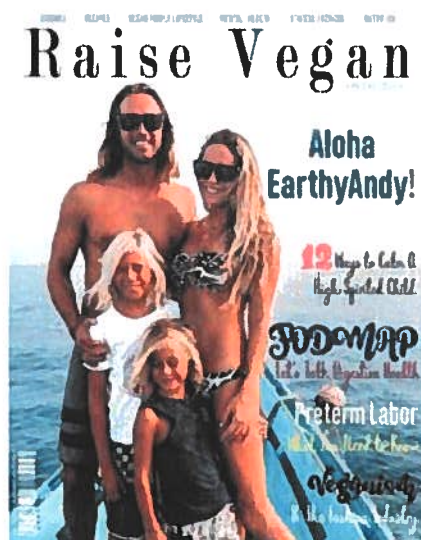


[The Vegan Angus Beef Burger Is Here!](#)



[Vegan And Gluten-Free Tofu Pumpkin Pie Pudding](#)

## RAISE VEGAN MAGAZINE



[ORDERprint magazine](#)

### Join Our Mailing List

\* indicates required

Email Address \*

First Name

Last Name

## CONNECT WITH US



[inquiries@raisevegan.com](mailto:inquiries@raisevegan.com)

[Website by Colombo Designs](#)

- [About Us](#)
  - [Meet The Team](#)
  - [Vegan Resources](#)
  - [Advertise With Us](#)
  - [Contact Us](#)
  - [Terms Of Service](#)
  - [Privacy Policy](#)
- [Our Shop](#)
  - [Raise Vegan Parenting Magazine](#)
  - [Beauty & Bath](#)
  - [Accessories](#)
- [Articles](#)
  - [Vegan News](#)
  - [Pregnancy](#)
  - [Parenting](#)
  - [Recipes](#)

# Raise Vegan

f @ p t y SHOP

Menu

- [Vegan News current events](#)
- [Pregnancy healthy babies](#)
- [Parenting conscious parents](#)
- [Recipes eat plants](#)
- [About meet our team](#)
  - [FAQ](#)
  - [Raise Vegan Parenting Magazine](#)
  - [Vegan Resources](#)
  - [Advertise With Us](#)
  - [Contact Us](#)

## Veganism. The Fastest Growing Health Movement Ever.

by [Aoife Sheridan](#) | March 4, 2018

### Veganism, it's growing. Even families are going vegan by the thousand.

A new [survey](#) by Quartz states veganism is one of the biggest food trends this year. Three years ago, there wasn't the large amount of buzz and attention surrounding veganism like we see today. Times are changing, people are starting to realize that the smiling happy cows we used to see on the back of milk cartons are not a true representation of farm life, and veganism is taking over as the fastest growing health movement ever.


There has been controversy within the vegan community about who is allowed to use the vegan label. [The Vegan Society](#) defines veganism as "A way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose." By this definition, one can only qualify as a vegan if they believe in the ethical animal rights philosophy behind it.

The more common reasons for people exploring veganism are the overwhelming allergy cases that are being reported lately, with more people questioning the food supply chain, pesticides and what exactly they are eating. Health benefits, especially when [established and well respected health organizations](#) declare eating meat is akin to smoking cigarettes, and that dairy is linked to [increased risks of certain cancers](#).


But even though it might be the go-to diet right now, it's actually been around for a while. But it's moved from the peripheries to the mainstream in what seems like a heartbeat. It's big business and red social media. So why veganism? And why now is it becoming the fastest growing health movement...

**RELATED: QUESTIONS WE WISH YOU'D STOP ASKING PREGNANT WOMEN**

**Why Now?**

**veganpregnancyandpare...**  
Denver, Colorado

[View Profile](#)



[View More on Instagram](#)

**1,880 likes**

**veganpregnancyandparenting** And in that moment of madness, the clock stopped ticking, the world stopped turning, my heart stopped beating & I heard your beautiful cry & my world opened up. #raisevegan

[view all 33 comments](#)

6 MONTHS AGO

## Research relating to Claimant's beliefs

Veganism. The Fastest Growing Health Movement Ever.

<https://raisevegan.com/veganism-fastest-growing-health-movement-ever/>

As the world becomes more connected through social media, [Instagram](#) and [Facebook accounts](#) play a major part in the growth. Someone can see an engaging post, and within a few hours, be educated about factory farms, health and what they are doing to the environment. All of these sources of information have made it easier for people to research, something which might not have been so simple in the past.



**veganpregnancyandpare...**  
Nyack, New York

[View Profile](#)



[View More on Instagram](#)

1,736 likes

**veganpregnancyandparenting** Sometimes we get so caught up in the visits, the family who want to know and excitement. That we don't take a second to pause and realize that we just brought a new soul earth bound. A person who can change the entire world. 🌱 @sweetlittlejune

[view all 25 comments](#)

7 MONTHS AGO

**Vegan pregnancies and raising vegan babies are on the rise, with Instagram accounts and up one hundred thousand in 2017 alone!**



So whatever your beliefs surrounding veganism as a lifestyle philosophy, it is indisputable that eating more plants is one of the best things you can do for your health.

**Categories:** [Why Vegan](#)

**Tags:** [are vegans healthy](#), [raising vegan kids](#), [raising vegan kids around the world](#), [vegan children](#), [veganism is growing around the world](#), [Why Vegan](#)

## Comments

Leave a Comment

Name (required)

Email Address (required)

Website

Comments

## RECENT POSTS



[\*\*You Can Now Get Frozen Avocados!\*\*](#)



**Miyoko's Kitchen, A Revolutionary Vegan Cheese**



**Beaumont Costales Files Lawsuit Against LaCroix Water**



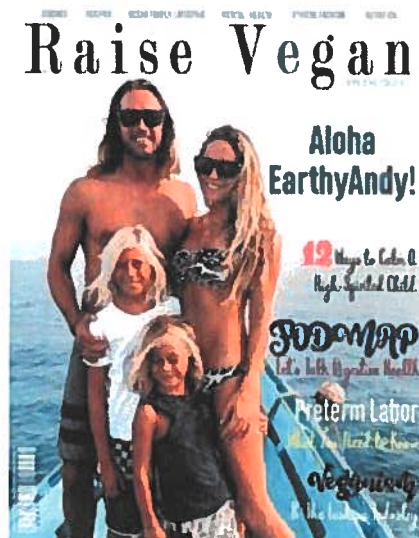
**The Vegan Angus Beef Burger Is Here!**



**Vegan And Gluten-Free Tofu Pumpkin Pie Pudding**

**RAISE VEGAN MAGAZINE**





[ORDER print magazine](#)

## Join Our Mailing List

\* indicates required

Email Address \*

First Name

Last Name

## CONNECT WITH US



[inquiries@raisevegan.com](mailto:inquiries@raisevegan.com)

[Website by Colombo Designs](#)

- [About Us](#)
  - [Meet The Team](#)
  - [Vegan Resources](#)
  - [Advertise With Us](#)
  - [Contact Us](#)
  - [Terms Of Service](#)
  - [Privacy Policy](#)
- [Our Shop](#)
  - [Raise Vegan Parenting Magazine](#)
  - [Beauty & Bath](#)
  - [Accessories](#)
- [Articles](#)

## Research relating to Claimant's beliefs

Veganism. The Fastest Growing Health Movement Ever.

<https://raisevegan.com/veganism-fastest-growing-health-movement-ever/>

- [Vegan News](#)
- [Pregnancy](#)
- [Parenting](#)
- [Recipes](#)



# Why go vegan?

[Home](#) » [Go Vegan](#) » Why go vegan?

## For the animals

Preventing the exploitation of animals is not the only reason for becoming vegan, but for many it remains the key factor in their decision to go vegan and stay vegan. Having emotional attachments with animals may form part of that reason, while many believe that all sentient creatures have a right to life and freedom. Specifics aside, avoiding animal products is one of the most obvious ways you can take a stand against animal cruelty and animal exploitation everywhere. A more detailed overview on why being vegan demonstrates true compassion for animals can be found [here](#).

## For your health

Well-planned vegan diets follow healthy eating guidelines, and contain all the nutrients that our bodies need. Both the [British Dietetic Association](#) and the [American Academy of Nutrition and Dietetics](#) recognise that they are suitable for every age and stage of life. Some research has linked vegan diets with lower blood pressure and cholesterol, and lower rates of heart disease, type 2 diabetes and some types of cancer.

Going vegan is a great opportunity to learn more about nutrition and cooking, and improve your diet. Getting your nutrients from plant foods allows more room in your diet for health-promoting options like whole grains, fruit, nuts, seeds and vegetables, which are packed full of beneficial fibre, vitamins and minerals.

## For the environment

From recycling our household rubbish to cycling to work, we're all aware of ways to live a greener life. One of the most effective things an individual can do to lower their carbon footprint is to avoid all animal products. This goes way beyond the problem of cow flatulence!

## Why is meat and dairy so bad for the environment?

The production of meat and other animal products places a heavy burden on the environment - from crops and water required to feed the animals, to the transport and other processes involved from farm to fork. The vast amount of grain feed required for meat production is a significant contributor to deforestation, habitat loss and species extinction. In Brazil alone, the equivalent of 5.6 million acres of land is used to grow soya beans for animals in Europe. This land contributes to developing world malnutrition by driving impoverished populations to grow cash crops for animal feed, rather than food for themselves. On the other hand, considerably lower quantities of crops and water are required to sustain a vegan diet, making the switch to veganism one of the easiest, most enjoyable and most effective ways to reduce our impact on the environment. For more on how veganism is the way forward for the environment, see our [environment section](#).



## For people

Just like veganism is the sustainable option when it comes to looking after our planet, plant-based living is also a more sustainable way of feeding the human family. A plant-based diet requires only one third of the land needed to support a meat and dairy diet. With rising global food and water insecurity due to a myriad of environmental and socio-economic problems, there's never been a better time to adopt a more sustainable way of living. Avoiding animal products is not just one of the simplest ways an individual can reduce the strain on food as well as other resources, it's the simplest way to take a stand against inefficient food systems which disproportionately affects the poorest people all over the world. Read more [here](#) on how vegan diets can help people.

## Why vegetarian isn't enough

The suffering caused by the dairy and egg industry is possibly less well publicised than the plight of factory farmed animals. The production of dairy products necessitates the death of countless male calves that are of no use to the dairy farmer, as well as the premature death of cows slaughtered when their milk production decreases. Similarly, in the egg industry, even 'ethical' or 'free range' eggs involve the killing of the 'unnecessary' male chicks when just a day old.

## Ethical meat?

It's tempting to want to believe that the meat we eat is ethical, that our 'food animals' have lived full, happy lives and that they have experienced no pain or fear at the slaughterhouse. Yet the sad truth is that all living creatures (even those labelled 'free range' or 'organic') fear death, just



as we do. No matter how they are treated when alive, they all experience the same fear when it comes to slaughter.

## The good news

The good news is there IS something we can do about it. Every time we shop or order food in a restaurant - every time we eat - we can choose to help these animals. Every time we make the switch from an animal product to a vegan one we are standing up for farmed animals everywhere. Going vegan is easier than ever before with veganism becoming increasingly mainstream as more and more people from all walks of life discover the benefits of living this way.

**It's time to ask ourselves: if it is now possible to live a life that involves delicious food and drink, delivers better health, leaves a smaller carbon footprint and avoids killing other creatures - then why don't we?**

### Making t/ Connection Chp 4 Global Food Security





# VEG 1 Orange flavour

180 Multivitamin Chewable Tablets



One world. Many lives. Our choice.  
[vegansociety.com](https://vegansociety.com)



## Sign-up for our newsletter

Join our newsletter to receive monthly competitions,  
offers and information on all things vegan.

[View this email in your browser](#)



### This is a title

Lorem ipsum dolor sit amet, consectetur adipiscing elit.  
Suspendisse quis enim at tortor pharetra congue at et  
nulla. Etiam finibus, nunc sit amet aliquam bibendum,  
quam tortor mollis nisi, eget imperdiet tellus massa id diam.

## Research relating to Claimant's beliefs

Why go vegan? | The Vegan Society

<https://www.vegansociety.com/go-vegan/why-go-vegan>



Nulla. Etiam eros, eget imperdiet tellus massa id diam.  
quam tortor mollis nisi, eget imperdiet tellus massa id diam.  
Vestibulum eros ex, porttitor sit amet urna id, imperdiet  
tincidunt dui. [An example link.](#)





SEARCH 



[HOME](#) [ABOUT](#) [NEWS](#) [RESOURCES](#) [FEATURES](#) [BROWSE ALL](#) [CLUBKINDLY](#)

## VIDEOS

---



## 15 VEGAN CELEBRITIES WHO ARE IN IT FOR THE LONG HAUL



**Jill Ettinger**

Editor-in-Chief | Partner, LIVEKINDLY | Featured in The Huffington Post, MTV, Reality Sandwich, and Organic Authority. Los Angeles, CA | Contactable via: [jill@livekindly.co](mailto:jill@livekindly.co)

Posted by [Jill Ettinger](#) | Nov 7, 2017



SHARE [f](#) [t](#) [p](#)

Eating is complicated no matter who you are. In today's world we're inundated with options, and let's face it, some of them come with some pretty hefty ethical dilemmas.

So, we turn to the red carpet for a little glamour and a whole lot of Good On It motivation from these vegan celebs who've made meatless a way of life.

## 15 VEGAN CELEBRITIES WHO ARE IN IT FOR THE LONG HAUL



## ABOUT LIVEKINDLY

To livekindly means to live in a way which shows appreciation to our humanity, our home and those who share it with us.

Inspired by the notion that mother nature's intricate design is arguably flawless, the LK community have come together to build a home for informative and thought-provoking content, focusing on sustainable and compassionate living.

If you'd like to get more involved and support our mission, you can donate [here](#), or apply to become a contributor [here](#).

[Home](#)   [Meet The Team](#)   [Browse All](#)   [Suggest Content](#)



© LIVEKINDLY MEDIA INC. ALL RIGHTS RESERVED.



## **Results of Survey on Vegan Provision in Scotland**

### **Introduction**

In 2017 Go Vegan Scotland carried out an online survey to find out what issues Scotland-based vegans were facing, in terms of their ability to live vegan when dependent upon the state / government. This arises when we are in hospital, school, prison, care homes and other contexts.

The responses from some 480 Scotland-based vegans highlighted a lack of understanding of the moral conviction that vegans live by, what it means to be vegan in terms of avoidance of all forms of animal exploitation and killing, and how vegan convictions should be taken into account by our state entities.

### **Key Issues**

Currently our hospitals, schools and other state entities do not consistently provide for the needs of vegans; indeed, many do not provide at all. Vegans report instances of:

- hospital stays for serious conditions/operations/child birth, during which they were not provided with suitable food; instances of vegans not eating for days, becoming very weak and having to discharge themselves early so that they could go home to eat; many relied on family to bring them food but not everyone has this option and in some cases they were not permitted to bring food in.
- opposition to veganism from medical professionals, including pressure on new parents to feed their children cow's milk based on misinformation regarding plant-based nutrition and compounded by the lack of baby formula suitable for vegans;
- vegans suffering from anorexia being denied access to vegan food, told veganism was not permitted and being pressured to eat animal products; in one case reported to have been force-fed animal products against their fundamental moral convictions;
- derogatory comments from medical professionals and inaccurate information regarding nutrition, leading to poor advice and wrong diagnoses;

- serious difficulties with medication, as all medicines must be tested on animals under UK law, which means vegans must participate in the exploitation and killing of non-human animals whenever they require medication; many medications also contain gelatine and/or milk products, and the limited alternatives are often denied to vegans due to a lack of understanding of the status of veganism in law and the expense of these alternatives;
- lack of food that is suitable for vegans in schools, colleges and universities; children in school missing out on free meals due to lack of vegan options; lack of understanding that vegan needs should be catered for to the same extent as religious needs, such that providing vegetarian options is not sufficient;
- having to participate in unnecessary experiments on animals, bred and killed or captured for that purpose;
- opposition to veganism from teachers including undermining the moral convictions of vegan students, mocking them in front of the other students and misinformation regarding plant-based nutrition;
- vegan children and the children of vegan parents exposed to schools, teachers and fellow students directly participating in the subjugation and exploitation of living animals in school, contributing to the killing of animals, for example where eggs are hatched in school. There is no effective way to protect vegan children from such activities in a way that would accord with their rights or the rights of vegan parents;
- private parties are invited into schools to promote the breeding, subjugation, exploitation and killing of animals for meat and dairy, with no measures put in place to protect the interests of vegan children or ensure the rights of their parents.

There are, unfortunately, many such examples, a number of which are very serious in terms of the position the individual was placed in, which are narrated below.

### **Government Responsibilities**

What our government and individual state entities may not appreciate, or appreciate fully, is that veganism is a protected conviction under United Kingdom (UK) and European law, and has the same legal status as religious beliefs. That is not to say that veganism is like a religion (it is not), but rather that we have as a society recognised the importance of protecting people's right to hold and live according to fundamental convictions to the same extent as we respect their right to hold and live according to religious beliefs.

Convictions are protected if they are serious, cogent, important, worthy of respect in a democratic society and do not conflict with the fundamental rights of others. Applying this test, veganism has been recognised as protected by the European Court of Human Rights, the UK Government, the UK Equalities and Human Rights Commission, and the UK Employment Appeals Tribunal. As the vegan conviction

that it is wrong to subjugate, exploit and kill non-human animals unnecessarily is protected:

- vegans have the right to live according to that conviction;
- vegan parents have the right to have their children educated in accordance with that conviction;
- our government has a positive obligation to secure to us these rights;
- all state entities must act in accordance with these rights;
- the government must pass such laws as are necessary to secure our rights in the private sphere;
- state entities have a positive duty to advance equality and remove or minimise disadvantages faced by vegans on account of their protected convictions;
- we are protected against discrimination on account of our vegan convictions, including indirect discrimination, harassment and victimisation, by government entities, public and private employers and private service providers.

### Steps to be Taken

In order to comply with its obligations under European and UK law, the Scottish Government must take the following steps, as a minimum:

- ensure that good vegan options are included in all state entities, on menus and in canteens and cafes. The options should be equivalent to non-vegan options in terms of quality and quantity, for meals, snacks and drinks;
- educate our public sector on the meaning of veganism, its legal status and what is required to meet the needs of vegans;
- educate in particular on the distinction between the vegan moral position and a "restrictive diet" in the context of support for anorexia;
- support/encourage the production of vegan infant formula;
- promote plant-based nutrition education for medical professionals and in our schools;
- educate school staff in the wider implications of veganism beyond food so that they understand that vegans avoid all forms of animal use and ensure that good alternatives are made available for vegan children whenever animal use / promotion of animal use is involved; ensure schools do not participate in non-essential activities that reinforce speciesism in a way that makes it impossible for vegan children to be adequately protected (e.g. live animal use in class);
- incorporate education on veganism into the core curriculum to ensure that all children understand it and are aware that it is possible to live without exploiting non-human animals;
- support alternatives to animal testing and challenge the requirement that all medicines be tested on animals; support the development of animal-free research including the work of charities such as Animal Free Research UK;
- put in place policies that encourage pharmaceutical companies to produce versions of medication that are free of animal products; this would lead to



greater availability of animal free alternatives, which should in turn lead to the price coming down (the animal ingredients in medication are not generally essential elements of the medicine, they are binding agents and capsules, which could be plant-based);

- educate medical staff including GPs so that they are aware that they do have a good basis for prescribing alternatives that are free of animal ingredients. The more that are requested the greater the demand and the more pharmaceutical companies will provide alternatives.

We are requesting a response from the Scottish Government and we are submitting a copy of this report to the Equalities and Human Rights Commission in Scotland, which is responsible for monitoring the implementation of relevant international and European law.

### Other Matters

This survey focused on state entities, as we know from reports made to the International Vegan Rights Alliance and to us that vegans often experience real issues when relying on state entities, such as hospitals and schools. Our government can implement the necessary steps to ensure that all state entities are acting in accordance with vegan rights, without having to pass any new laws. Further steps can and should be taken to ensure that vegan rights are respected in the private sphere as well, so that vegans can live according to their convictions.

This survey did not look at the important issue of the ability of people in particularly difficult circumstances to live according to their vegan convictions, including people who are homeless, who do not have cooking/food preparation facilities, refugees, and people who rely on foodbanks and other unofficial assistance. Work needs to be done to find out from people in these circumstances what particular issues they face in order that appropriate steps can be taken. Go Vegan Scotland is a voluntary vegan advocacy group, with volunteers devoting their limited non-work time to the promotion of veganism and so there is a limit to what we are able to do.

### Limitations

This was a survey intended to collect a snap-shot sample of the issues being faced by vegans in this country's state entities. We believe it has served that purpose. We make no claim that this was a study carried out under controlled conditions such as would be necessary for a study producing data that it is intended will be peer-reviewed.

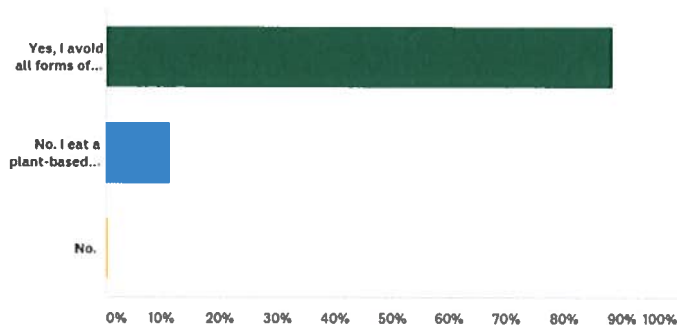


## Survey Results

### Composition of Respondents

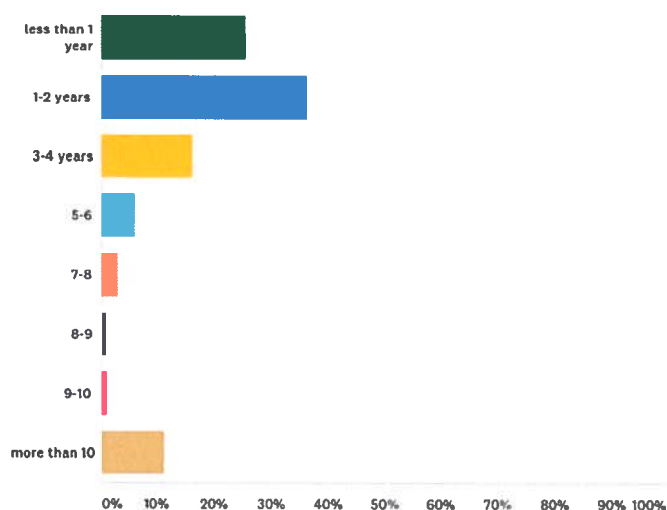
We received 546 completed surveys. 483 of the respondents confirmed that they were vegan (which we defined as avoiding all forms of animal exploitation). 61 confirmed following a plant-based diet. 2 confirmed they were neither vegan nor plant-based and those two responses can be disregarded.

#### Q1 Are you vegan?



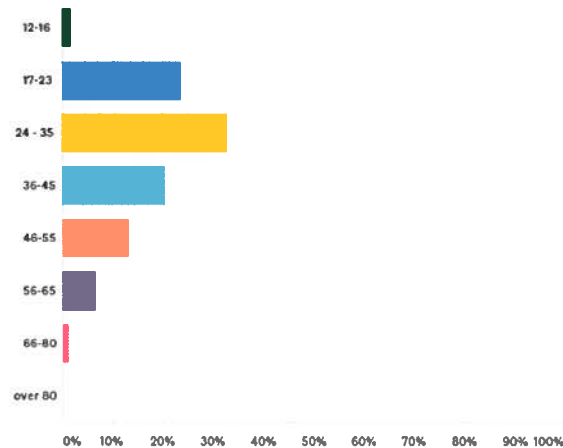
Most had been vegan 1 – 2 years (36.52%, 195), or less than a year (25.09%, 137), however some 11.17% had been vegan over 10 years (60) and 16% (86) for 3-4 years. The total % who had been vegan for over two years was 38.17% (205).

#### Q2 How long have you been vegan?



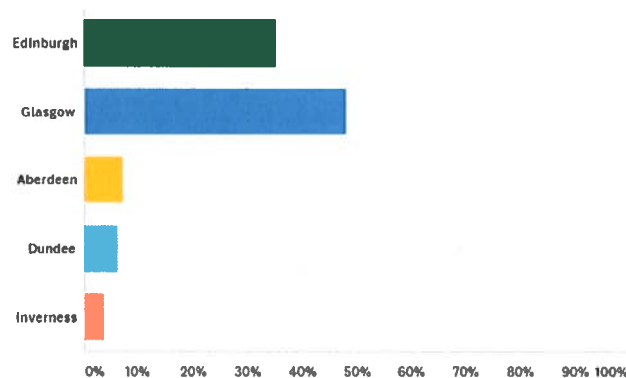
In terms of age, most respondents were in the 24-35 age range (33.15% / 181), while 23.63% (129) were 17-23, 20.51% were 36-45 (112), 21% (115) over 45 and 1.65% (9) 12-16.

Q3 Which age category applies to you?



539 confirmed living in Scotland, based on the nearest town or city:

Q5 Which town do you live in?



### Questions Regarding Vegan Provision

The respondents were asked 19 questions in total, covering the above details and a series of questions focused on the respondents' experience of vegan provision in state hospitals, schools/colleges/universities, prisons and other state employers. We have set out below the specific questions and a selection of the responses (anonymised).

#### NHS

Respondents who had experience of vegan provision in Scottish hospitals highlighted the following issues:

- Lack of awareness of what vegan means
- Opposition to veganism / dismissal and disapproval of veganism / plant-based eating
- Lack of any food that was suitable for vegans
- Having to go hungry for days due to failure to provide suitable food
- Having to rely on family to provide suitable food
- Having to eat crackers for days as nothing else suitable to eat
- Very poor quality food where there were options
- The fact that it is not possible to pre-book vegan food, even where the hospital stay is scheduled. Once in hospital the patient is often not strong enough to be able to have discussions about what veganism is and what might be suitable from the available food options;
- The fact that even where vegan menus exist, they are often not provided / the options are not available.

It should be noted that there were also responses that highlighted good vegan food provision in particular hospital wards, with some providing full vegan menus. It is therefore not the case that all of our hospitals are failing to recognise the needs of vegans all of the time; some are doing an excellent job, at least on some wards and at some times. The varying experiences of respondents in the same hospitals indicates a lack of consistency depending on the ward, the length of stay and whether or not the hospital happens to have vegan options in stock.

There were also a number of responses noting the efforts made by nurses and other staff to try to provide for vegan patients, although the processes were not in place for this and although they are under a lot of pressure. Examples include a nurse going to a hospital shop for soup, using their own jam from their locker, and offering professional non-judgemental support. The issues that vegans face in our hospitals are not the responsibility of individual staff who are doing their best in the circumstances, but without the process in place to support them. If a hospital does not have any vegan options, or has them only on paper while in practice they are never available, a nurse who is asked to provide vegan options cannot magic them into existence. The purpose of highlighting these issues is not to suggest any failure on the part of individual public service staff, but to call on the government to put in

place the necessary steps to ensure that adequate provision is made for vegan patients.

A number of responses reported instances of hospitals referring to limited resources and the fact that vegans are a minority and the priority of the hospital must be to provide for the majority. Aside from this approach failing to acknowledge the rights of vegans, who have a protected moral conviction with the same status as religious beliefs, it ignores the fact that vegan options on a menu are not exclusively for vegans; vegan food can be consumed by everyone.

There are intersecting benefits to be gained from improving the availability of plant-based food, suitable for vegans, which supports other Scottish Government objectives related to health, the environment, sustainability, the Good Food Nation objectives and efficiency and budget objectives. We set out some of this in more detail in our submission to the Food and Health Consultation, which is available here:

[https://docs.wixstatic.com/ugd/d95b36\\_829289de59484917b8b3adf1917d3a07.pdf](https://docs.wixstatic.com/ugd/d95b36_829289de59484917b8b3adf1917d3a07.pdf)

We have invited representatives of the government, particularly those involved in the Good Food Nation project to attend the conference on Plant Based Nutrition for Medical Professionals in Glasgow on 30 June 2018, but have yet to hear from them indicating if they will attend.

In addition to issues of availability of suitable food in hospitals the following concerns were highlighted related to health care:

- specifically denying patients with anorexia access to vegan food on the basis of an assumption that veganism was being used to mask an eating disorder rather than being a moral conviction;
- lack of support / opposition to raising children vegan;
- lack of vegan infant formula and pressure put on vegan parents to feed cow's milk;
- misinformation regarding nutrition / pressure put on vegans to eat animal products by medical professionals;
- lack of trust in knowledge and commitment to provide vegan options, based on past experience;
- lack of vegan options for visitors in cafes and shops at hospitals;
- lack of plant-based nutrition advice;
- complete lack of vegan medication on account of requirement that all medicines be tested on animals;
- failure to provide versions of medicines that are free of animal products, where available.

The following specific questions were asked and we have noted some of the responses:

**Have you or has any of your family experienced difficulty obtaining vegan food in hospital? If yes, please provide details including identifying the hospital, if possible.**

**Responses included:**

***Lack of suitable food***

- Yes. After delivering a baby, the only food available to me was potatoes, salad and toast. This was very difficult as I had anaemia following childbirth, and needed to discharge myself to get a healthy balanced meal at home. (Princess Royal in Glasgow).
- Yes. I was in for two weeks when my son was born and they said they couldn't cater for me. My partner had to bring in all my meals. I wasn't allowed to use their fridge or microwave or bring in hot food and he was only allowed to come twice a day at visiting hours. It was 30 degrees so any fresh food was spoiling. It was truly awful! (Queen Elizabeth University Hospital).
- I was in hospital for three days recently. I asked a number of times for vegan food options and was told they could not provide anything vegan. I had to arrange for my wife to bring in food for me. Some people will not be able to rely on family. (Hairmyers, Lanarkshire)
- I had problems at the QEUH maternity unit when they offered me the vegan menu but often the food was unavailable. This included pieces of fruit. I was given a halal chicken curry at one point. I was so tired and hungry and weak after my labour experience and had nothing to eat. My husband brought me snacks to keep me going but I desperately wanted to leave the hospital and go home and get proper meal so told the staff I was ready to leave when I didn't feel ready to leave at all.
- Yes. My mum recently had an overnight stay and they had no vegan options at all. They didn't even have soya milk! She had to make do with a bit of dry toast after her operation and porridge made with water in the morning. (Kilmarnock).
- Yes. After an operation I was given the same plate of food as everyone else in the room. Even after stating multiple times that I am vegan. All I had to eat in 12 hours was a banana. (Dunfermline, Queen Margaret hospital).
- Yes. Can't remember options but I chose closest to what I thought was vegan and they didn't even have any left so I ended up eating a garden salad. I needed more sustenance after my long traumatic labour. (Edinburgh Royal Infirmary).
- A family member in hospital while pregnant had only dry baked potato, lettuce, fruit and salted crisps. This was a week-long stay.
- Yes. No vegan meals on menu. Missed meals. When I got a meal very poor quality. (Glasgow Royal Infirmary).



- Yes I was in hospital for 2 weeks and all I ate from the hospital was baked potatoes and vegetables. My mum had to bring me food and soya milk. I actually discharged myself as soon as I could as it made my admission more difficult and felt unhelpful. (Queen Margaret Hospital).
- Yes. The Royal Infirmary during 4 week stay for my husband and the Glasgow Children's hospital during 3 night stay for my son. Gartnavel when I had surgery also struggled to provide toast without butter and overheard the nurse saying I was being difficult refusing the buttered toast.
- Yes. I've never obtained vegan food in hospital and have had to rely on family and friends bringing food in for me. In one case where I was told this was not allowed I was unable to eat until I left the hospital.
- Yes, the hospital in Wick doesn't provide vegan food. I had to bring all my own, where I was allowed.
- A particular issue is that it is not possible to pre-book dietary requirements and once in the system, you are at their mercy (and presumably not well enough to deal) Not everyone has friends and family to help out. (New Royal Infirmary, Edinburgh).
- Yes. Golden Jubilee in Glasgow has no vegan options. Only meat, dairy, milk. Fried processed crap.
- Refused vegan option, given meal with cheese and I have anaphylaxis to milk! Family brought food. (Ayrshire and Arran NHS trust)
- Yes. The chef at Nine Wells hospital said he was under no obligation to provide me with my dietary requirements. Veganism is a lifestyle choice, not a dietary requirement were his exact words.
- My daughter was an inpatient. Poor choices, which they conceded was not good enough. She got a personal apology. (Ninewells hospital, Dundee).
- Yes. I couldn't be discharged after an overnight stay with stomach issues until it had been shown that I could keep food down, but they were having trouble finding a vegan friendly meal. Eventually found one that had clearly been a frozen ready meal - was absolutely disgusting and I could only eat the crust around the top. They decided that was enough and sent me home. I ate a proper meal at home and was readmitted to hospital 12 hours later. (QEUH in Glasgow).
- Yes when I was having my children. As I was in for two weeks before my section my husband brought my food and the nurses let me keep soya milk, yoghurts and dairy free margarine in their fridge. They also did try to get me something to eat from the menu when possible.
- Yes - there is none!
- I was there to give birth but didn't trust them to feed me so had my own food brought in by family. I had to stay there again for one night and was only given some fruit and a dry salad with salt and pepper but no dressing. That was in the evening and so after the kitchen had closed. (Glasgow Royal Infirmary).
- I work in the catering department of a hospital and vegan food isn't easily available. There are separate cards that you order from. The vegan options are very limited. They do provide oat milk and the

- porridge is made from water, so breakfast is ok. They used to have soya yogurts but I've not seen them for a while.
- No they have a vegan menu in all the hospitals but some staff don't know about it so you have to tell them.....but the vegan food is disgusting mush.
  - Yes. Was given a very dry roll and jam as no vegan food available. Staff were lovely, kind and apologetic. Non-judgemental and professional. (Hairmyers, Lanarkshire)
  - Yes. Had an overnight stay a few weeks ago. Toast with jam was all I was offered. (RAH Paisley – children's ward).
  - Yes. No vegan option after operation. Nurse had to go to cafe for me to get soup.
  - Been in hospital a few times over the past 7 years. Aberdeen Royal Infirmary don't have a clue what to feed vegans. Cream/butter/ham all offered. Usually have a plain baked potato and bring food with me. Not good.
  - Had hospital stay last year and had to have baked potato only.
  - Absolutely. You get total crap and resort to getting food brought in. Plus I don't trust them.
  - Brought own food.
  - During a stay in hospital, I had a little difficulty. My dietary requirements were not understood (they sent me an omelette the first time).
  - Yes. Took days to identify there were vegan options and then they were ready meals that all tasted the same. No fresh food, no plant milk etc. (RAH in Paisley.)
  - Had own food brought in because they only had vegetarian options. (Dr Grays, Elgin).
  - Yes, spent a few days in the Queen Elizabeth University's hospital and couldn't get any vegan options
  - Yes, Royal maternity, no vegan options. All my partner was provided free of charge was dry toast.
  - Yes. Menu usually has one vegetarian option containing dairy or egg but no vegan option. Staff seemed to struggle with the request for something without animal products. The go to was plain baked potato or with beans if available. Even in the hospital cafe / vending machines / restaurant, vegan options are extremely limited or simply not available. (Wishaw General Hospital).
  - No - I was in hospital for 4 months as a vegan at the Queen Elizabeth University Hospital in Glasgow. The choices were amazing and the dietician was great. Whole vegan menu with several choices and a couple of desserts. Dietician personally ordered Alpro yoghurts/custards and soya milk in for my cereal and whole kitchen department was supportive.
  - A friend had dreadful problems on Biggart Hospital, Prestwick. Her son had to bring in tins of soup which the nurses willingly heated up.
  - Yes I have. No vegan menus or options. Had to wait a day before I got offered very poor quality bean stew. No guarantees it was vegan. Happened on 3 occasions.



- Yes I have found that there is rarely a vegan option available in hospital. (Borders General Hospital and Royal Infirmary Edinburgh).
- Provision poor - dry versions of main meals, though some choices better than others. Option not listed on menu, had to detail and hope for the best. (St John's Hospital).
- No options for the two day stay in the Aberdeen hospital.
- Yes, sandwiches all made with butter and soup all made with milk/cream, limited vegan food available in WHS Smith. (Ninewells Hospital).
- Yes- RAH in Paisley and Glasgow Royal Infirmary where experiences were variable- a vegan menu existed and was usually sorted eventually but it took a lot of nagging staff to remember to ask about it on my behalf and get it ordered on a daily basis, which I found very stressful and was often made to feel like a nuisance. But if I didn't make sure to ask, then it was often forgotten about and I had to rely to asking visitors to bring me something in.
- In Arbroath maternity unit I just brought my own food in.
- Nothing suitable available in the evening on admission and menus offered very little or nothing nutritious. (Stirling Royal Infirmary and Ayr Hospital).
- Forth Valley Hospital in Larbert. Staff were very understanding and accommodating but all they could provide was a basic salad.
- I was sometimes brought food I didn't ask for due to there being no vegan option (the food brought wasn't vegan). Perhaps when someone is moved to a ward it should be marked that they are vegan, and not only tick on the menu the vegan dinner options. I understand the staff have a lot of other things to deal with. (Edinburgh Royal Infirmary)
- Yes in a maternity unit. No vegan option and the "vegetarian option" was fish cakes.
- Very much so! Baked potato and beans every single meal for every single day!
- Soup had milk in it but they said it didn't. Couldn't get tea with soy milk. No vegan marg. (Queen Elizabeth Glasgow).
- Yes, in Raigmore vegan food was very hard to come by and there were no vegan options. I was in the GI ward (the last place dairy should be an option) and every meal had dairy in it. I eventually got a salad but had to rely on my family bringing me food once I was able to eat again.
- My husband was in Succoth Ward in Lochgilphead (a mental health unit) and was pressured to eat meat as it "contained things good for his mental health". He was offered lettuce leaves, cheese toasties, chips for meals. He gave in and ate meat. It is very difficult to stand up to the staff when you are depressed. I brought in food for him, but distances meant I could only go at weekends.
- Yes. Recently, at Edinburgh Royal Infirmary. Almost only soup available.
- Maternity unit, Royal Infirmary of Edinburgh - a couple of years ago a family member was in with threatened premature labour. The vegan option was a dry baked potato and lettuce leaf, or a salad that had

clearly had the egg and ham taken off. And she was 3/4 hours away from any family who could have brought anything in.

- No - actually I recently had an operation and the nurse got me jam from her own locker for the toast that I had to eat before being released.
- I had a difficult time getting food at Larbert hospital. They didn't even have sunflower/vegetable/vegan spread for using with toast.
- Yes. When I gave birth the only vegan option I was given was a plate of lettuce and apricots. I had to bring in my own spread and milk for toast and tea. They had advance notice I was coming as it was a booked induction. It was appalling in my opinion. (Elgin Hospital).
- Yes, in the RAH the food was so bad the nurses put in a complaint.....if the kitchen is well stocked they will make a large vegan salad with pasta and or rice and fruit and veg
- Not allowed to have family bring food in for you or keep stuff in fridge on ward. The hospital food is disgusting when it should be nutritional and tasty so that ill people eat and get better.
- Hospital food in Edinburgh is sadly awful at the ERI. My mother was in hospital for months so I have seen the quality and variety of food, which was poor. Usually there is fruit but the main courses would have been useless.
- After a colonoscopy there was no sandwiches that were vegan, so didn't have anything. (Glasgow Gartnavel Hospital)
- Yes there was no vegan option on the menu and staff were not interested that I was going hungry
- At first told could not supply vegan but insisted on human rights and the St Johns Hospital provided good food.
- Yes. During a hospital stay I was offered 1 dry baked potato. No salad as they advised there was none. (St John's Hospital surgery unit).

#### ***Patients suffering from anorexia refused vegan food***

- Yes. Although I was in for an eating disorder, my veganism is separate and for ethical reasons. They force-fed me animal products against my will and made the whole thing much worse for me. I explained this to them but they said nobody in the unit was allowed to be vegan as it was "unfair" and too difficult. (The YPU in The Royal Edinburgh).
- Yes, inpatient for an eating disorder at the age of 14 and then 21. Veganism was not permitted.
- Yes, myself as I've been inpatient for an eating disorder. Hospitals don't support veganism for people with eating disorders. (Crosshouse Hospital).
- Yes, during eating disorder recovery there was an attempt to make me go back to eating meat again. Vaguely understandable given the circumstances but they continued to promote this even after I explained that I was vegan for ethical reason and not for restriction.
- My sister has been a passionate ethical vegan for 12+ years. She went through a terrible time at one point in her life suffering from anorexia and was admitted to a clinic where she was forced to eat animal products as they incorrectly believed that she was avoiding animal

products as a way to control her food intake. This put tremendous stress on her at a horrible point in her life. I believe they should have worked with her belief system and morals rather than force her to act against them. I worry now that if she was to relapse in the future she would be reluctant to seek medical help on case they force her to consume animal products again.

### ***Student Medical Staff***

- Working as a student nurse I have to bring a pre-packaged lunch as there are limited vegan options in hospitals.
- Yes - as a medical student I use canteens in the new Southern and Dumfries and Galloway RI and have had very limited options in both - chips or maybe a baked potato with beans

### ***Food for Visitors***

- Yes! Ninewells cafes had nothing suitable other than a pot of fruit and a cereal bar. Couldn't get coffee either as all out of a machine that also had milk in.
- Yes, hospital canteen manager was not aware of veganism.
- I myself was not in hospital but my father was for many months. The food available from the Aberdeen Royal Infirmary cafe was pretty much completely non-vegan and sandwiches/panini at least contained cheese if they didn't have meat. The food provided to patients was again barely vegan friendly except for things like vegetables.
- The public eating areas for visitors had very limited vegan options in Edinburgh. The main canteen only regularly stocked salad, chips, and fruit. It did not stock plant based milk. I have visited Oban Hospital, Lochgilphead Hospital, and Campbeltown Hospital as a visitor. Campbeltown sometimes has a vegan veg soup. The hospitals generally don't have vegan options for visitors. No soya milk is usually available.

**Have you or has anyone in your family experienced any other issues related to their veganism in hospital or otherwise from our health service? If yes please provide details.**

### ***Lack of awareness/understanding of veganism / its status***

- Quite a lot of ignorance, sadly. Even a doctor asked me if it meant I can't have gluten.
- Yes staff unaware of what it is. Don't consider it important the way they do religious choices
- My gran was not asked her dietary requirements and was given beef, so she did not eat as she did not like to say she was vegetarian. They should really ask this when you are admitted.

- I had to explain to my doctor what veganism is because she got it confused with vegetarianism. Then she told me that veganism may not be the healthiest choice.
- Doctors and other staff are normally ignorant of veganism. Some of them make derogatory comments, clearly discrimination.
- General lack of understanding/awareness from staff.
- Just lectures from the go about being vegan.
- Being mocked by specific staff members but only one or two

### ***Resistance/opposition to veganism***

- Had a doctor make a face when I said my diet was vegan (I was saying how I didn't think stomach problems I had been having were related to diet as I didn't consume meat or dairy and ate lots of fresh fruit and vegetable and made sure to consume fibre and lots of water).
- Slight judgement from doctors on the choice. Some were more open to the idea and some suggested I should still eat cheese but I just said no.
- I have had complex health conditions since 2011 with generally positive responses from hospitals and GPs, however have noted a large amount of ignorance about, and disapproval of, vegan (plant-based) diet at GP level persists. Also outcome depends entirely on how pushy and determined you are as an individual.
- GP's haven't been respectful of my diet but dentists have been critical
- I received judgement from my GP who didn't think it was a healthy diet.
- I was diagnosed as anaemic last September, and had a really positive experience with the GP, I explained that I was vegan and wanted to avoid iron supplements containing animal derivatives and ingredients, she advised me to ask the pharmacy and she would then prescribe me precisely the product I wanted. Local pharmacy was fantastic and helpful, advised me about Spatone, and all was sorted.

### ***Lack of support for raising children vegan***

- When struggling to breastfeed I was told to eat ice cream and full-fat milk. This was at a really vulnerable time and they tried to make me think that would help. In reality I had hypoplasia and was never going to make enough milk. I asked about donor milk and vegan options but was given no help at all. It was the worst time of my life; the overwhelming guilt for not being able to feed my baby and for having to use formula.
- My doctor insists that it's not healthy to be vegan and has expressed these views strongly in front of my child, despite having little nutritional knowledge when questioned.
- Some attitude from one Health Visitor asking about my daughter's vegan diet despite her being very healthy.
- I had disparaging comments made by many doctors and nurses and was told numerous times to give my baby formula or that he would need meat and dairy to be healthy.



- Baby, now 6 Months old was in NICU and we had to raise a formal complaint and threaten legal action after a Doctor tried to say she would force Bovine Milk Fortifier on our son.
- Midwives tried to pressure me to bottle feed my son cow's milk.
- Some health visitors and nurses are excellent in terms of respecting and understanding our choice for us and our son to be vegan. However, others are uninformed and have misconceptions around what vitamins they may need, which can lead to conflicting advice.
- I've not been made to feel that being vegan is a safe way to bring up my baby and although I plan to, it's left me worried.

***Misinformation regarding necessity of consuming animal products / lack of understanding of plant-based nutrition***

- Yes. My husband was told by a consultant at an ENT clinic following problems with polyps in his nose, and following a discussion unrelated to his symptoms about diet, that meat was required for a healthy balanced diet and that he should not be following a vegan diet as it is deficient in enzymes required by the body.
- Got lecture about not eating enough protein, and said that is what contributes to my ill health
- Yes, suggesting health problems are to do with my veganism and not my mental health/ stress
- Requested to take additional blood tests while seeing a diabetic nutrition team - they were surprised to find my vitamin and nutrient levels were as they should be
- Had a period of anaemia following a sterilisation op and from donating blood too soon after but my GP told me it was my vegan diet causing the anaemia despite my diet not being an issue before then or now
- Some of my hair fell out after a fall where I injured my head (most likely due to the glue used to seal the wound). I was told by a psychiatrist that my hair loss was due to protein deficiency from my diet. My hair grew back a few months after the fall despite no change in my protein intake.
- General scepticism about my lifestyle and advice that this was not healthy.
- Son who eats plant based and has autoimmune conditions helped by avoiding animal substances, gets no recognition or approval for this and has it noted on his records that his food choices are 'restrictive'.
- Yes, they don't understand where I get protein b12 from. One even suggesting b12 could only be obtained by eating meat.
- Yes, dietician was ill informed to assist when referred due to IBS
- My MIL was convinced by her Dr to start eating fish as she needed the protein at her age. They actually wanted her to eat meat again but she wasn't prepared to do that.
- Just a general lack of understanding about veganism nutritionally.
- Yes. Doctors are not interested in hearing about it or benefits. They assume your diet is deficient.

- Yes- I've had doctors suggest my anaemia- caused by gastric bleeds- may be because "vegan diets are low in iron"- this doctor did not appear to know what heme and non-heme iron was when I tried to discuss it further and I felt their attitude was dismissive and I was more knowledgeable and had done more research on the subject myself.
- I had a doctor insist I was tested for b12 levels as soon as he read that I was vegan on my notes (they were fine)
- People suggesting my being vegan is responsible for my ill health! I was vegan long, long before my health issues began
- Was advised by GP that veganism was an extreme diet and nurse advised she thought it was why I felt run down. It wasn't I was just working too hard and stressed at work. I feel that any medical issue I raise is associated with being vegan.

**Have you experienced any difficulty obtaining prescribed medication / medical items which are not made from animal products (all medicines are tested on animals but it is possible to avoid gelatine / dairy lactose etc. for some prescriptions depending on availability / GP) from a GP or in a hospital? If yes please provide details including identifying the GP or hospital if possible. (Please note that vegans currently have no option but to take medications that have been tested on animals and often that contain animal products. Where there is no alternative vegans have no option but to take these medicines. That is precisely what the "in so far as practicable" part of the definition of vegan is intended to cover).**

Responses included:

- Yes, I just abandoned some medication in the past as I couldn't get an alternative.
- Yes. I've been given gelatine-cased antibiotics even though I requested non-gelatine cased. I've also been given allergy medicine with lactose and because I have never been exposed to lactose (being vegan from birth) it makes me really ill.
- Have Vitamin D deficiency problems. The G.P. can only offer animal sourced vitamin D supplements. The plant based vitamin D is not available through my G.P.s
- Yes, but my GP checked and there were no alternative forms of the medication. I ended up taking the gelatine capsule off and just taking the powder, which is safe to do for that medication.
- I am on long term maintenance medication for health issues. At this time I'm still struggling to find alternatives that aren't made in gelatine capsules. I wish so badly there was a way to make it that all prescription medications had to be made with gelatine free capsules.
- Yes because I'm asthmatic I need to have the flu jab which is grown on eggs so there is no other alternative for vegans or for any doctor to prescribe instead.

- I told my GP that I am vegan and she changed my prescription (antibiotic) to one that didn't contain gelatine or dairy.
- Yes I and family avoid any meds where animal proteins in it or tested on them. Have managed to get alternatives for vitamins I need that are vegan. However I do not know what I would do if one of us needed a drug that there was no alternative vegan product for.
- As a transplant patient, I am on a number of medications, specified in such a way that even generic substitutes are not approved. One or two contain lactose or gelatine. The last time I enquired, there were no options.
- Gelatine-containing pills. Most pharmacies only stock one brand of each type of medicine so it's like it or lump it.
- Yes it has been hard to get gelatine free antibiotics and in one case they discontinued the liquid form so I had to take gelatine ones.
- One of my doctors calls me awkward when I refuse to have gelatine capsules. I refuse point blank to have gelatine, and there is usually an alternative for those, however a lot of my medication still had lactose in and they have not been able to find an equivalent yet, so I have to have those.
- I always ask for alternatives to gelatine capsules and so far have not had any objections to those requests (in both hospital setting and GP surgery), although my GP did point out how much the liquid form of the medicine I was asking for costs in comparison to the gelatine capsule. I said, "well, if they put them in vegcaps, I would happily take it that way"!)
- As a vegan GP I know a lot more about medication than most vegans and my priority would always be their health, many vegan products are much more expensive and unfortunately, the NHS being a free service, our hands are often tied as to what we are allowed to prescribe (and pharmacies can also refuse to supply). Services are regularly audited and GPs are punished for scripts for the more expensive drugs, including being named and shamed at local meetings, and by the local health board. I know certain religions can get drugs they are allowed to take but unfortunately veganism is still seen as a lifestyle choice so cannot be used to justify.
- Yes a couple of my medications contain gelatine in the capsule and the doctor seemed unconcerned when I asked if they come in another form.
- I have requested liquid forms of medication to avoid lactose but was advised by the GP that this was not available due to it being prohibitively expensive.
- I used to take anti-depressants and I was advised there was no alternative that didn't contain gelatine.
- Medication is lactose based. Doctor said no alternatives available.
- I was aware that all are tested on animals but wasn't aware that there might be vegan options for medicine out there. I have never found basic pain killers without lactose. I need to use ketoconazole shampoo but they were only able to prescribe one with animal collagen.
- Have refused to take gelatine coated capsules

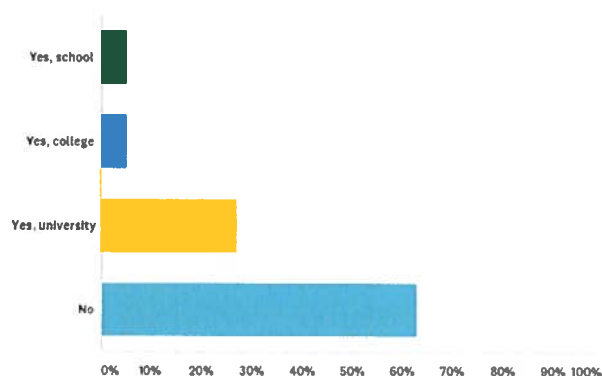


- My GP tried looking up a vegan version of my medication, however it was only available in the USA
- It is impossible to tell what is in medicines as GPs do not have good information on options. When you are ill you want to get better so you take what is necessary. It would be helpful if vegan options were flagged up for GPs.
- I currently take the contraceptive pill, and have been unable to find another contraceptive pill which does not contain lactose.
- My mum who is vegan has angina and some of the tablets she has to be on contain gelatine but there is no alternative and she has to take it.
- yes! This is a major issue. My mum and I both take iron tablets from Holland and Barrett but require stronger doses. Nurse gave us both various iron tabs which contained lactose and gelatine after having our vegan notes in her system. She told us straight they were fine for us to take. My mum is persistent and called local pharmacist and he said immediately they are not suitable. He also said no iron tabs they supply are free from. I also recently had a chest infection and had to take antibiotics with gel cases, also need inhalers which has lactose in them which I have no idea why it is needed. I now do my own homework on medicine and bring my questions to them which is often answered with the problem is the suppliers and NHS deals with the suppliers not willing to change or request other companies
- None of the medications I take are possible to obtain vegan. I asked even before becoming vegan for lactose free prescriptions as I have a dairy allergy and was told there were none available. As my medications are life-saving I have no choice but to take them.
- I have to take thyroxine, due to thyroid cancer treatment. The tablets contain lactose. When I was being treated for cancer I had to take radioactive iodine in a gelatine capsule. When I raised the issue they would not even discuss it with me.
- Yes, my doctor finds it silly that I try and avoid medications that I need
- Vaccinations for my son have been an issue. Plus the adult flu vaccine has animal ingredients and I believe you have to pay for the 'vegan' version.
- I have to take capsules every day & would obviously prefer if gelatine-free were available
- Yes, I've been left with no alternative than to take medication containing animal ingredients, in the past.
- I requested gelatine free fluoxetine tablets which I take every day from my GP. This was prescribed but whenever I call for a repeat prescription they always forget and prescribe me the capsules that contain gelatine.

## Education

Out of the respondents, 27% were in university, 4% in college and 5% in school.

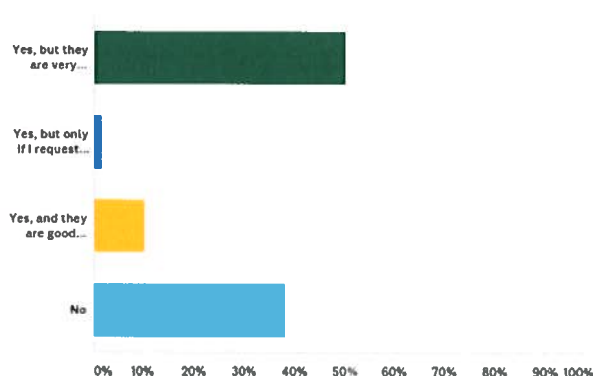
Q6 Do you attend school, college or university?



When asked: "Does your school/college/university provide vegan food options in the canteen?" of those who responded, as the question was applicable to them:

- 38.33% said no
- 50% said yes, but they are very limited
- 10% said yes, and they are good options
- 1.3% said yes, but only if I request them in advance

Q7 Does your school/college/university provide vegan food options in the canteen?



Almost 40% of the vegans attending educational institutions who responded said there were no vegan options at all. Of the 50% who said there were options, but very limited, many respondents added comments which elaborate on what they meant by "limited", including:

- it's only snacks like crisps they have available
- a few vegan things like fruit but no main meals
- only chips and unclear/inaccurate allergy information
- chips and soup only
- baked potato and beans every day
- accidentally vegan soup only
- salad and fruit only
- no clear labelling
- vegetarian options but nothing vegan
- rarely any non-dairy milk options
- only one café out of 5 provides soya milk
- very few meal options as the vegetarian options usually contain animal products
- sometimes an option nearby. Otherwise a 5km walk to the vegan food bar in a separate, non-central school building.
- every veggie option is prepacked with cheese/eggs/butter
- asked my college if more vegan options could be available in their canteen - got the reply of that there are chips or salad, that they need to cater for the bigger audience and that vegans are a very small part of the college population (like meat eaters are allergic to vegan food)

**Have you had to carry out experiments on animals/dissection for academic credit? If yes, did you request an alternative and if so what was the response?**

Responses included:

- We were allowed to abstain and obtain results from a friend to write up report. On a frog dissection it became apparent that the gassing hadn't worked and the frogs' hearts were still beating upon dissection. Students were removed from the lab so the frogs could again be euthanised.
- Expected to dissect lungs of a sheep. Wasn't actually necessary for course, lecturer just thought it would be interesting. I refused to even observe others do it and was excused for that part of class.
- Yes. I sent an email to the lead laboratory demonstrator asking about alternatives but they weren't much help other than explaining where we would be using animals and what would happen to them after the lab. In the end I observed/will observe the experiments (dissection of a chick embryo and, in a few weeks, a lobster) and only do the parts that do not involve actual dissection.
- Yes. I had to watch a rat dissection and a sheep heart dissection. I requested alternatives and was told there aren't any.
- I had to do dissections of invertebrates and one fish (bought from local fishmongers), I did them as I wanted to achieve the best possible

marks in my degree and without completing these (which was an option) my grades would have suffered significantly.

- I had to do an experiment on water fleas. I did not request an alternative because I knew from experience my teacher would refuse.
- Yes, I was told I didn't have to participate in dissection, but I had to observe.
- I was once required to dissect a lamb's liver. I was told there were no other alternatives as it was part of the curriculum but that later on in the trimester I could partake in an alternative lab. However this was reluctantly offered.
- Not for credit but as part of the course, requested an opt out and was allowed not to take part
- Lung dissection in high school. I did not attend. They sent me to the library (where detention takes place), and carried on with the class dissection.
- Back in first year, there was a dissection of a mussel, however we worked in pairs and those running it said that if you didn't want to do it (either from being squeamish or for ethical reasons), then your partner could do it. So I just had to sit and watch/not watch. There are already many diagrams of labelled mussels out there, so don't know why they are still doing this.
- Some experiments on a lamb's liver. No alternatives
- Friends have but they were given an alternative. It was not well received as "only one" animal was used for the whole class
- My class was dissecting sheep's lungs and I asked if I could step outside and not take part. This was allowed and there was no issue.
- We were made to examine dead, frozen birds for an avian unit. We were not given an option
- Having refused to be part of dissection in my biology class I was told I would be marked down. I was also subjected to films of animal experimentation without being given notice or any choice in viewing.
- At university I was asked to carry out a dissection as well as animal experiments. I refused. No alternatives were ever offered. One lecturer told me that my veganism would have a very negative effect on my studies and my life!
- Yes, I wasn't allowed to
- I study forensic science and we had one exercise which involved studying blood pattern analysis by chucking cows' blood around a room. I spoke to my lecturer about it and she was happy for me to be as involved/not involved as I wanted. However, it wasn't graded so I'm not sure how it would have differed if it was.
- Yes, I requested not to watch or carry out the experiment and was given a textbook to copy from.
- Yes - I was able to do 4 dry practicals instead of dissections but they were not prepared as we just had to google the answer and they were actually a bit passive aggressive giving us the practical guide including

a section which said we should feel privileged being able to dissect. I have had to do labs looking at dead animals or looking at blood/tissues though. Was no offer of doing an alternative for those.

- Yes, several in fact and I started a petition against it. I was told I had to attend but didn't have to participate - I had to watch everyone else do it though.
- At secondary school we had to watch a cow lung and heart dissection. I was allowed to sit out of the room the first time but was made to sit in the room the second time. People didn't understand and thought I was squeamish about blood.
- Dissecting sheep's lungs and chickens' wings. I got to leave the room.
- Yes. Dentistry practise on pig heads.
- a few years ago in high school woodlice were used in an experiment. I requested not to participate and it was accepted.
- We observed ciliary beating in live mussels. Was not able to be excused. Mussels were fed to starfish in aquatics research centre when experiment was finished.
- I was asked to carry out an experiment on live crickets. Measuring how far they could jump. I refused. No alternative was offered. Lecturer was fine with me missing it but said I was jeopardising my degree
- Yes (animal products in growing cell lines and used to produce antibodies in experiments) - no alternative possible

As some of the respondents pointed out, it is unclear why students are still required to carry out dissections when all of the information has already been so well documented. Any necessary learning can surely be done using video and other available information. Whether or not there is necessary learning to be obtained in this way is another question; unless a student is studying veterinary medicine or another related subject, we would have thought it totally unnecessary and even then there will be very good alternatives now that will mean it is not necessary to breed and kill animals for this purpose.

We wonder if experimentation on animals has become a feature of our school curriculum, seen as an interesting activity that students will find a pleasing change from the norm, such that we no longer critically assess the necessity, value or suitability of these activities for students in this day and age. We know animals are sentient, including land animals, fish and insects. If we are teaching our children respect for the interests and feelings of others, the unnecessary breeding and killing of living, feeling beings would appear to be in direct conflict with that.

We recommend that use is made of the information already available in order to avoid the breeding and killing of non-human animals for unnecessary experiments and procedures.

If experiments continue, we should at a minimum ensure that there is full awareness that veganism is about living according to the moral conviction that it is wrong to use and kill non-human animals unnecessarily, and that an alternative activity is expressly offered to students in recognition of this in every case.



**Have you had to take part in any other activities that were not compatible with your veganism, at school, college or university? If so what, did you request to be removed, and what was the response?**

Responses included:

- visiting farms
- I have been asked to cook with eggs, milk, and honey during Home Economics. I have not been given any alternatives and had to miss out on cooking. This meant I could not pick the subject next year, which I wanted to do as I enjoy cooking.
- I have been given Quorn meat to cook with although I have to cook with cheese, eggs and dairy still and also for my exam I will have to use real animal flesh which is annoying
- Yes, the response was very hostile but I did not have to take part
- Cooking demonstrations from outside agencies. Scottish Beef, Milk marketing board and a fishmonger came to show how to cook their wares, no vegan or even vegetarian demos.
- Home Economics at school - had to provide my own ingredients
- yes, disdain and mocking
- Creating promotional materials for fishing + dairy companies for live briefs. Was told I could not change my project to something else.
- Yes, I did fashion and we did a full unit that involved using wool. When I requested to use alternative fabric I was met with hostility and then spent over £200 for alternative fabrics when everyone else got theirs for free. I have complained to the learner inclusion department as my department has no intention of being inclusive and said I would be expected to use leather next year.
- Lots in school my parents were able to support me as they are vegan. The school wasn't always best at listening.
- eggs used in chemistry experiments, did not take part
- Yes, university and college hadn't heard of veganism and said I had to use products to pass class e.g., shellac, hog hair brushes, etc. When I opted out I was made to feel silly for such a small thing.
- As a textile design student I do not use animal products in my work.
- In college we went to Morocco for a trip. When we were there the teachers had organised a tour around a tanning factory; they knew I was vegan and allowed me to sit out the activity.
- I have had to cook for exams and my veganism was catered to as far as possible, making substitutions for meat and dairy but I had to use eggs in one dish (I was not made to taste this one for the exam). In my current class my teacher encourages me to take part in cooking lessons by finding me vegan alternatives.
- Our ball is themed A Day at the Races so I am not attending.

- Being told during lectures that the only way to survive healthily is to eat animal products
- as a pupil at school we had to wear blazers with wool and were not allowed to not wear them
- Training to be a chef I have to deal with all meat. It's my choice and as saddening as it is, it's what I have to do now to eventually being able to open my own vegan restaurant.
- we have been on a dairy and a beef farm visit - this is a course requirement and there is no alternative

### **Attitudes**

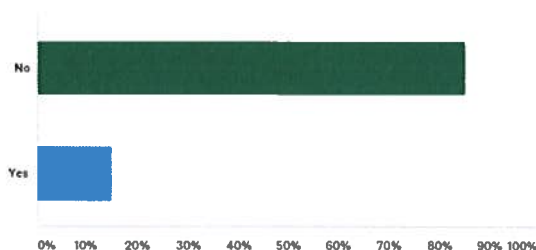
- Science teacher was very anti-vegan to the point of mockery.
- I had a lecturer in college ridicule me in front of everyone because I was vegan, saying "if it has a heartbeat barbecue it" etc.



### Vegan Parents

Out of the respondents 14.98% had children in school, college or university.

Q11 Do you have children in school, college or university?



They were asked if their children had “experienced any of the issues referred to in questions 7-10 above? (Food provision, animal experiments, activities involving live animals, other issues)”, and the responses included:

#### ***Food provision***

- Yes, school is useless no options
- Yes. No vegan option on school dinner menu.
- only vegan school dinner option is dry baked potato with beans. They do not do school dinners for this reason. This means that my youngest misses out on the free school meals for p1-3 and is therefore the only child out of 7 classes who is packed lunch.
- Daughter was made to prepare a meal containing tuna. Reason given "one day you are going to have to prepare a meal for someone"
- So far just poor food provision.
- Yes lack of vegan options so eats a baked potato and salad each day as his free meal for children P1-P3 despite me contacting the caterers and sending details of vegan options.
- Food provision very poor
- Food options limited
- Food has always been an issue in her previous primary school. Plus I worry it will be worse now in secondary with possible science experiments and dissections.
- Few or no vegan options only vegetarian.
- No vegans options on standard school menu.
- Yes. Mostly food and understanding what the boys can/will eat.
- Yes, school lunches limited and basic.
- Primary school - no specifically vegan options on the lunch menus. My child takes a packed lunch (when he was in p1-3 with free school meals, he was the only packed lunch child). 'treats' in class for good behaviour or at Xmas etc is always a non-vegan chocolate of Haribo,

so my child doesn't get, and they wouldn't allow me to provide an alternative.

- I contacted the council to ask what was vegan on the school menu. Their initial response was to say that veganism was a lifestyle choice and not a belief system so they would not provide vegan meals. I responded to that by clarifying that I wanted to know what on the existing menu was suitable for vegans - to which they responded "Soup".
- Food provision for vegans is non-existent other than bread or chips or salad.
- Our local primary has vegetarian but not vegan options. In order to obtain 'other' dietary requirements you have to prove medical need.
- There were no vegan food options available at my secondary school and the idea of it was never considered
- Overall it is the food, school did not provide any vegan options.
- At the school we've had very few issues. They've been great making vegan food in class when baking for everyone. He has packed lunches at his own request, and our youngest is also coeliac so we decided to provide our own food.
- My eldest daughter is in high school and makes vegan alternatives during her cookery lessons in Home Economics. Her class teacher has been incredibly supportive and has found alternative recipes etc for her. I bought her a book on food substitutions and she has been very interested and has used the book to help my daughter. She was also supported in primary school by her P7 teacher who supported and encouraged her choice to be vegan, again, despite not being so himself. If all teachers had this outlook it would be refreshing.

#### ***Activities involving using animals / speciesism***

- Eggs and hatchlings were brought into my nursery for the children to observe and handle
- The primary school my kids attended took part in hatching incubated eggs, a cruel waste of life, chicks born with no mother into chaos - none survived and I was disgusted at the time and explained why to my kids, that these were living beings not toys or experiments
- When children were younger at nursery groups would bring live animals in for kids to see
- I filled out a form to exempt my children from all safari park, zoo etc visits and to exempt them from class mini zoos, living eggs projects etc after finding out the kids were hatching chicks in school (a teacher took the females home and the males were returned to be killed). Head teacher treated me like I was over reacting when I explained how upset I was that school funds were being used to invest in animal abuse such as Living Eggs. It is irresponsible to teach children that animals are disposable and their lives aren't worth respecting/protecting. I feel the head teacher mocked my beliefs. In their role they should be non-judgemental and should be promoting equality for all families involved with the school community.

- Yes, annual trips to zoo/safari park etc
- I anticipate many issues regarding snacks, school visits to zoos, use of shells and feathers in crafts and so on.
- Child had to take part in animal experiments in science
- Health week involved talks from milk groups on the benefits of cows' milk which we refused to let our boys take part in.
- School trip to a fish factory; live farm animals brought into school with no advance warning so that I could take them out/arrange other to be taken out.
- Nursery - there have been live animal handling sessions (rats, snakes, Guinea pigs, centipedes etc), farm and zoo trips - my child just stays off on those days as the nursery do not understand.
- In primary school we had an issue with a trip to Sea Life Centre. I received a call from a teacher explaining that I was depriving my child of the experience of going with the rest of the class. In secondary we've only a small issue so far with Home Economics class, after a talk with the teacher a vegan food option was provided although it was very basic.
- I just said no dissection and they had to read about the dissection in a separate room. They do not do a separate cookery option for vegan though.
- Yes live animals in school, farm visits, food info with meat
- My kids - did not attend the zoo trip or the city farm trips. Response - "the kids would enjoy it" or lack of understanding of the ethical implications of these places.
- My daughter was asked to dress as a Spanish bullfighter for Spanish day.

### **Attitudes**

- Child's teacher has been overheard being critical of vegan children in class - "that'll explain why she's so pale".

### State Employment

**If you work for a government owned institution (school, hospital, prison etc) have you experienced any issues in relation to veganism, for example difficulty obtaining vegan alternatives for uniforms. If yes, please provide details including the place of work if possible.**

Responses included:

- Yes they will only provide leather safety shoes that I have to have. So I have to buy my own
- Yes - food selection in canteen and staff being rude regarding my lifestyle choices
- Difficulty being catered to at events so I don't really go
- My colleagues take the piss out of me frequently. But it is though genuine concern that I am deficient in B12 etc
- Vegans not catered for at weekly coffee mornings other than grapes.
- Yes, no vegan food provided when other staff were fed e.g. parent's evening.
- Finding vegan nursing shoes was pretty hard but not impossible. I wear black trainers at the hospital.
- We are provided with hand sanitiser which isn't cruelty free so I buy my own.
- I work in a school and there are no vegan food options, not even the soup.
- Work In a College - food terrible, bring my own.
- Yes. Boots and gloves
- Work for NHS - catered meetings/events almost never have adequate vegan options, and options in the staff canteen are limited
- Most hospitals provide limited food options, although there's usually soup that's suitable. Nothing is ever labelled vegan.
- I work in a high school. No vegan options in the school canteen not even soup.
- Yes, sadly the kitchens Boss had no idea what veganism was.
- Yes, I work for Scottish Ambulance Service, there's no vegan/vegetarian alternatives for working boots
- Yes. My company failed to provide non leather safety boots
- Only in terms of the rare times when catering is provided at training events. Rarely vegan options.
- I work for the City of Edinburgh Council. Vegan options in my particular building are improving, but lunches on training (often external) can be totally variable, from excellent, to a few lettuce leaves, to...non-existent.
- I'm in the military. Vegan diet is almost impossible to adhere to when deployed
- I work in Hairmyres Hospital where they provide a vegetarian option for patients and staff but no vegan option

- I work in the City of Edinburgh Council. They do not provide and vegan food in the canteens
- I work for the Police and we have a vegetarian but not vegan option on the canteen menu everyday
- No vegan food at all where I work. I gave up, I bring my own food
- The only vegan options in the staff canteen are raw vegetables for salad and fruit. (Forestry Commission)
- Yes Leather boots as work issue, no alternative
- Yes. SNBTS insisted on uniform but unwilling to provide non leather footwear.
- Working in a school they had very limited vegan options - baked potato and beans or sometimes vegetable soup
- I was asked as a registered nurse to get vaccinations prior to seeing patients for research questioning. I refused as they have animal products (egg / pig) in them (and have been tested on animals). I was allowed to continue without them.
- Offered flu jabs each year. Refusal accepted.
- On NHS training days I specify in advance I am vegan but they usually do not cater for me. I usually take my own food although my office has paid for training and lunch.
- NHS...afraid canteens don't cater for vegans and staff do not understand vegan...they direct me to gluten free
- Very little choice in hospital for staff for healthy vegan meals
- I attend NHS run courses (administration of medication, first aid, moving and handling etc.) and have been told they cannot provide vegan options for lunch.
- When I worked for the NHS I was verbally harassed by a colleague for being vegan
- Events and training often has no vegan option for food and dairy free milk for tea/coffee. A minor issue but still.



### Prison

**Have you spent time in prison or a similar institution as a vegan and, if yes, did they provide you with vegan food? Please provide as much detail as possible, including the name of the prison, if possible.**

- Yes, HMP Cornton Vale, very few vegan options
- No but my sister has and said the vegan option was "salad" if you could call it that
- Spent a night in police custody at Motherwell police station (was released the following day and never convicted of any offence). There were no vegan options and police at the station scoffed and laughed when breakfast was served to others in cells and I requested a vegan option when offered food (at this point I believed I may be held for the full weekend). I was repeatedly offered a bacon roll by laughing officers and referred to as "the vegan" in childish, mocking tones by officers outside my cell and others over the cell intercom. Fortunately I got out later that day as I hadn't had anything to eat or drink for almost 24 hours.
- Police custody (so just police cells, not actual prison). They had one meal - chilli I think it was - which was apparently the one meal "free of everything" eg vegan, gluten free, soy free, nut free etc. This was Dundee police station. I didn't try the food myself but my partner did and he enjoyed it. They delivered it to him sealed which is what they are meant to do. However, friends of mine had police complain about "f\*ing vegans", giving them unsealed food packets, trying to give them tuna sandwiches etc.

### Any other issues

**Have you experienced any other issues related to your veganism in state institutions (hospitals / NHS, schools, prisons, DWP benefits, social services etc.)? If yes please provide details.**

- Yes DWP expect vegans to work in areas such as food prep, butcher shop etc. because only religious requirements respected.
- Yes, being told that providing healthy, vegan food was low priority
- There was hostility toward me in the council job I was in 2 years ago and this was one of the reasons
- A social worker was referred to deal with me as I was temporarily homeless during pregnancy. She and my health visitor were talking between themselves about the fact my son was vegan as though it was cause for concern.
- When unemployed some years ago, refused to take work in any animal industry but ended up in an abattoir office.
- Jury Duty was terrible for vegans! I had to eat a baked potato with beans every single day I was there as it was the only vegan thing on the menu.
- In a court building. Cafes only vegan option has been crisps.

**Please provide any other comments here.**

- I wish that there was a better understanding of why we are vegan and better choices within society for us especially when it comes to medication
- Main personal experience has been a lack of knowledge re what veganism is
- Hospitals are improving with vegan options but I have still never seen soya milk or any non-dairy milk offered in any hospital. It's disappointing.
- I make no secret of being vegan, but this is not regarded as relevant with regard to my health. Medical examinations will always ask about smoking and alcohol while ignoring the massive health risks of dairy, egg, flesh consumption, whether 'red', 'white' or processed. This is hugely frustrating.
- I live in a semi-rural area and my local co-op has a very poor selection of not only shelf products but fresh vegetables. I have contacted head office to advise them. I have a lung condition and can't travel too far.
- Vegan must be toughest for the homeless. All the cheapest food is meat/dairy. People can say that veg is cheap, but homeless can't wash or prep veg. So the only option for them is Greggs etc
- Annoyingly my main problem is when on the rare occasion I'm sent on training I always state that I'm a vegan and only once has this information resulted in getting suitable food. Tea and coffee facilities



never provide soya. I'm really worried about my next visit to the dentist. Knowing what torture my treatment will have caused.

- These days it's unacceptable for police, health care staff, teachers etc to speak disrespectfully or mockingly towards individuals due to their religious beliefs. This is taken very seriously. This needs to include veganism. Veganism may not be a religion but it is a moral belief we have the right to be treated fairly and not persecuted for this. Vegetarians are catered for in schools, prisons, hospitals, work canteens and vegans should be too.
- I find it extremely difficult to get health providers to understand. They assume my diet is lacking in nutrients therefore my health is suffering. Especially protein!
- At work training events, I have often been provided with a vegetarian meal (cheese-based). There seems to be a general lack of understanding about veganism outside vegan-friendly circles.
- Hospitals are a joke serving fried processed foods that got the patients in there in the first place. Schools should educate pupils. Doctors don't spend enough time studying nutrition. My doctor even told me "don't be vegan, you need meat to be healthy" absolute joke.
- There's a lack of vegan baby formula (have been informed soy baby formula contains animal products) and a lack of breastfeeding support left me confused as a new vegan and first time mother
- Vegan foods are very difficult to find in the Galashiels area - also the stigma of being vegan can make living with my choices difficult.
- In both university and hospitals, food options have been very limited and never labelled. They often provide 'healthy' alternatives as an option, but as we know animal products are far from healthy.
- I hope that you can work towards making soya milk and vegan options more available in these institutions as traveling with your own plant milk / vegan options are very difficult, especially in warmer times of the year. It also fits with WHO health guidelines to prevent long term / terminal health conditions.
- So far my experience being a vegan has been fairly straight forward apart from my dilemmas with medication. If I didn't have my animal based medication just now I wouldn't be alive so very conflicted.
- The benefits of being vegan need to be recognised by Drs, medical staff dieticians and nutritionists so that they can instruct patients and do preventative health care. It's the same as how smoking was regarded. If Drs eat meat they are less likely to tell patients not to
- Would like to see vegan options in child's school canteen, currently none so packed lunch it is.
- People are generally ignorant of veganism, what it is and the many benefits. Some people are not very nice about it and there is discrimination. I am cautious about telling people I am vegan. Luckily due to social media, the recent availability of vegan magazines and last year's big vegan survey I know there is a lot of vegan activity out there. It is now much easier to get vegan food and drinks when out and

about. I really wish the health service and pharmaceutical industry would catch up and train their staff, stop discriminating, and provide vegan medication.

- Doctors generally will tell vegans they're deficient in various things and it's unhealthy not to eat what they call a balanced diet including meat and fish. For this reason I seldom go to the doctors and if I do I don't mention being vegan as they become dieticians as well. I find it nearly impossible to get vegan medication and when I had surgery on my foot last year I discharged myself the same day so I wouldn't have to stress about meals.
- Non-dairy milk needs to be provided in schools as well as many more vegan options. I worry about my vegan daughter starting school and not being able to join others eating in the canteen.
- I would love to go to a GP where I felt my veganism was accepted and treated as normal rather than an extreme diet. It would be good to get guidance on how to ensure I'm getting all my vitamins rather than the attitude of just eat meat.
- Thankfully neither I nor vegan family members have needed to stay in hospitals recently, or gone to prison but I would very much like to see compulsory vegan options introduced into these institutions. I would be very angry if I or a relative were staying in hospital and we had to buy extra food when everyone else is getting their meals provided. Same applies for schools for future nieces, nephews, children and grandchildren! Vegan children should be able to have school meals and participate in cooking classes just as easily as non-vegan kids.



The Scottish Parliament  
Pàrlamaid na h-Alba

- [Home](#)
- [Getting Involved](#)
- [Petitions](#)
- **PE01708: Catering for vegans on all public sector menus**

### Existing Users

Access your account, submit a petition & check the progress of your petition.

Email: Password:

[Forgotten password?](#)



Remember me

New user? [Sign up now](#)

### PE01708: Catering for vegans on all public sector menus



**Petitioner:** Mark Banahan on behalf of The Vegan Society & Go Vegan Scotland

**Status:**

Open

**Closing Date for Online Petition:** 06 November 2018

Calling on the Scottish Parliament to urge the Scottish Government to bring forward legislation to guarantee plant-based options on every public sector menu every day, to protect the rights of vegans and for our health, the environment and animals.

- [Read Petition background information](#)
- [Previous action taken to resolve issue](#)
- [Click here for the petition PDF](#)

**Support this Petition:**

**Petition History:**

**Comments (491)**

- **Do you agree with the action called for in the petition?**
- **If so, please explain why.**

There has been a gradual uprising of people choosing a vegan lifestyle. As more people become aware of the torment and suffering of farm animals they have shifted over to a more plant based diet and therefore should be given the freedom of choice

## Research relating to Claimant's beliefs

PE01708: Catering for vegans on all public sector menus - Getting Inv... <http://www.parliament.scot/GettingInvolved/Petitions/cateringforeveryone>

**Susan Hall**

16:02 on 05 Nov 2018

More tasty vegetable options instead of meat-heavy dishes everywhere!

**Anita Elizar**

14:22 on 05 Nov 2018

Vegan ian is very popular now and is the right way for our health and the planet do choice must be made available

**Sally Collis**

7:50 on 05 Nov 2018

### Share this petition

Help promote this petition through the following websites.

[Post on Facebook](#)

[Tweet this](#)

[LinkedIn](#)

[Email](#)

### Most recent signatures (total 8,189)

- Alexander Brayshaw, Scotland
- Dorothy Brayshaw, Scotland
- Carol McDermott , England
- roseann mckelvie, Scotland
- sandra williamson, United Kingdom

[View all](#)

x

**This website is using cookies.**

**We use cookies to ensure that we give you the best experience on our website. If you continue without changing your settings, we'll assume that you are happy to receive all cookies on this website.**

[Okay Tell me more](#)

Courses

PBN Insiders

Youtube

Podcast

Turn ▼

Shares

Signup



MEDIA

## BBC Launches Program On Vegan Activists - Featuring The Earthlings Experience

The program shows activists battling against animal exploitation

Maria Chiorando

Oct 30, 2018  
12:59 PM

Select Language

Powered by Google Tra



Shares

The program shows activists taking part in an 'Earthling's Experience' event (Photo: BBC)

The BBC has launched a new series called *Generation Activism* - the first episode focuses on animal rights.

The show features vegan activists Bella Lack and Phoebe Frampton, and shows how they are battling against animal exploitation.

During the segment, Lack visits Thailand to film elephants who are forced to give rides - and the distressing conditions they are subjected to. Meanwhile, Frampton is filmed as she attends Save Vigils and hosts an 'Earthlings Experience' event.

## Vegan activists

"I became vegan about seven years ago, then became an activist shortly after because I wanted to do more for the animals that were being exploited," said Frampton, 26.

Lack, who is just 15 years old, added that one of the factors limiting her activism is her age.

"I get so many comments stating that I've been indoctrinated or forced into beliefs. When I joined Twitter, I unearthed this community of young people who are into the same things as me," she said.

## Young activists

"The world in 2018 faces huge challenges - from climate change and gender inequality to youth violence and political instability - and more and more young people are willing to stand up and make a difference by fighting

**Disclaimer:** The opinions expressed in this article are prepared in the author's capacity and do not necessarily reflect the views and opinions of Plant Based News itself.

Reuse this content



## PBN Contributor:

Maria Chiorando

*Maria is the Editor of Plant Based News. A former magazine editor, newspaper reporter, and features writer, her work has been published by The Guardian, The Huffington Post, and various regional newspapers, as well as Vegan Life magazine and Vegan Trade Journal. She has interviewed a huge range of people, from Prime Ministers to authors, activists, pop stars and actors, and enjoys the varied range of topics writing for PBN allows her to tackle. You can follow her on Twitter @MariaChiorando and Instagram @mariachiorando.*

Shares

© 2018 Plant Based News LTD. All Rights Reserved.

in the conversation



### What do you think?

10 Responses

 Upvote  Funny  Love  Surprised  Angry  Sad

0 Comments Plant Based News

 Login

 Recommend 2  Tweet  Share

Sort by Best



Start the discussion...

Shares

LOG IN WITH

OR SIGN UP WITH DISQUS 



Name

Be the first to comment.

#### ALSO ON PLANT BASED NEWS

##### VION: Jokes About Killing Vegans? Cat!

0 comments • a day ago

Majo — A joke is eating grass, and I'm already tired of hearing that joke. Killing vegans it's not a joke, the same as killing

##### Pizza Express Launches Vegan Christmas Menu Across UK

11 comments • a day ago

longleavetheking — millennials are an embarrassment to the human race mate

##### Humans Are Destroying The Planet And Have Just One Generation To Save It,

3 comments • 7 days ago

tomonthebay — ALF as a source for

##### 'Veganism Is Causing Huge Amounts Of Pain Around The World' Says Journalist

4 comments • a day ago

Richie. C — How the hell can a Journalist be

### Since you're here...

Plant Based News is a FREE service that receives millions of views each week on Youtube, Facebook, Instagram, Twitter, our weekly newsletter and this website. This takes a lot of our personal time, money and hard work. But we do it because we KNOW it makes a difference. If those following our reporting helped by contributing, we could do even more. Please consider supporting us so we can create further awareness about animal

rights, environmentalism, ethical consumerism and the plant-based lifestyle. Not a false narrative - but information that empowers people to make better choices.

Support Plant Based News



Shares

## Plant Based News

Join 50,000 others & sign up to our daily news email

✉ Signup



About us

Community

Corrections & Complaints

Hire Us

Advertise

Suggest Content

Frequently Asked Questions

Contact

Subscribe

Privacy Policy

Rss Feed



made by plant agency in london

Plant Based News is a global, multi-platform news, media and entertainment company. The go-to source for vegan news, plant-based culture and educational health content for its dedicated and influential audience around the globe. Reproduction without explicit permission is prohibited. All Rights Reserved.



We use cookies to help our website work, to understand how it is used and to choose the adverts you are shown. By clicking "Accept", or any article below, you agree to us doing so. You can read more in our [privacy policy](#).

ACCEPT

## Will making jokes about vegans soon be a hate crime?

Toby Young



Well done to Sara Thornton, a senior police officer who has warned against extending the definition of a 'hate crime' to include misogyny, misandry and ageism. Yesterday, she told a conference of the National Police Chiefs' Council and the Association of Police and Crime Commissioners that they should be allowed to focus on 'core' crimes like burglary, rather than being forced to increase the already ridiculous amount of time they spend investigating hate crimes. In 2016, British police detained and questioned 3,300 people for making 'offensive' comments on social media – roughly nine arrests per day. Meanwhile, West Yorkshire Police, the fourth largest force in England, is failing to investigate 56 per cent of cases – and these aren't minor crimes, but include things like theft, assault and burglary.

A 'hate crime' is any crime motivated by prejudice towards someone based on certain 'protected' characteristics. At present, those characteristics are race or ethnicity, religion or beliefs, sexual orientation, disability, and transgender identity, but the Law Commission is currently reviewing whether to add to them. Diane Abbott told police leaders this morning that she's in favour of making misogyny a hate crime, although

We use cookies to help our website work, to understand how it is used and to choose the adverts you are shown. By clicking "Accept", or any article below, you agree to us doing so. You can read more in our [privacy policy](#).

ACCEPT

that list won't make 'misogyny' a hate crime. In addition, the accused would have to commit an actual crime, such as sending an unsolicited, malicious email. In the words of the criminal justice system, a hate crime is an 'aggravated offence' it is not an offence in its own right. Then again, Abbott may actually want to bring forward a bill proposing that merely having a thought that she disapproves of should be classed as a 'hate crime'.

In an odd sort of way, that would be welcome since at least Parliament would then have an opportunity to debate the issue. The concept of a 'hate crime', i.e. an existing crime being exacerbated by being motivated by prejudice, etc., was first introduced by the Crime and Disorder Act in 1998, but it was a very different beast then. It was only after it had passed into law that it was then 'defined' – in fact, massively extended – by a group of unelected officials meeting behind closed doors. In 2007, representatives of the Police Service, the Prison Service and the Crown Prosecution Service, as well as other agencies, defined it as 'any criminal offence which is perceived by the victim or any other person to be motivated by hostility or prejudice towards someone based on a personal characteristic' and it then listed the characteristics. In the 1998 Act, those were limited to religiously and racially aggravated offences, but these bureaucrats added three more of their own volition – and we're now faced with the prospect of the Law Commission adding yet another three.

ADVERTISING

InRead invented by Teads

What's so insidious about the definition is the element of subjectivity. The 'perceived by the victim' clause is bad enough since it means any victim can claim that the crime in question was motivated by prejudice towards them and the police and courts have to

We use cookies to help our website work, to understand how it is used and to choose the adverts you are shown. By clicking "Accept", or any article below, you agree to us doing so. You can read more in our [privacy policy](#).

ACCEPT

prejudice and no reasonable person would, provided one other person does, that's enough. They have effectively empowered the most unreasonable, chippy, easily offended person who has some connection to the crime, however tenuous, to be the ultimate arbiter of what motivated the accused. Talk about a witch hunt. "It's my opinion, Deputy Governor Danforth, that John Proctor is motivated by prejudice towards good Christian folk." On to the bonfire with him.

Ordinary coppers don't want to be spending their days chasing down people accused by some over-sensitive loon, or a neighbour with an axe to grind, of being motivated by hate. Earlier this year, the new head of the Police Federation complained that his 120,000 members were being forced to follow up hate crime reports when they would much rather be investigating burglaries, two-thirds of which were largely ignored by the police last year. It's their managers who are at fault, such as the bright spark at South Yorkshire Police who encouraged people on Twitter to report 'non crime hate incidents' – episodes so trivial they don't even meet the absurdly capacious definition of a hate crime. I have instructed my 10-year-old son to stop calling his teenage sister 'spotty' in case he receives a visit from Inspector Knacker.

I suspect the British public don't have much tolerance for this scandalous waste of the police's time – another reason a Parliamentary debate would be welcome. A recent poll by CapX found that 66 per cent of people think political correctness has either gone 'much too far' or a 'little too far'. Only nine per cent think it has 'not gone far enough', with 17 per cent thinking it's 'about right'. These findings echoed that of YouGov, who found that 67 per cent of the British public think 'Too many people are easily offended these days by the language others use'.

If the current Government had any balls it would instruct the Law Commission to reduce the number of protected characteristics to the original two – race and religion – and introduce a 'reasonable person' standard into the definition of a hate crime. Not only would that free up the police to investigate real crimes, it would be hugely popular with the public. But it won't, of course. On the contrary, judging from the furore provoked by William Sitwell's comments, I daresay it will instruct the Law Commission to add 'vegan' to the list of protected characteristics.

#### **MOST POPULAR**

We use cookies to help our website work, to understand how it is used and to choose the adverts you are shown. By clicking "Accept", or any article below, you agree to us doing so. You can read more in our [privacy policy](#).

ACCEPT



### Mohammed is bad news for Muslims

**Qanta Ahmed**



book

**Paul Dacre**

2



### Theresa May will pay any price for a Brexit 'Deal'

**Patrick Minford**

3



### Angela Merkel is on her way out – and so is her vision for the EU<sup>4</sup>

**Douglas Murray**



### The Arron Banks delusion

**Brendan O'Neill**

5



### Bring back Kevin Spacey

**Tanya Gold**

6

**Don't miss out.**

**Join the conversation with other Spectator readers.**

**Subscribe** to leave your comments.



Search Recipes

C

Recipes

Plant-based & Healthy

Blog

Articles & Discussion

Ebooks & Apps

Free & Web Accessible

Gardening

The Veganic Way

## Ethics Vs. Health Vegans by Jessica Parsons

Posted on ~~March 26, 2013~~ March 14, 2014 by [My Vegan Cookbook](#)

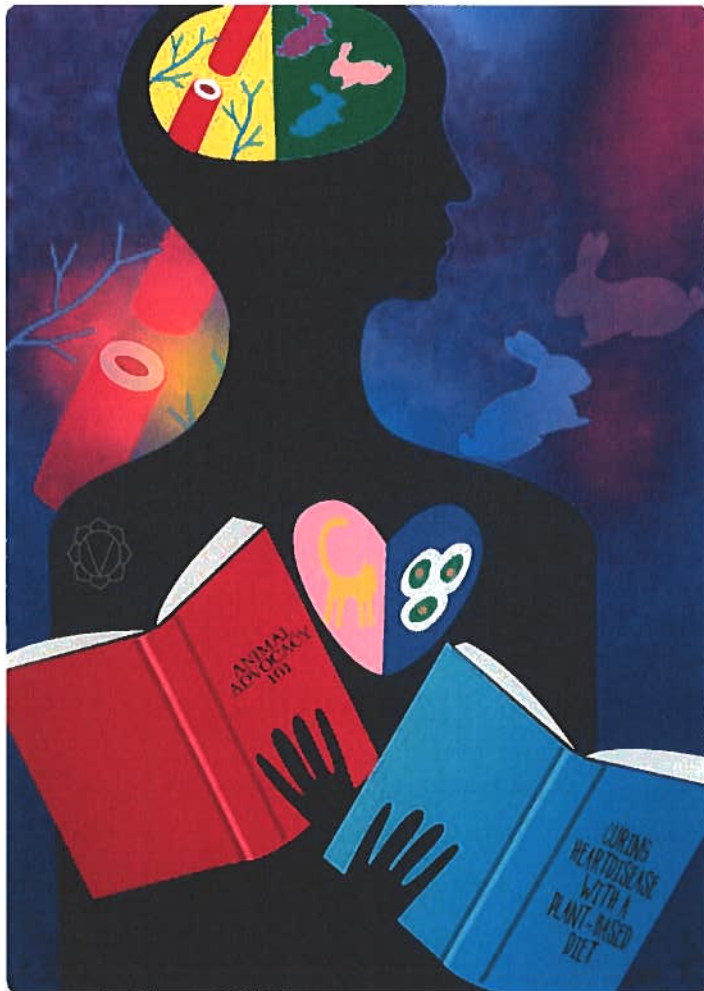


Illustration by [Jess Latham](#)

Please welcome my special guest blogger Jessica Parsons!...

I just got my hands on a copy of [The Vegan Sourcebook](#). It certainly earns its nickname of "The Vegan Bible" – it has a wealth of valuable information, recommendations, and history, and more than a few judgements from on high. While presenting a vast range of reasons to be vegan, it also repeated how ethics is the strongest motivation and health the weakest, including a very memorable quote from Catherine Nimmo:

If we become vegans because we understand animals and feel great compassion for their sufferings, it is the easiest thing, and proves to be of the greatest benefit for ourselves too; but if we become vegans for health reasons, it seems full of worries based on fear, ignorance, and above all egocentric thinking.

Oh Quote, how do I disagree with thee? I won't count the ways. I found my way to veganism through a [plant-based diet](#), and I've written before on

my discomfort with this division: see [The Real Reason Not to Eat Animals](#) and [I'm still vegan. Cravings, Health, and Satisfaction](#).

OK, so ethical and health vegans have differences (obvious to us; invisible to the general public). What do they share? Here's a starter list...

### Ethical Vegan

Has experienced a revelation compared to a previous standard worldview – constantly discovers more about the systemic abuse of animals

Gets sick of hearing "Eat it! One little bit of meat isn't going to hurt you."

### Health Vegan

Has experienced a revelation compared to a previous standard worldview – constantly discovers more about the systemic abuse of our food system and its impact on our health.

Gets sick of hearing "Eat it! One little drop of oil isn't going to hurt you."



Suffers from "[Cassandra complex](#)" – the feeling that you have a vital message and nobody is listening  
Loses real and online friends because of compulsive sharing of uncomfortable expose material  
Argues violently with other ethical vegans about their positions and choices  
Doesn't want to be associated with "health vegans," as they are dietary vegans for selfish reasons only – they confuse people about real veganism and hurt the cause  
Constantly struggles as more everyday things are found to use animal products and are therefore not allowed  
Has a wide range of supporting experts and celebrities  
Believes in a better world if only ethical veganism were widespread  
Can't understand why anyone doesn't get how badly animals are treated, or why anyone wouldn't care.  
Is astonished at how people continue to support cruel factory farms by buying their products

Considered extreme by the mainstream  
Finds eating out a challenge  
Must read food labels  
Starts to feel disgusted by meat dishes

Often strengthens their veganism by discovering that health is another important factor

Suffers from "[Cassandra complex](#)" – the feeling that you have a vital message and nobody is listening  
Loses real and online friends because of compulsive sharing of uncomfortable expose material  
Argues violently with other health vegans about their positions and choices  
Doesn't want to be associated with vegans, as they are ideological, emotional, and unpopular – which hurts the cause

Constantly struggles as more everyday foods are discovered to be unhealthy, and therefore not allowed  
Has a wide range of supporting experts and celebrities  
Believes in a better world if only food health awareness were widespread  
Can't understand why anyone doesn't get how bad processed foods are, or why anyone wouldn't care.  
Is astonished at how people continue to support the megacorporations who strip all the goodness from natural foods and sell junk back to you at a much higher price  
Considered extreme by the mainstream  
Finds eating out a challenge  
Must read food labels  
Starts to feel disgusted by greasy, salty, sugary foods.  
Often strengthens their veganism by discovering that ethics is another important factor in a vegan diet

I could go on.

### United we stand

Health or ethics as a reason for avoiding animal consumption is a difference of focus, not of quality or strength. Both are mighty intense, as the list above shows. Promoting one as better than the other because that's how you became vegan is like the bias for the first [Dr Who](#) actor you ever watched. Although [Tom Baker](#) IS clearly superior.

Yes, ethical veganism principles and experts include important points that the health gurus may ignore. Likewise, health veganism covers vital information that ethics doesn't learn or dismisses.

Both are missing out, and so is the whole vegan cause. And so, therefore, are the animals.

Jessica Parsons is a vegan, plant-based nutrition specialist, and attachment parent of Alex (8) and Nadia (5). As a regular minimalist blogger and the editor of the New Zealand vegan and home birth magazines, she's also a super ex-tech writer saving the world from consumerism and grammar errors! Vist my website: [MiniMum](#)

This entry was posted in [Guest Blogger](#) and tagged [Guest Blogger](#). Bookmark the [permalink](#).

advertisement - about this ad

## MANCHESTER STUDENT NOW HAS FR VEGAN SCHOOL MEALS UNDER THE H RIGHTS ACT



### Lauren Wills

Freelance Journalist and Environmental Research Intern | Bristol, UK | Contactable via hello

A Manchester mother has successfully used the Human Rights Act to ensure free vegan lunch served at her daughter's school.

Laura Chepner launched a campaign to include vegan school lunch options after Lois, her daughter, started attending Ramsbottom's Hazelhurst Primary in September. On Lois' first day, Chepner was concerned by the lack of vegan lunchtime choices. She was told that because dietary requirements were a "lifestyle choice," unrelated to religion or allergy, the child was not eligible for free school meals – something every child in Reception, Year 1, and Year 2 in England are entitled to under the universal free school meal system.

Speaking to the Manchester Evening News, Chepner explained that this exclusion "spoiled the first day at school." A teacher herself, Chepner began training just as the Every Child Matters was launched, a government initiative seeking to ensure better care for all children. Chepner remembers going into teaching thinking every child matters, yet fast-forward to this year

*told that my child didn't matter."*

advertisement - about this ad



Concerned that Lois would feel excluded, stuck with a packed-lunch while her peers all had a hot meal, the mother consulted her local councilor and researched the issue. Despite former Vegan Restaurant, it was only then that Chepner learned that veganism is a protected belief under the 2010 Human Rights Act. This legislation incorporates many rights contained in the European Convention of Rights into UK law, enabling citizens to bring claims to national courts.

With this information, Chepner gained the support of the school's headteacher, chef, and parent who together created a vegan-friendly menu, which includes pizza with vegan cheese and pasta. Lois can now enjoy a hot dinner alongside her classmates, something the child is "thrilled

Chepner said this is "not just a personal victory for us but for vegans in general. Hopefully it will have a ripple effect across other schools." According to a Bury Council spokesperson, the council is currently running a trial project for the last nine months, offering a vegan choice to pupils whose parents have requested it. The region now joins the plethora of school initiatives developing vegan school meals. For example, primary schools recently committed to serving 3.1 million meatless meals within the next five years to improve student health.

---

*Image credit: Manchester Evening News / Adobe Stock*

Become a CLUBKINDLY member today!

Summary



**Article Name** Manchester Student Now Has Free Vegan School Meals Under the Human Rights Act

**Description** A Manchester mother has successfully used the Human Rights Act to get free vegan lunches served at her daughter's school.

**Author** Lauren Wills

**Publisher Name** LIVEKINDLY

**Publisher Logo**



advertisement - about this ad

IT'S COOL TO BE KIND

AND IT'S EVEN COOLER TO STAY CONNECTED! SIGN UP FOR THE LATEST NEWS AND

FIRST NAME

EMAIL

SIGN UP

advertisement - about this ad

MORE FROM LIVEKINDLY

STARBUCKS LAUNCHES VEGAN CERE,  
OAT MILK LATTES





# The Complete Vegan Arguments Guide



Select Language

Powered by  Google Translate

Welcome to the most comprehensive vegan arguments guide. Thinking of going vegan, but not sure if it's all just a fad? Are you already vegan, but have a hard time replying to your non-vegan friends and family? Do you eat meat and believe veganism doesn't make sense? Say no more, and continue reading.

Many people have compiled similar lists to this one, so I'd like to credit George Martin's [Carnism Debunked](#) and Vegan Sidekick's [Guide](#) for some of their ideas and arguments.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

Never miss a post, subscribe to the newsletter!

Your email address...

SUBSCRIBE

## Vegan Arguments

Visit our [Archive](#) for longer articles on each of the topics below.

1. [Animals eat other animals](#)
2. [Top of the food chain / Circle of life](#)
3. [Eating animals is necessary](#)
4. [Eating animals is natural](#)
5. [Humans are omnivores](#)
6. [Most people eat meat](#)
7. [Our ancestors ate meat](#)
8. [Eating meat helped us evolve](#)
9. [Eating meat is healthy](#)
10. [Farmed animals are bred to be killed](#)
11. [Farmed animals would go extinct](#)

12. [Farmed animals would overpopulate](#)

This site uses cookies to enhance your browsing experience. By using this site, you agree to our [Privacy Policy](#)

OK

14. Animals don't understand morality
15. Animals would eat you if they could
16. Humans are superior to animals
17. The animals are already dead
18. I eat every part of the animal so they don't go to waste
19. God put animals here to eat
20. The dairy industry doesn't harm animals
21. The egg industry doesn't harm animals
22. People would lose their jobs
23. It's legal to eat animal products, there are laws to protect animals
24. You buy products from sweatshops
25. You can't be 100% vegan
26. Going vegan doesn't make a difference
27. The whole world will never go vegan
28. I only buy locally grown, free-range, organic meat
29. Humane slaughter
30. Animal products are tasty
31. Vegan food is tasteless
32. It's a personal choice
33. Vegans are so judgmental
34. Morality is subjective

This site uses cookies to enhance your browsing experience. By using this site, you agree to our [Privacy Policy](#)

OK



- 37. Plants feel pain
- 38. Animals die in crop harvesting
- 39. You take medication that has been tested on animals
- 40. Hitler was a vegetarian
- 41. Veganism is expensive
- 42. Veganism is unsustainable
- 43. Protein
- 44. Calcium
- 45. Iron
- 46. B12
- 47. Omega-3
- 48. Vitamin D
- 49. Iodine

## 1. Animals eat other animals

We should not base our ethics as a society on what animals do in nature. Lions eat their offsprings if they don't have enough food, engage in violent territorial disputes and forcibly impregnate females. Dogs smell each others' backside when they first meet. Many animals even kill members of their own species. If we say that animal behaviour is a basis for human morality, we could advocate murder, infanticide, rape and several other unethical and/or disgusting behaviour that are commonplace in nature.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

## 2. Top of the food chain / Circle of life

Scientists have proven that we are in fact not at the top of the food chain. This study by the National Academy of Sciences of the United States concluded that “humans are similar to anchovy or pigs and cannot be considered apex predators”. This means that everyone who uses the “circle of life” or “we’re at the top of the food chain” argument should be fine with being violently eaten by other animals higher in the food chain like lions or bears. In fact, they should be fine with having the same treatment as pigs since we are at their same level in the “food chain”.

But we are superior to pigs!?

## 3. Eating animals is necessary

It's not. There are millions of vegans from all paths of life that are perfectly healthy. In fact, the Academy of Nutrition and Dietetics, the United States' largest organisation of food and nutrition professionals, states the following:

*“It is the position of the Academy of Nutrition and Dietetics that appropriately planned vegetarian, including vegan, diets are healthful, nutritionally adequate and may provide health benefits for the prevention and treatment of certain diseases. These diets are appropriate for all stages of the life cycle, including pregnancy, lactation, infancy, childhood, adolescence, older adulthood and for athletes. Plant-based diets are more environmentally sustainable than diets rich in animal products because they use fewer natural resources and are associated with much less environmental*

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

*damage. Vegetarians and vegans are at reduced risk of certain<sup>36</sup> health conditions, including ischemic heart disease, type 2 diabetes, hypertension, certain types of cancer, and obesity.”*

The largest study ever done on vegan nutrient profiles states the following:

*“In strict vegetarians, low dietary intakes of vitamin B12 and D, calcium, and omega-3 fatty acids, in addition to iron and zinc, have often been of concern<sup>25</sup>. In the present study, mean intakes of these nutrients were above minimum requirements<sup>26</sup> in strict vegetarians.”*

## 4. Eating animals is natural

It doesn't matter if it's natural, because this doesn't imply eating meat is ethical or good. This is known as an “appeal to nature fallacy”. We don't do things solely because they're natural. We use planes, cars, buildings, clothing, cutlery, cups, glasses, and an array of things that are not natural. There are other natural things we avoid, such as killing members of our own species and forcibly impregnating females, because nature is a violent place. Some diseases and health problems are natural, but we do whatever we can to get cured.

Our civilisation is largely focused on reducing suffering rather than in staying aligned with nature. In many cases, we strive to avoid the dangers of nature. We should do what's ethical, not what's natural. Killing animals when we don't need to is unethical, period.

## 5. Humans are omnivores

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

Having the ability to do something doesn't mean it's right to do so. Human beings can carry out many atrocities, and some do, but those that do face punishment because their actions are wrong. Having canine teeth or the ability to digest meat doesn't justify eating animals in the same way having a fist doesn't justify beating someone up.

## 6. Most people eat meat

This is an "appeal to popularity" fallacy which holds no true logical value. Most people in the past thought slavery was acceptable and that women shouldn't vote. Most people usually agree with a certain oppression and it is a small group of people that fight to change the status quo.

## 7. Our ancestors ate meat

Our ancestors did many things that we find disturbing, including killing each other, and don't do many things we do today that improve our lives. Basing our ethics on cavemen is not going to take us very far. Our knowledge has improved, and our ethical behaviour should improve accordingly.

## 8. Eating meat helped us evolve

It doesn't matter if it did, because we live in a very different world and different things today will make us evolve other than eating meat. Also, that something helped us evolve doesn't mean that such behaviour is ethical or acceptable today. Early homo sapiens used rape as a strategy for gene-promotion when they could not get

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

access to consensual sex. This helped the human species evolve to where we are today, we cannot then say that sexual violence is in any way acceptable.

In addition, most scientists agree that it wasn't meat, but cooking foods, that made our brains evolve. This would explain why we're the smartest animals and the only animals that cook, while other more carnivorous animals like cats are less intelligent than us. The hypothesis is that cooking allowed humans to get more energy from the same volume of food, and to spend less time chewing, which meant this extra energy helped fuel brain growth.

## 9. Eating meat is healthy

We can be completely healthy eating a non-vegan diet, as long as we limit our intake of meats with high saturated fat and cholesterol and eat enough fruits and vegetables to get essential micronutrients. Many meat eaters live long and healthy lives. The vegan argument doesn't say that veganism is right because we can't be healthy otherwise, it merely states that given the choice of being healthy as a vegan or a non-vegan, we should choose the former since it's more ethical.

**Download PDF Manual - Free**



Download Free Manuals With AtoZManuals [free.atozmanuals.com/PDF/Manual](https://free.atozmanuals.com/PDF/Manual)

OPEN

## 10. Farmed animals are bred to be killed

Bringing an animal into existence for the purpose of abusing, using and harming them is not ethical under any circumstance. If we breed dogs for dogfighting, the harm inflicted on the dogs by the fight is still not morally acceptable. If we breed bulls for bullfighting, the suffering inflicted on them is never justified.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

## 11. Farmed animals would go extinct

Farmed animals have been selectively bred and modified by humans to be profitable. They suffer all kinds of health problems because they are bred to be much bigger than their natural ancestors. Continuing to breed them serves no purpose, even if everybody was vegan there would be no logical reason to keep breeding these animals, knowing they will suffer health problems due to the manner of their selective breeding.

But if we really wanted to keep pigs, chickens, cows and the animals we eat alive, we can conserve them in the same way endangered species are, i.e. **not** by killing them. There are many animal sanctuaries that exist today where farmed animals are rescued and enjoy the rest of their lives, so they wouldn't go extinct.

## 12. Farmed animals would overpopulate

The animals we eat, wear and experiment on have been artificially bred to meet the demand for animal products. If the demand decreases, the number of animals brought into existence will decrease too. There was no problem with overpopulation of cows, chickens and pigs before humans started messing with their bodies. If we stop breeding them out of control, they wouldn't overpopulate.

## 13. Farmed animals would be killed in the wild

Vegans don't want all domesticated animals to be released into the wild. What vegans want is for animals to stop being bred. It isn't a

question of either they get eaten by wild animals, or by us. We don't need to be breeding and eating them in the first place.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

## 14. Animals don't understand morality

Most animals do have at least a basic understanding of right and wrong because this is an evolutionary advantage. Altruism often results in something positive in return, and bad actions usually result in negativity. If a dog doesn't kill other dogs, they're less likely to be killed by other dogs.

Regardless, animals aren't morally valuable because of their ability to understand morality, they're valuable because of their sentience (ability to experience pain and pleasure). Some humans, like babies, sometimes cannot discern right from wrong, but they still have a right to life because they're sentient.

## 15. Animals would eat you if they could

What logical conclusion follows from this? If an animal would like to eat us, does that mean we should base our morality on less intelligent animals and eat other animals too? The interesting thing is that people use this argument to justify eating herbivorous animals that can't eat us, like pigs and cows, but they don't use it to justify eating cats, lions and bears, that *could*.

## 16. Humans are superior to animals

In some ways, yes. We're superior in intelligence. We're not superior in our ability to fly or see in the dark. It could be argued that some humans are superior to other humans in certain areas. Some humans are smarter, faster, stronger, better looking and so on. By this logic, the "superior" humans could in theory abuse the "inferior" ones.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK



## 17. The animals are already dead

Yes. But veganism is not about saving the dead animals in the supermarket, it is about reducing the demand for animal products to prevent further animals from being bred and killed. This is the basic Supply and Demand theory from economics. If we demand more animal products, the businesses that produce them will supply more, therefore killing more animals. We have the power to vote with our money, and every time we pay for an animal product we're indicating we want more of it.

## 18. I eat every part of the animal so they don't go to waste

Animals don't care what we do with their bodies after their death, they care about staying alive. If we've already committed the unethical, unnecessary action of killing an animal, what we do after doesn't make it any better. By this logic, American cannibal Jeffrey Dahmer should have received a shorter sentence, because he used nearly every part of his victims' bodies. He ate various parts of them and even turned some body parts into household items.

## 19. God put animals here to eat

No religion mandates meat-eating. We don't have to eat animal products to be a devout Christian, Muslim, Jew, Hindu, etc. So regardless of what it says in the Bible, Koran or Torah, we should do what is right **today**. Ancient religious texts should never be used to justify our behaviour because they include an array of terrible things like slavery and misogyny.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

 **Download Recipe (Free) - To View Recipe, Download Here** OPEN  
 DownloadRecipeSearch.com free.downloadrecipesearch.com

## 20. The dairy industry doesn't harm animals

Cows in the dairy industry, arguably, live more miserable lives than cows raised for meat. This is because they are exploited throughout their lives for their milk and then killed.

Given that cows only produce milk **only when they're pregnant**, the process begins with forced artificial insemination of cows. Farmers insert their arms into the sexual orifice of cows and pump bull semen into them. This is a necessary step for milk production and occurs in small family farms all the way to factory farms.

Once the cow gives birth, two things may happen. If the baby is male, he's of no use for the farmers since he'll never produce milk. Therefore, the baby is either killed at the farm, or sold to the veal industry for meat. If the baby is female, then she'll endure the same future as her mother, going through several cycles of emotional and physical abuse. In both cases, the calves get taken away soon after birth, and mother cows tend to cry for days after their baby is stolen.

After about two or three milking cycles, the cow's milk production rate becomes unprofitable, so the cow is killed. At this stage, the cow is usually six years old. The natural lifespan of a cow is around twenty years.

This video summarises the dairy industry: [Dairy Is Scary](#).

## 21. The egg industry doesn't harm animals

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

Males are considered useless so they are either killed at the hatchery (either by being macerated alive, drowned or suffocated) or thrown into the bin alive. Females are painfully de-beaked and sent off to farms, where they will lay a painful 300+ eggs per year due to genetic manipulation (as opposed to a wild chicken's 20 or so per year). This process happens on any farm, regardless of it being free-range, organic or whatever.

After hens stop producing eggs at a profitable rate, they are sent to slaughter, which involves being thrown into an electric bath to be stunned, then hoisted up upside down and going along a conveyor belt to have their throats slit. Many chickens will remain fully conscious after their throats are slit and will be boiled alive in the de-feathering tank afterwards. Their slaughter happens at around two years of age. The natural lifespan of a chicken is eight years.

## 22. People would lose their jobs

Yes, this is a sad reality. But as consumers, we aren't responsible for keeping all industries in business. When we go to the supermarket, we don't buy every single product they sell to make sure nobody goes out of business. As consumers, we choose where our money goes and pay for the products we want to see more of, and we don't buy those we dislike. We all understand this, which is why when someone quits smoking or drinking alcohol, people don't tell them they're putting people in the tobacco and alcohol industries out of jobs.

However, it is important to realise that jobs aren't lost, only displaced. If we're not buying milk we'd be buying soy milk instead, therefore creating jobs in the plant-based milk industry. While it is

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

true that there is a growing demand for other crops like rice, soy and oats which is putting more people into jobs in those industries, which is only for the best.

## 23. It's legal to eat animal products, there are laws to protect animals

Just because something is legal doesn't make it right. Less than 200 years ago, slavery was legal in the United States.

The laws in place to "protect" farmed animals still allow significant harm to be inflicted to them. Organisations like the Royal Society for the Protection of Animals (RSPCA) claim to work to prevent unnecessary harm to animals. But since we know that eating animal products is unnecessary, isn't all the harm caused in the meat, dairy and egg industries unnecessary?

This is an excerpt of what the Humane Slaughter Association deems a "humane" way to kill an animal:

*"Infant lambs, kids and piglets can be humanely killed by delivering a heavy blow to the head. This must only be used if no other method is immediately available.*

- 1. Hold the animal by the back legs and deliver a firm blow to the back of the head with a blunt instrument, e.g. an iron bar or hammer.*
- 2. Hold the animal by the back legs and swing it through an arc to hit the back of its head with considerable force against a solid object, e.g. a brick wall or metal stanchion.*

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

This clearly shows there's is nothing humane about the way we treat and kill animals. Under UK law, chickens can still be debeaked, male calves can be castrated, pigs can have their teeth pulled out, and more. Needless to say, the best way to stop most animal abuse from happening is to end animal agriculture altogether.

## 24. You buy products from sweatshops

Trying to invalidate veganism by saying vegans still cause harm by buying from sweatshops is a form of the "al tu quoque" fallacy. The truth of a statement or philosophy not determined by the individuals who believe in it. If a murderer says it's wrong to commit murder, that doesn't make murdering people right. If a vegan says it's wrong to kill animals for food, but causes some harm elsewhere, that doesn't make killing animals right. It is impossible to cause zero harm, and no vegan claims perfection, but we're trying to reduce our impact as far as practicable and possible.

Plus, buying animal products is not helping workers in unfair conditions. Being vegan and buying from sweatshops is better than not being vegan and *still* buying from sweatshops. But what if we saw the argument the other way round? In other words, that the logical conclusion, if you're against slave labour, is that you're against all oppression, including animal oppression.

^

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

## 25. You can't be 100% vegan

Nobody can be strictly 100% vegan. That is unless we grew our own food, didn't accidentally step on insects, and accounted for every way we could cause animal suffering. But does this mean we shouldn't be 99% vegan? In other words, does this mean we should not try our best to avoid harm to animals? Absolutely not.

In reality, the meat, dairy, egg, wool, fur, and leather industries alone probably account for 99% of all animal abuse. In our modern world, it is impossible to exist without coming into contact with some sort of animal-derived ingredient. So the fastest and most practical way to end animal abuse is by boycotting the big producers of animal abuse.

The main reason we find animal by-products in so many things is because of the scale of animal industries. They produce so much waste (ligaments, bones, brains, intestines, etc), that it makes economic sense to use it elsewhere. Decreasing the production of animal products, by avoiding the main industries, would make the use of these waste products impractical.

## 26. Going vegan doesn't make a difference

Veganism is both a matter of principle and a practical solution to animal abuse. If we're against paying others to torture and kill animals, then we shouldn't do it, regardless of whether we will actually change something. However, being vegan also has real effects because of supply and demand. If someone buys vegan alternatives to meat products, every day, three times a day, for a

year, they would've reduced the demand for meat quite significantly for one person. If we combine the thousands of millions of vegans in

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

the world, this represents a serious drop in demand. The UK has seen a 360% increase in vegans in the last 10 years, and other indicators also show veganism is on the rise. If we want a large number of vegans to have an impact in the world, then we need to begin by becoming part of the group.

## 27. The whole world will never go vegan

It is very hard for the whole world to do anything. The world will always have some sexism, racism, homophobia and violence. That doesn't mean we must tolerate these things when we see them and that we mustn't fight to eradicate violence. Even though there will always be people that abuse animals, we should still try to end animal abuse as much as possible. The existence of people in the world doing something unethical is no reason for us to copy them. We have control over our decisions and we can choose to be ethical regardless of what others do.

## 28. I only buy locally grown, free-range, organic meat

In all farms, regardless of how the lives of animals are before slaughter, animals die at a fraction of their lifespan. Farmed animals get killed as soon as their purpose is served, or as soon as they reach a profitable size. The definition of grass-fed, organic and free-range animals is very loose and can vary wildly. It doesn't necessarily mean that the animals have any quality of life, it just means the farm has to meet some arbitrary requirements to earn that title.

 **Download Recipe (Free) - To View Recipe, Download Here**  
 DownloadRecipeSearch.com free.downloadrecipesearch.com

OPEN

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK



## 29. Humane slaughter

We can, in theory (and not at the large scale required to feed 7 billion humans), kill an animal without any pain. However, this does not make the act of killing morally acceptable. Killing animals, thus depriving them of their right to life, for no necessity, is wrong. The definition of the word “humane” is: “having or showing compassion or benevolence”. Synonyms include “compassionate”, “kind” and “considerate”. Therefore, “humane” and “shooting animals”, are not compatible. No humane person would want to take the lives away from animals for no necessity.

## 30. Animal products are tasty

Animal products are a result of the suffering and killing of animals. If we can justify eating animals and their secretions by merely saying that we like the taste, this implies we believe that unethical actions can be justified by the personal pleasure we derive from them. This is clearly problematic. Using this line of thinking, we could justify stealing, for example, because it feels good to have more money. Harming another sentient being for our own pleasure is immoral.

## 31. Vegan food is tasteless

Most of the food humans eat is already vegan. Fruits, vegetables, grains, legumes, nuts, seeds, pasta, bread, potatoes and soy, to name a few things. We enjoy these foods every day and don't think they're unpalatable. In fact, the main way we condiment our food to make it delicious is by using salt, sugar, herbs and spices (all plants!). There are award winning vegan food products and restaurants all over the world. We can easily find online recipes to

veganise all of our favourite meals.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

## 32. It's a personal choice

Personal choices, by definition, only affect the individual making the choice. With eating animal products, there are other sentient beings involved. It is not a personal choice to harm animals for trivial and unnecessary pleasures. Our personal choice ends where someone else's choices begin.

## 33. Vegans are so judgmental

Yes, *some* vegans are. There are all kinds of people in every movement, and veganism isn't an exception. But the personality of adherents to a movement doesn't determine the validity of the ideology behind it. For example, if someone against racism is a bad person, that doesn't mean we can justify racism because some non-racist people are mean. If we don't like judgmental vegans, becoming a vegan and being the counter-example is the best we can do.

## 34. Morality is subjective

Advocates of subjective morality wouldn't tolerate such subjectivity if *they* were the victims. If someone kills a human, or an animal, and truly believes there's nothing wrong with this, subjective morality states that this wouldn't be unethical. Morality must be based on facts and reason, it can't be completely arbitrary, or else anyone can justify any atrocity by stating that their morality is subjective. We must have at least some objective measurement of what is and isn't ethical. Agreeing that killing beings for pleasure or convenience isn't ethical is a good place to start to prevent violence towards humans

This site uses (or may use) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

## 35. Not everyone can be vegan

There are certain, extremely rare circumstances where people cannot be vegan due to uncommon medical conditions or living conditions. But vegans argue that everyone that can be vegan, should. If someone can't there is nothing that can be done about it. Veganism is about doing what is practicable and possible to end animal exploitation. Most people reading this have access to a computer, which probably means they can decide to stop paying industries that harm animals right now.

## 36. Focus on more important issues / Human rights are more important

Veganism is a non-action. We don't need to actively do anything time consuming to live vegan. Once you spend some time initially figuring out what to buy at the grocery store and what's suitable for vegans, most people won't spend additional time thinking about food than they did before. As such, we can continue to fight for human rights or other "more important" causes while eating a veggie burger or bean burrito instead of a steak. We don't need to harm animals while we fight against human oppression.

It is also worth putting the animal suffering problem into perspective. Worldwide, 56 billion land animals are killed every year for food. Animal agriculture is the leading cause of species extinction, ocean dead zones, water pollution, greenhouse gas emissions and Amazon deforestation. Nowhere in the world are humans being exploited in the magnitude and severity as non-human animals are. If they were, there would be global unrest and

the issue would be addressed immediately.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

Shouldn't we think the animal rights issue is at least as important as some human rights issues? And even if not, shouldn't we be vegan by default to avoid causing extra suffering while we focus on solving human rights violations?

## 37. Plants feel pain

Let's think about this in two ways. First, do plants *actually* feel pain in any way similar to an animal or human? Most honest people would agree that there is a **huge** difference between cutting a leaf from a tree and killing a dog. In fact, a human's experience of suffering is *closer* to the animal's experience of suffering than the animal's experience of suffering is to any potential "suffering" in plants.

This common sense experience is backed by scientific evidence, too. We know for a fact that plants lack brains, a Central Nervous System, and anything else that neuroscientists know to cause sentience. Some studies show plants to have input/output reactions to certain stimulation, but no study suggests plants have sentience or any ability to feel emotions or pain as we understand it. We can clearly understand the difference between a blade of grass and a pig.

Second, let's say we discovered that plants actually have something akin to what we understand as "sentience". In this case, the crucial difference is that *we need to eat plants to survive, but we don't have to eat animals*. Furthermore, more plants are used for meat production than for vegetable production because the animals we eat *are fed plants*, and they can eat **way more** than us. So if we truly care about plants, it is better to minimise plant usage by feeding humans directly with them, rather than feeding many more plants

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#) to animals to then eat ourselves.

OK

## 38. Animals die in crop harvesting

This is true, and no vegan claims to cause no harm to animals. Vegans try to avoid animal deaths with practical solutions i.e. boycotting these industries. But an argument against veganism that uses this fact is an argument several times stronger against eating meat. We require about 10 times more crops to feed 56 billion farmed animals per year than if only 7 billion humans ate some of those crops directly. So if we're truly concerned with minimising animal deaths from crop harvesting, we should be vegan. That way we minimise the torture and abuse in the meat, dairy and egg industries and also reduce the accidental deaths in crop harvesting.

We could argue that we could exclusively eat grass-fed animals who do not require grain, therefore not killing small animals in crop harvests, but this is impractical. First, most "grass-fed" animals are not actually fed 100% grass, and second, it's definitely not sustainable to feed 7 billion people with grass-fed beef. There just isn't enough space available in the world, and we can't really sustain a healthy lifestyle eating nothing but meat.

**Download PDF Manual - Free**



Download Free Manuals With AtoZManuals free.atozmanuals.com/PDF/Manual

OPEN

## 39. You take medication that has been tested on animals

The definition of veganism is: *"Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose"*.

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

But this is a different situation to eating animal products for pleasure and convenience when there are plenty of other options available at the supermarket. We're not putting our health at risk when deciding to avoid animal products. Also, it is worth mentioning that buying the medicine is not actually increasing demand for animal testing since the medicine was tested before entering the market and never again, whereas animal products require animal deaths every time.

## 40. Hitler was a vegetarian

Historians are still unsure about this, and there is compelling evidence to suggest he wasn't a vegetarian. But it is actually irrelevant if he was. Using this argument implies that everything that Hitler did was wrong and we must do the opposite. But this isn't a sound argument. Hitler liked dogs, took showers, brushed his teeth, ate and slept. Should we avoid doing these things because he did? Of course not!

In addition, why should we solely focus on Hitler when talking about veganism? If we look at all dictators, murderers, serial killers, rapists, and terrorists throughout history, the vast majority are meat-eaters. So if we're going with the argument that the diets of criminals should be avoided, why are we eating meat?

## 41. Veganism is expensive

Veganism *can be* expensive, but it is by no means a necessity. As with any eating pattern, a vegan diet can be as expensive or as cheap as we want it to be. Generally, however, a plant-based diet is

substantially cheaper than most diets out there, given that the staple foods in a vegan diet (and coincidentally also staples in

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

impoverished societies) are things like rice, beans, lentils, potatoes, bread, tofu and so forth. For most of the world, meat is a luxury, expensive item. It's only cheap in developed countries because the government subsidises the industry.

## 42. Veganism is unsustainable

Quite the opposite, actually. Eating meat is highly unsustainable. The United Nations has been urging us for years to move towards a plant-based diet because "lesser consumption of animal products is necessary to save the world from the worst impacts of climate change". This is because animal agriculture is responsible for more greenhouse gas emissions, about 18%, than all the transport systems combined in the world, around 13%. It is also the leading cause of species extinction, ocean dead zones and several other environmental degradation indicators.

In fact, we could feed more people with less land, water and resource usage if everyone was vegan than if people ate meat. A Cornell University article states that the US alone could feed about 800 million more people "if all the grain currently fed to livestock in the United States were consumed directly by people".

More information on this can be found here.

## 43. Protein

Protein is an incredibly bio-available nutrient. We can get all the protein we want from plant sources without the potential health risks of eating meat, dairy and eggs (some forms of cancer, diabetes, high blood pressure, coronary heart disease, strokes, etc). The

largest study ever done on vegan nutrient profiles show vegans on average get **almost the same amount of protein as non-vegans**

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK



without supplementation (see Figure 1 [here](#)). This is because all whole plant foods contain some protein and when we eat enough calories of a variety of these we can easily meet all our protein needs. Protein deficiency is only really seen in people with chronic under-eating. Even then, it is more likely that someone dies of fat deficiency than protein deficiency in a state of starvation.

If we were to eat 2000 calories of pure white rice, for instance, we'd get 41 grams of protein. This is already the recommended daily intake for sedentary women that eat 2000 calories per day. And rice is considered to be a low protein food, so if we add vegetables, legumes, nuts, seeds, pasta and tofu, we're going to get more than enough. Even in the extremely rare case that someone wants to get an amount of protein that is not achievable eating solely plants (which is probably not healthy anyway), plenty of affordable vegan protein powders are available worldwide.

## 44. Calcium

Calcium is in no way exclusive to animal products. There are entire

This site uses cookies to enhance your browsing experience. To learn more, click on the [Policy](#) link.

cultures who have never consumed cow's milk that don't have a higher incidence of osteoporosis than the developed world. Producing

OK

cow's milk required humans to learn how to domesticate animals, which was achieved relatively recently in human history. So it is illogical to think that humans evolved to require nutrition from a fluid that they could not get in nature until centuries later.

Humans are mammals. Like all mammals, we consume milk during infancy, and after the weaning process, adults do not require their mother's milk. If we really needed milk afterwards, wouldn't it make more biological sense to continue drinking milk designed for our own species? If that sounds strange, consider that we're drinking milk from someone else's mother, and not even from our own species.

Good vegan sources of calcium include dried herbs, sesame seeds, figs, tofu, almonds, flax seeds, Brazil nuts and kale. Most vegan milks are fortified with calcium, so we could just consume those as we would do any cow milk.

## 45. Iron

Vegans and vegetarians don't actually have a greater incidence of anaemia than meat-eaters. Read this quote from a study done by the American Journal of Clinical Nutrition:

*"An appropriately planned well-balanced vegetarian diet is compatible with an adequate iron status. Although the iron stores of vegetarians may be reduced, the incidence of iron-deficiency anemia in vegetarians is not significantly different from that in omnivores."*

The largest study ever done on vegan nutrient profiles states the following:

This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

In table 3 of the same study, we can see vegans get 31.6mg of iron per day, and meat-eaters get 32.9mg, both way above the minimum daily requirement of 8-15mg.

Good sources of plant-based iron are nuts, beans and dark leafy green vegetables. The type of iron found in meat (heme-iron) is the type your body cannot regulate properly and forces its way into the bloodstream. This encourages the production of free radicals, which can damage DNA and increase cancer risk. So it is safer as humans that we consume plant-based sources of iron (non-heme iron).

## 46. B12

It is a common misconception that animals produce B12. In reality, it is bacteria found in animals, excrement, unwashed vegetables and dirty water that produces it. B12 is not exclusive to animal products.

Having said this, in today's world vegans **must** supplement B12 with an oral supplement or by eating fortified foods, but this doesn't invalidate veganism. Stating that because we can't get B12 naturally from plants implies a vegan diet is bad is a version of the logical fallacy called "appeal to nature". Not only is it a fallacious argument, but most people that live in modern society supplement their diets in one way or another.

Most of the bread, milk, morning cereals and fruit juices we buy are fortified with vitamins during manufacturing. Table salt often has iodine added, and tap water is fortified with fluoride in some places. All these things are fortified because the vast majority of people fail to get adequate nutrition without them. Even more interesting, a B12 supplement is injected into livestock before slaughter to keep their levels up due to the soil being too intensively used and lacking in certain nutrients.

This site uses (heavy) cookies to improve the user experience and to analyse site usage. By continuing to use this site you are consenting to their use. [Privacy Policy](#)

OK

So the question becomes: would we rather take a B12 supplement and be vegan, or supplement animals with B12, and then kill them to obtain the same B12? The former choice is clearly more desirable.

## 47. Omega-3

We can get omega-3 fatty acids from ground flaxseeds, hemp seeds, canola oil, walnuts, algae and other plant-based sources. If someone can't get enough omega-3 or their body can't absorb it, an algae-based DHA supplement will solve this. Eating plant sources of omega-3 is actually superior to eating fish to get DHA. This is because fish is riddled with heavy metals such as mercury and PCBs, which damage the brain and counteract the positive effects of eating the omega-3 in fish.

A study that looked at 33 fish species and its impact on brain development concluded that "for most fish species the adverse effect of MeHg on the IQ score exceeded the beneficial effect of DHA." Read more about why it is preferable to get omega-3 from plants here.

## 48. Vitamin D


Our body produces vitamin D, a hormone, when exposed to sunlight. We need about 20 minutes of sunlight exposure per day to get our daily amount of vitamin D. Most people don't get this, which is why the UK government recommends that everyone takes a vitamin D supplement. This is because "limited amounts of the vitamin are found in foods such as oily fish, eggs and fortified cereals".


## 49. Iodine


This site uses (vegan) cookies to improve the user experience. By using this site, you agree to our [Privacy Policy](#)

OK

## Follow Our Hen House

 Follow us on Twitter

 Connect with us on Facebook

 Listen to us on iTunes

 RSS Feed

## JOIN THE FLOCK!

Get exclusive content, special features, giveaways, limited edition products and much more.

It's so clucking worth it.

SIGN UP NOW!!

## LOG IN

Username:

Password:

☐ Remember Me[Log In](#)

Lost your password?

[Member of the Flock?](#)

# Our Hen House

CHANGE THE WORLD FOR ANIMALS

a 501(c)3 nonprofit organization

[Home](#)[About](#)[Podcasts](#)[TV](#)[Blog](#)[Donate](#)[PRESS](#) | [PROMOTE](#) | [CONTACT](#)[FACEBOOK](#)[TWITTER](#)[ITUNES](#)[STITCHER](#)[INSTAGRAM](#)[BLOG RSS](#)[PODCAST RSS](#)

## THE ETHICAL ARGUMENTS AGAINST ETHICAL VEGANISM

By [Piper Hoffman](#) — February 25, 2013
[Tweet](#)
[Like](#)

A vegan diet results in more animal deaths than an omnivorous one.

That is the ludicrous conclusion of a 2003 paper by Steven Davis published in the *Journal of Agricultural and Environmental Ethics*. A professor of animal science at Oregon State University, Davis based his argument on the theory that modern crop harvesting kills more animals than eating cows who grazed on pasture.

The animals who **die for** plant crops include mice, moles, rabbits, "and other creatures that are run over by tractors, or lose their habitat to make way for farming," Davis contended.

This is just one of the many arguments that have been leveled against ethical veganism. Distinct from veganism motivated by health or environmental reasons, ethical veganism is premised on the belief that it is wrong to cause animals suffering and to take their lives. In this column, I want to review and refute two ethical arguments against veganism.

### Ethical Objections to Veganism: Steven Davis

Davis argued that veganism causes the deaths of more animals than some kinds of meat eating because of the animals killed for crop land and during harvesting. Vegans should reduce their consumption of plants and **eat more cows** who grazed on pasture, he asserted; cows provide lots of protein and calories per head, and would therefore cause the deaths of fewer animals than plant harvesting does.

Unfortunately for Davis, his argument was based on thin air, because he didn't know how many animals die to grow and harvest plants. "[A]ccurate numbers aren't available comparing the number of animals of the field that are killed with these different cropping systems," admits the author of the blog [Let Them Eat Meat](#).

That isn't the only problem with Davis's paper, as others have observed. [Animal Visuals](#) summarized the two

Photo source: [Farm Sanctuary](#)

GET OHH BY EMAIL!

your email address

[SIGN UP](#)[FIND US ON FACEBOOK](#)[SUBSCRIBE TO PODCAST](#)[on Apple Podcasts](#)[on Android](#)[on Google Podcasts](#)[on Stitcher](#)[via RSS](#)

primary critiques (and offered a cool infographic disproving Davis's thesis):

Gaverick Matheny identified a crucial error in Davis's calculation: it assumed that equal amounts of

Connect [am](#) Help Build Our Hen House [. In,](#) [nsu](#)

used to raise cattle, provided it is suitable for growing crops. Once Matheny corrected the calculation,

Facebook [Davis's argument makes the case](#) [on an obj](#)

Twitter [death. D](#) [Lamey,](#)

iTunes [that the race that Davis makes f](#) [harvesting](#)

Stitcher [his numbers included animals u](#) [argument](#)

Instagram [med or killed by beef production but not vegetable production](#)

Many vegetarians made their objections [Our Hen House is your Hen House too! Your](#)

Blog RSS [disagreed with him, most of the errors he received were quite decent, because vegetarians](#)

Podcast RSS [Any amount you can give is greatly appreciated. Our Hen](#)

Contact Us [House, Inc. is a 501\(c\)\(3\) nonprofit organization.](#)

I have no point to make about that last paragraph; I just couldn't resist sharing it.

PRIVACY POLICY

Our Hen House is your Hen House too! Your

Any amount you can give is greatly appreciated. Our Hen

House, Inc. is a 501(c)(3) nonprofit organization.

Contributions are tax-deductible as allowed by law.

**Donate Now**

Secure donations through  
Network for Good



Don't miss Jasmin Singer's memoir,  
**Always Too Much**

Awards

One woman's



**Ethical Objections to Veganism: Jay Bost in The New York Times**

© 2019 Our Hen House. All Rights Reserved.

Winner Jay Bost began with the premise that "ethical" should be "defined as living in the most ecologically benign way." The premise of ethical veganism, however, is that we should cause the least suffering possible (the utilitarian theory), or that we should not violate the rights other sentient beings have to their own lives (the rights theory). From the beginning, Bost is talking past ethical vegans by defining "ethical" differently.

Bost concludes that a meat eater must do three things to be ethical:

First, you accept the biological reality that death begets life on this planet and that all life (including us!) is really just solar energy temporarily stored in an impermanent form. Second, you combine this realization with that cherished human trait of compassion and choose ethically raised food, vegetable, grain and/or meat. And third, you give thanks.

His second requirement is appealing: ethical vegans are pretty much all about compassion, but, ultimately, it begs the question he is setting out to answer: Is there such a thing as ethically raised meat? And numbers one and three are awfully lame. We're all solar energy? That could be used to justify anything. If we're all (including us!) just solar energy, why not kill and eat ethically raised humans? Or eat the corpses of humans who die of natural causes? There are reasons for the taboos on cannibalism, such as the recognition of people's inherent right to life and dignity. Ethical vegans argue that drawing a distinction between human animals, who get to keep this right, and non-human animals, who don't, is not justifiable.

And then we have giving thanks. A nice sentiment, but it doesn't help the cows slaughtered just a fraction into their life span. And who are we supposed to give thanks to, anyway? Let's not drag God into this, or the debate will just get uglier. So are we thanking the spirit of the murdered animal? If such a thing exists, I imagine it snorting in indifference at this useless token that serves mostly (if not entirely) to salve the guilt of meat eaters.

## The Beauty of Ethical Objections to Veganism

Sure, I don't agree with critics of my beliefs. But I am thrilled that they are out there making their case, because they wouldn't bother if they weren't taking ethical veganism seriously. As Gandhi has often been attributed with saying, "First they ignore you, then they laugh at you, then they fight you, then you win." Davis and Bost are proof that ethical vegans are that much closer to winning. Besides, fighting is a lot more fun than being ignored and laughed at ever was.

[Tweet](#)



[More Sharing Options](#)

## Related Posts:



**The Ethical Arguments  
Against Ethical Veganism**



**Book Review: "Socialists and  
Animal Rights" by Jon  
Hochscharner**



**The Church of Veganism**

[Comment with Facebook](#)

COURSES

YOUTUBE

PODCAST

LEARN ▾

Shares JP



PHICS

# Major Survey Reveals Extent Of Discrimination Against Vegans

Much of the discrimination contravenes UK and  
European law

Maria Chiorando



Mar 2, 2018  
5:47 PM

Select Language

Powered by Google Trans

Shares



Vegans cited multiple examples of discrimination (Photo: Ben White)

A survey undertaken by a Scottish vegan organization has highlighted the discrimination experienced by vegans in public spaces.

The survey, by **Go Vegan Scotland**, found that vegans are being discriminated against in Scottish hospitals, schools, universities and local authorities in contravention of their rights under UK and European law.

According to the organization, this discrimination is jeopardising vegans' health and education.

## Diet

**Go Vegan Scotland's report says:** "In 2017 we carried out an online survey to find out what issues Scotland-based vegans were facing, in terms of their ability to live vegan when dependent upon the state/Government.

"This arises when we are in hospital, school, prison, care homes and other contexts.

"The responses from some 480 Scotland-based vegans highlighted a lack of understanding of the moral conviction that vegans live by, what it means to be vegan in terms of avoidance of all forms of animal exploitation and killing, and how vegan convictions should be taken into account by our state entities."

**BREAKING: Farmer Makes CRAZY Claims About ...**

**Disclaimer:** The opinions expressed in this article are prepared in the author's capacity and do not necessarily reflect the views and opinions of Plant Based News itself.

Reuse this content



## PBN Contributor:

Maria Chiorando

*Maria is the Editor of Plant Based News. A former magazine editor, newspaper reporter, and features writer, her work has been published by The Guardian, The Huffington Post, and various regional newspapers, as well as Vegan Life magazine and Vegan Trade Journal. She has interviewed a huge range of people, from Prime Ministers to authors, activists, pop stars and actors, and enjoys the varied range of topics writing for PBN allows her to tackle. You can follow her on Twitter @MariaChiorando and Instagram @mariachiorando.*

Shares

© 2018 Plant Based News LTD. All Rights Reserved. Content must not be copied without permission.

Join the conversation



# Gazette



## Vegan challenges discriminatory job ad

By **Monidipa Fouzder** | 3 July 2017

**W**

**ho?** Barbara Bolton, UK representative for the International Vegan Rights Alliance and a partner at Shepherd & Wedderburn in Edinburgh.

**Why is she in the news?** The alliance, along with the Vegan Society, challenged the Central and North West London NHS Foundation Trust over an advert for an occupational therapist in an eating disorders service that stated applicants with vegan diets could not be considered. The trust said it was sorry for the offence caused and 'speedily' changed the advert. The spokesperson added: 'This requirement was wrongly summarised as about the person applying and not the clinical requirement of the job. We apologise for that.'

**Thoughts on the case:** 'As a vegan solicitor it struck me that this was discriminatory. It was clear from the job specification, in which they referred to veganism as a 'restrictive eating practice', that they misunderstood veganism entirely. Veganism is not a restrictive diet; it is not a diet at all. Veganism is living according to the belief or conviction that it is wrong to exploit and kill living beings unnecessarily. That moral conviction has been acknowledged as "cogent, serious and important" and is therefore a protected

belief under international, European and UK law. It is unlawful to discriminate against people holding that conviction, directly or indirectly.'

**Why become a lawyer?** 'It is both challenging and rewarding, and the skills you develop in terms of critical analysis, problem solving and project management are highly transferrable.'

**Career high:** 'Securing asylum in the US for a couple from Bulgaria who were then living in Brooklyn. Both were blind (one fully, one partially) and had been persecuted on account of their religion.'

**Career low:** 'Many months of intense document review in a windowless boardroom in New York. To be fair, what was outside that windowless boardroom more than made up for it!'

### Sponsored Topics

High Return Safe

Hot Stocks To Buy

Retirement Income

Best Investments for

Best Retirement Planner

Savings Account with High

5% Interest Savings

Best Interest Rates on Savings Accounts

[View more sponsored topics](#)

### No comments yet

Have your say

[View more comments](#)

### Related Articles

#### PROFILE

Lawyer in the news: Tim Powell  
3 December 2018



[View more related articles](#)

#### PROFILE

Lawyer in the news: Katy Hanson



[START HERE  
\(HTTPS://NUTRICIOUSLY.COM  
/START-HERE/\)](https://nutriciously.com/start-here/)

The logo for 'nutriciously' features the word in a lowercase, sans-serif font. A small green leaf icon is positioned above the letter 'i'.

[FREE COURSE  
\(HTTPS://NUTRICIOUSLY.COM  
/COURSE/\)](https://nutriciously.com/free-course/)

[OUR E-BOOKS  
\(HTTPS://NUTRICIOUSLY.COM  
/PRODUCTS/\)](https://nutriciously.com/our-e-books/)

[\(https://nutriciously.com\)](https://nutriciously.com/)

[ABOUT US  
\(HTTPS://NUTRICIOUSLY.COM  
/ABOUT-US/\)](https://nutriciously.com/about-us/)

[BLOG  
\(HTTPS://NUTRICIOUSLY.COM  
/BLOG/\)](https://nutriciously.com/blog/)

[CONTACT  
\(HTTPS://NUTRICIOUSLY.COM  
/CONTACT/\)](https://nutriciously.com/contact/)



*June 10, 2018 (<https://nutriciously.com/vegan-doctors/>)*

## 18 Vegan Doctors who Drive the Plant-Based Movement (<https://nutriciously.com/vegan-doctors/>)

*Posted By : Alena / 67 comments (<https://nutriciously.com/vegan-doctors/#comments>) /*

*Under : [Healthy Eating \(https://nutriciously.com/healthy-eating/\)](https://nutriciously.com/healthy-eating/) , [Vegan Lifestyle \(https://nutriciously.com/vegan-lifestyle/\)](https://nutriciously.com/vegan-lifestyle/)*

Following a plant-based diet can help prevent, treat, and even reverse most of today's chronic diseases. Luckily, we know of these powerful effects thanks to a handful of passionate and famous vegan doctors without whom this huge movement wouldn't have grown nearly as much as it already has.

Often enough, people who leave the animals off their plates have to defend their diet

diet.

But not only are millions of people living proof that you can (and probably will) thrive off of plant-based foods only, we have also accumulated a lot of scientific research conducted by brilliant professionals that backs us up, too.



## Free Vegan Nutrition Course!

*Transition Your Diet in 2 Weeks, Get Hands-On Tips & a 3-Day Meal Plan with our 100% Free Course.*

Email

**START NOW**

We guarantee 100% privacy. Your information will not be shared.

Now that social media is as present and powerful, it's so much easier to share these findings and learn more about the inspiring people behind the plant-based movement.

Some of them are already over 100 years old and still going strong, many are around 80 years old and still giving lots of talks or writing books – and others are a whole generation or even two younger, standing on the shoulders of these pioneers, while inspiring thousands of people on a daily basis themselves.

There are a few other big names that paved the way with their early research in the beginning and middle of the 20th century and who showed just how much influence one's diet has on health and longevity. There were [Ancel Keys](https://en.wikipedia.org/wiki/Ancel_Keys) ([https://en.wikipedia.org/wiki/Ancel\\_Keys](https://en.wikipedia.org/wiki/Ancel_Keys)), [Nathan Pritikin](https://en.wikipedia.org/wiki/Nathan_Pritikin) ([https://en.wikipedia.org/wiki/Nathan\\_Pritikin](https://en.wikipedia.org/wiki/Nathan_Pritikin)), [Denis Burkitt](https://en.wikipedia.org/wiki/Denis_Parsons_Burkitt) ([https://en.wikipedia.org/wiki/Denis\\_Parsons\\_Burkitt](https://en.wikipedia.org/wiki/Denis_Parsons_Burkitt)), and a few more that have been mentioned as our own hero's heroes.

Not only has it been close to our hearts to put a spotlight on these inspiring individuals and show you where we've been getting all of our information from, we would also like for you to consider them for your upcoming research.

From time to time, we receive messages written by people who don't just require the advice of bloggers, but the attention of medical professionals.

wonderful website called Plant Based Doctors (<https://www.plantbaseddoctors.org/>) that provides a database of not just MDs but also other practitioners all around the world that would gladly help you out.

So, if you'd like to get a huge dose of inspiration now and delve deep into some research on the benefits of plant-based eating, check out these famous vegan doctors that often prescribe apples, kale, and sweet potatoes instead of blood pressure pills and insulin shots.

*Note: Yes, not everyone on this list is a full-blown ethical vegan but they all provide important research on this topic and promote plant-based diets.*



## Kim A. Williams, MD

Let's start with the 1955 born former president of the American College of Cardiology who himself has been a vegan since 2003 and since talked about his reasons for doing so – privately and professionally.

In the famous New York Times piece "Advice from a Vegan Cardiologist" (<https://well.blogs.nytimes.com/2014/08/06/advice-from-a-vegan-cardiologist/>) he describes how his LDL ("bad") cholesterol was as high as 170 at the age of 49, despite being physically active and not eating red meat or fried food.

He then switched to a lower fat vegan diet and six weeks later, his LDL had fallen to 90. This change of his food choices was inspired by the medical literature, observational studies of tens of thousands of people following vegetarian and vegan diets and living longer than meat eaters while also having lower rates of heart disease, diabetes, and kidney problems.

Dr. Williams is passionate about the systemic changes, public programs and personal education we need to better guide the public towards healthier choices. One of his famous quotes is:

”

*There are two kinds of cardiologists: vegans, and those who haven't read the data.*



### Ending Heart Disease: Cardiologist Kim Williams, M.D.



#### Website

<https://doctors.rush.edu/Details/1728> (<https://doctors.rush.edu/Details/1728>)



## T. Colin Campbell, PhD

One of the veterans, Dr. T. Colin Campbell, is a 1934 born American biochemist and Professor Emeritus at Cornell University who grew up on a dairy farm – so imagine the surprise when his research showed strong correlations between animal protein and cancer.

He was one of the lead scientists of the China-Cornell-Oxford Project which challenged his strong beliefs about milk and its positive health effects. Now, that's what we call an open-minded individual!

He has coined the well known term WFPB ([Whole Food Plant Based \(https://nutriciously.com/food-principles/\)](https://nutriciously.com/food-principles/)) and he prefers the “wholistic” approach towards nutrition rather than the reductionist point of view because he finds that a food offers more than its individual nutrients.

He has worked as a senior science advisor to the American Institute for Cancer Research and sits on the advisory board of the Physicians Committee for Responsible Medicine. Campbell was featured in the documentaries (<https://nutriciously.com/best-vegan-documentaries/>) Forks Over Knives, Vegucated, and PlantPure Nation – the latter of which was produced by Campbell's son, Nelson Campbell.

The two also teamed up for the famous eCornell plant-based nutrition certification program (<https://www.ecornell.com/certificates/nutrition/plant-based-nutrition/>) that includes presentations by over 25 well-educated experts.

### Books

The China Study, Whole, The Low-Carb Fraud

### Website

<http://nutritionstudies.org/>  
(<http://nutritionstudies.org/>)



## Caldwell Esselstyn, MD

You could call Dr. Esselstyn one of the prime fathers of this movement and a pretty famous plant-based doctor as well. He is almost exactly as old as Campbell and still going strong, too.

Dr. Esselstyn is the heart disease expert who treated ex-president Bill Clinton in 2010 and has reversed countless people's coronary artery issues ever since.

His program advocates a very low-fat whole food plant based diet, that doesn't just cut out all animal products but also oils as well as nuts, seeds, and avocados. One of his famous sayings is this:

”

*My message is clear and absolute: coronary artery disease need not exist, and if it*

*heart disease, the scourge of the affluent, modern West, along with an impressive roster of other chronic illnesses.*

Dr. Esselstyn's advice is also likely to prevent strokes, hypertension, obesity, osteoporosis, adult-onset diabetes, and possibly senile mental impairment. His work has been featured in the well-known documentaries Forks Over Knives and What the Health.

**Making Heart Attacks History: Caldwell Esselstyn at TEDxCambridge 2011**



**Books**

Prevent and Reverse Heart Disease

**Website**

<http://www.dresselstyn.com/>  
(<http://www.dresselstyn.com/>)



**Joel Fuhrman, MD**

mostly about. His nutrition equation is  $H = N / C$ , which translates to "Health equals Nutrients divided by Calories".

This style of eating, referred to as "Nutritarian", focuses on micronutrients rather than macronutrients. And unlike some other plant based doctors, Fuhrman emphasizes healthy whole fat sources and limits starch-based foods.

There are still more similarities than differences since all of the vegan doctors promote a whole foods, plant-based diet with just slightly different focuses. Unlike many other experts, Dr. Fuhrman places a huge importance on eating a lot of vegetables and raw foods.

In the past, he has been critiqued for selling his own line of supplements despite claiming his diet is the most nutrient-dense.

While his approach includes very healthy foods and discourages processed junk, it's rather hard to stick to for most people but can offer tremendous health benefits.

#### Books

Eat to Live, The End of Diabetes, The End of Heart Disease, Disease-Proof your Child

#### Website

<https://www.drfuhrman.com/>  
(<https://www.drfuhrman.com/>)



## John A. McDougall, MD

Starch – Dr. McDougall is the doctor who most vocally destroys the myths surrounding high carbohydrate diets.

His message is that the main source of your calories should come from potatoes, rice, corn and beans accompanied by vegetables and fruits. Similarly to Dr. Esselstyn, he doesn't allow too much fat from nuts and avocados.

The American physician, born 1947, came to his conclusions while working with different generations of people on the big Island of Hawaii in the 1970's and watching the younger people

Some of his famous sayings are "It's the food!", "the fat you eat is the fat you wear." as well as:

”

*Throughout human history, all large, successful populations of people, have obtained the bulk of their calories from starch.*

To be fair, Dr. McDougall refuses to be called a vegan doctor because he wants to emphasize the importance of eating starches.

He's also known for his rejection of supplements (with the exception of vitamin B12) because he has found them having side effects during his research.

McDougall has created a 10-day live-in program (<https://www.drmcDougall.com/health/programs/10-day-program/>) based in Santa Rosa, California and offers a lot of free information on his website (including a regular newsletter).

He is the founder of "Dr. McDougall's Right Foods" and advisory board member of the Physicians Committee for Responsible Medicine.

Dr. McDougall is known from the documentaries ForksOverKnives, Food Choices, What The Health, and Eating you Alive as well as discussing a low-fat starch-based diet on television, or debating people like Dr. Atkins live on nutrition and health.

Dr. McDougall offers an online "Starch Solution Certification" (<https://www.drmcDougall.com/health/programs/starch-solution-certification-course/>) program with 19 video lectures.

### The food we were born to eat: John McDougall at TEDxFremont



#### Books

The Starch Solution, The Healthiest Diet on the Planet, The McDougall Program

#### Website

<https://www.drmcDougall.com/>  
(<https://www.drmcDougall.com/>)



## Dean Ornish, MD

Dr. Ornish, born in 1953, is a well-known advocate for using diet and lifestyle changes to treat and prevent heart disease and some types of cancer.

His work inspired and encouraged many of the other vegan doctors to pursue this path to treating patients by recommending a whole foods vegan diet.

The Harvard Medical School graduate is passionate about creating a healthy planet and healthy people by eating plant-based foods, exercising moderately, and including yoga and meditation in one's daily life.

is supported by some health insurance companies. He allows for small portions of supplemental fish and isn't 100% vegan in his approach, though.

You can find him in documentaries like Eating you Alive and Fat Sick & Nearly Dead 2.

### Books

The Spectrum, Dr. Dean Ornish's Program for Reversing Heart Disease, Eat more weigh less

### Website

<http://deanornish.com/>  
(<http://deanornish.com/>)



## Neal Barnard, MD

Funny, handsome and very informative. Dr. Barnard, who was born in 1953 as well and grew up in a cattle-ranching family in North Dakota as a son of a physician, is now a diabetes and Alzheimer disease expert.

During his medical school training at George Washington University, he began exploring the health benefits of a plant-based diet.

His educational experience also inspired him to found the Physicians Committee for Responsible Medicine (PCRM) in 1985 because he "wanted to promote preventative medicine" and do something against animal testing and killing in medical school.

Similar to Dr. Esselstyn's work, Dr. Barnard found that saturated fat and cholesterol don't just clog the arteries to our heart, but also our brain. Ever since his own father died from Alzheimer's, he's deeply invested in this research and made it his life mission to assure no one had to go through what he and his family experienced.

Together with Dr. McDougall, he contributed in the 2016 lawsuits against the unhealthy dietary guidelines that the USDA shared with the public.

Dr. Barnard's dietary approach is just a low-fat vegan one, rather easy to follow, but not less



In 2015, he founded the Barnard Medical Center which provides primary care and emphasizes diet and preventative medicine.

Dr. Barnard plays cello, guitar and keyboard and has been in the bands Pop Maru, Verdun, and Carbonworks – his medical work has been featured in documentaries like Super Size Me, Eating you Alive, and What The Health.

**Tackling diabetes with a bold new dietary approach: Neal Barnard at TEDxFremont**



**Books**

Power Foods for the Brain, Dr. Neal  
Barnard's Program for Reversing Diabetes,  
21-Day Weight Loss Kickstart, The Cheese  
Trap

**Website**

<http://www.pcrm.org/>  
(<http://www.pcrm.org/>)



**Brooke Goldner, MD**

struggling with her health for more than 10 years until overcoming her issues at the age of 28.

How she did it? She developed her own self-healing program together with her husband that cured her life-threatening autoimmune illness.

By following six key steps from eliminating animal products and processed foods to consuming lots of water and essential nutrients, she was able to get off all her medications, normalize her blood test results, become symptom-free, and have two children.

Today, she coaches people that suffer not only from Lupus or MS, but also common chronic diseases like diabetes, hypertension, elevated cholesterol, chronic pain, obesity, mood disorders and more.

Dr. Goldner is a board certified physician, she completed the Plant-Based Nutrition Certificate from eCornell, and founded two websites.

She has appeared in multiple documentaries, on TV news, many radio shows, podcasts and has been featured on the cover of Vegan Health & Fitness Magazine.

#### Books

Goodbye Lupus: How a Medical Doctor  
Healed Herself Naturally With Supermarket  
Foods

#### Website

<http://www.veganmedicaldoctor.com/>  
(<http://www.veganmedicaldoctor.com/>)



## Michael Greger, MD

The great founder of nutrition facts! Michael Greger, born 1972, is your vegan doctor when it comes to the latest scientific findings on good nutrition.

With his team of researchers, he evaluates reputable studies about food and health on a daily basis, eventually sharing his findings on his non-profit website and YouTube.

In 1998 he appeared as an expert witness testifying against cattle producers that sued Oprah

Dr. Greger's career was inspired by his grandmother, who was diagnosed with end-stage heart disease and sent home to die at the age of 65. Nathan Pritikin, one of the early lifestyle medicine pioneers, then took her on and after just three weeks, she couldn't just get out of her wheelchair, but walk for 10 miles a day – living another 31 healthy years on this earth.

Witnessing this made Greger question why it wasn't common practice to treat people that way and wondered how many more important findings existed, which didn't make it to the public.

You can watch many of his videos on YouTube or see him in documentaries like PlantPure Nation, Eating you Alive, or What The Health. He's also written the bestseller "How Not To Die".

### Uprooting the Leading Causes of Death



#### Books

How Not to Die, Carbophobia, How Not To Die Cookbook

#### Website

<https://drgreger.org/> (<https://drgreger.org/>)  
<https://nutritionfacts.org/>  
(<https://nutritionfacts.org/>)



## Michael Klaper, MD

Dr. Michael Klaper, born in 1947, teaches that "Health Comes From Healthy Living" and is dedicated to the healing and flourishing of all living beings and our planet.

Having practiced medicine for more than 40 years, he has seen countless of patients suffer from illnesses like atherosclerosis, hypertension, obesity, diabetes – all of which were made worse or actually caused by the high sugar, high fat, high salt, overly processed Standard American Diet (S.A.D.).

Dr. Klaper has become a leading educator in applied plant-based nutrition and integrative medicine, giving numerous talks and webinars, and doing his best to spread the message of how important proper nutrition is.

He was a member and advisor of many projects by institutions such as the NASA or American Medical Student Association, and hosted a popular medical information radio program for over 10 years.

### Books

Vegan Nutrition: Pure and Simple,  
Pregnancy Children and the Vegan Diet

### Website

<https://doctorklaper.com/>  
(<https://doctorklaper.com/>)



## Joel Kahn, MD

Have you heard of the 2016 "Sexiest Vegan Over 50"?

The charismatic cardiologist is a Professor of Medicine at Oakland University William Beaumont School of Medicine, manages his own Center for Longevity, and is a columnist at The Huffington Post and Readers Digest.

When he finds the time to author 4 books and even open up his own vegan eatery GreenSpace

core, Dr. Kahn believes that plant-based nutrition is the most powerful source of preventative medicine on the planet.

After reading John Robbins' "Diet for a New America" which made him go vegan and Dean Ornish's papers on reversing heart disease with plant-based foods, he started teaching his patients about this way of eating.

But not only that – he regularly speaks at many local events, such as the annual VegFest, and appears on billboards across Detroit calling on people to adopt a vegan diet in order to avoid or help beat heart disease, cancer, and diabetes.

Like many other vegan doctors, Joel Kahn is a member of the Physicians Committee for Responsible Medicine, and you can also see him in the documentary "What the Health".

As one of the world's top cardiologists, Dr. Joel Kahn has treated thousands of acute heart attacks during his career... He'd like all that to stop. He'd like to prevent ALL future heart attacks by breaking through to the public to educate and inspire a new holistic lifestyle.

### Prescribe Plants: Dr. Joel Kahn, MD



#### Books

The No B.S. Diet, Your Whole Heart  
Solution, The Plant-Based Solution

#### Website

<https://drjoelkahn.com/>  
(<https://drjoelkahn.com/>)



## Pamela A. Popper, PhD, ND

Pam's career took a huge turn after reading John McDougall's books which inspired her to make some serious lifestyle and diet changes – that ultimately resulted in her getting a Master's degree and PhD in nutrition in her late 30's.

Having been overweight and sick for most of her young years, the whole foods plant-based diet shifted the quality of her health and life so much that she decided to make it a priority to bring this movement forward.

22 years later, she has now founded the Wellness Forum, a company that offers educational programs to both consumers and providers that facilitate informed medical decision-making, diet and lifestyle intervention, and improved long-term health outcomes.

She also serves on the Physicians' Committee for Responsible Medicine board, is part of Dr. Campbell's teaching team at eCornell, and has been featured in many documentaries such as Forks Over Knives, Food Choices, and Processed People.

One of her main focuses as a lobbyist and public policy expert is to work toward changing laws that interfere with patients' rights to choose their health provider and method of care. She has testified in front of legislative committees on numerous occasions, and has testified twice in front of the USDA's Dietary Guidelines Advisory Committee.

### Books

Food over Medicine, Solving America's Healthcare Crisis

### Website

<http://drpampopper.com/>  
(<http://drpampopper.com/>)



## Garth Davis MD

One of the most prominent vegan doctors because of his activity on social media and outspoken TV appearances is Ironman triathlete and recovered "Proteinaholic" Garth Davis.

The UT Austin graduate who was born in 1970 has specialized in weight loss (bariatric) surgeries and is now recommending a whole foods, plant-based diet to his patients for best health and long-term weight loss/maintenance results.

He also teaches PCRM approved cooking classes and gives talks all around the country on diet and health implications.

His turnaround from an animal protein rich diet to a vegan one started at the age of 36 when he found out that he had cholesterol deposits in his eyes after a routine exam. He was also suffering from hypertension, high cholesterol, and a fatty liver – thinking that he was eating a healthy diet.

This caused him to review scientific literature on his own (after having received only one full hour of education in nutrition back in medical school) and learn about the power of a plant-based diet.

This change left him very energized and sparked his interest in fitness which resulted in completing 2 marathons, multiple Olympic and sprint triathlons, a half Ironman, and a full Ironman in 4 years.

Dr. Davis has been named a Texas Monthly "Super Doc" several times and is featured in the famous documentary What The Health.

### Garth Davis nails it at HealthFest 2017





**Books**

Proteinaholic

**Website**

<http://proteinaholic.com/>  
(<http://proteinaholic.com/>)



## Alan Goldhamer, DC

Articulate, inspiring and energetic - Dr. Goldhamer is one of the most pioneering and dedicated visionaries in health today. His diet advice goes further than just whole, plant-based foods! He is also advocating for leaving all oils, sugars, and salt off the table.

In his treatment facility, the "TrueNorth Health Center" in Santa Rosa, California, he provides medical and chiropractic services, psychotherapy, counseling, as well as massage and body work.

The TrueNorth Health Center It is also known for providing therapeutic fasting which has been shown to successfully treat lymphoma cancer according to a [report in the British Medical Journal](http://casereports.bmj.com/content/2015/bcr-2015-211582.full?keytype=ref&ijkey=Mhi6qHlKv9mP7E8) (<http://casereports.bmj.com/content/2015/bcr-2015-211582.full?keytype=ref&ijkey=Mhi6qHlKv9mP7E8>).

Dr. Goldhamer has personally supervised the fasts of over 15,000 patients and he has been following his own diet advice ("SOS-free whole food vegan") for decades.

He likes to jokingly tell the story of how it all started by wanting to beat his school buddy Doug (Dr. Lisle, see below) in basketball, who, unfortunately, adapted his way of eating as well so that his efforts failed. This got them both interested in health and they work together until this day.

During his work, he found that when people eat foods that contain certain compounds, mainly sugar and oil, the brain becomes artificially stimulated by dopamine secretions, which leads to overeating, obesity, and the diseases of dietary excess.

You can see him featured in the documentaries Forks Over Knives as well as What the Health.

Even though his dietary recommendations are on the stricter side, it makes sense for mainly

**Books**

The Pleasure Trap, The Health Promoting Cookbook

**Website**

<http://www.healthpromoting.com/>  
(<http://www.healthpromoting.com/>)



## Doug Lisle, PhD

Dr. Lisle is the staff psychologist and director of research at the TrueNorth Health Center and psychologist and speaker at the McDougall Wellness Program.

As mentioned above, he has been following a vegan diet for decades himself and has helped countless of people to do so, too.

Although his work "Esteem Dynamics" is about more than just diet, he co-authored the "Pleasure Trap" and has brought up interesting theories on why human beings are set up by the process of evolution to prefer "rich food sources" and need a healthy food environment to thrive.

His research and clinical interests have broadened to include health and wellness, self-esteem, relationship satisfaction, the treatment of anxiety disorders and depression, and optimizing achievement motivation.

Dr. Lisle has a very unique way of explaining his ideas and approaching people, which is something you need to witness for yourself by watching one of his brilliant speeches (or the documentary "Forks Over Knives").

## How to Lose Weight Without Losing Your Mind



### Books

The Pleasure Trap

### Website

<http://esteemdynamics.org/>  
(<http://esteemdynamics.org/>)



Robert Ostfeld, MD, MS

Dr. Ostfeld earned his MD at Yale, his MS in epidemiology at Harvard, and he is now an associate professor of clinical medicine at the Albert Einstein College of Medicine.

The cardiologist believes the number 1 cause of the escalating heart disease epidemic is our toxic Western diet and describes how, across the globe, populations that eat more of a plant-based diet have better health – whereas those that eat more of an animal-based diet do not.

He is particularly concerned about the fact that 65% of teenagers in the US already have early signs of heart and blood vessel disease.

He stated:

”

*When we are born, our bodies are turbo engines. A bunch of animal products and processed foods later, we turn our bodies into clunkers. The good news, however, is that it is never too early to live more healthfully, and it is never too late.*

Therefore, he recommends that everyone going to the supermarket "walks straight to the produce isle and bathe their body in colorful nutrients".

Dr. Ostfeld chose to work with underprivileged populations in The Bronx instead of taking a high-paying job while researching the benefits of a whole foods, plant-based diet that weren't discussed during his medical training.

He is the director of the Cardiac Wellness Program at Montefiore Medical Center in Bronx, N.Y. and spoke at the Committee's International Conference on Nutrition in Medicine.

### Website

<http://www.montefiore.org/> (<http://www.montefiore.org/>)





## Ellsworth Wareham, MD

The retired physician and heart surgeon is an American centenarian, born in 1914 in Texas.

Wareham is a Seventh-day Adventist and a World War II navy veteran, having worked in his job until the age of 74 and then continued to train residents at the Loma Linda University until the age of 95.

He was one of the earliest practitioners of open heart surgery, soon after the first such procedure was performed.

During his career, he noticed that patients who were eating a plant-based diet mostly had much cleaner and smoother arteries than those who ate meat. This caused him to change his already health-conscious diet to a fully vegan diet around 50 years ago.

Luckily, he's been living in a town where the largest grocery stores don't even sell any meat! Furthermore, there is no smoking and almost no alcohol or fast food available in this area.

Although he isn't a very active member of the plant-based movement, Dr. Wareham is a wonderful example of a healthy vegan centenarian. He sometimes mows his own lawn and in his interviews he states that he feels awesome, his medical results show no problems and he doesn't fear heart disease like most people at old age do.

He has been featured on TV and in the documentary "How to Live Forever".

### Dr. Ellsworth Wareham: The secret to living longer





## Bonus:

# Matthew Lederman, MD & Alona Pulde, MD

This wonderful couple cannot be left unmentioned! The internists have specialized in reversing disease by using nutritional and lifestyle medicine and developed the program used by patients in the documentary "Forks Over Knives", where they were also featured personally.

This groundbreaking project kind of kicked off the series of plant-based documentaries we have until today and Drs Lederman and Pulde worked as advisors for this film.

Furthermore, they are the authors of 4 books, including two of the Forks Over Knives series, and "The Whole Foods Diet" for which they teamed up with John Mackey.

It doesn't stop there, the collaboration with the Whole Foods Market founder resulted in not only a book but also other health and wellness projects that help countless people to thrive on a plant-based diet.

Matthew Lederman and Alona Pulde live in Los Angeles together with their two daughters and are wonderful examples of how to make a healthy and happy plant-based family life work!

### Books

Keep it simple keep it whole, The Forks over Knives Plan, The Whole Foods Diet

### Website

<http://www.transitiontohealth.com/>  
(<http://www.transitiontohealth.com/>)  
(<https://www.forksoverknives.com/>)

And that concludes the list of our favorite vegan doctors. Which one of them has inspired you the most? We're curious to hear your thoughts in the comments!

Pin it:

# 18 Doctors

*that drive*

## THE PLANT-BASED MOVEMENT





## About the Author



Alena has been eating a plant-based diet for 6 years and is passionate about sharing her learnings in the fields of nutrition, wellbeing, and vegan ethics. She is the co-creator of *nutriciously* and loves music, reading, nature, traveling, yoga & good food. Alena received training in the fields of nutrition, music therapy, and social work.



## Free Vegan Bowls Meal Plan

*7 Days of Quick & Easy Plant-Based Meals Planned Out  
(incl. Meal Prep and Shopping List)*

Email

**GET THE FREE EBOOK**

We guarantee 100% privacy. Your information will not be shared.

## You might also like...

[\(https://nutriciously.com/best-vegan-books/\)](https://nutriciously.com/best-vegan-books/)

The 40+ Best Vegan Books You Must Get  
Your Hands On In 2018

[\(https://nutriciously.com/best-vegan-](https://nutriciously.com/best-vegan-)

[\(https://nutriciously.com/best-vegan-  
documentaries/\)](https://nutriciously.com/best-vegan-documentaries/)

The 22 Best Vegan Documentaries to

Inspire You (<https://nutriciously.com/best->

boldly going where no vegan has gone before

≡ MENU

## Don't you dare call yourself a vegan!

FEBRUARY 1, 2016 ~ TOBIAS LEENAERT

This post is also available in:  [Français](#)

I felt I needed to write a response to an article on Ecorazzi called ["If you are on a plant based diet, stop calling yourself vegan!"](#)

The title, and especially the exclamation mark, made me almost physically unwell (I'm only exaggerating a little bit here). As far as titles go, it kind of says it all. Probably the

author has the best intentions (though they may be unpure, like with [all of us](#)), but this way of thinking and communicating is so **unproductive and so damaging**, I just don't know where to start.

The author believes that the health vegans – which obviously she doesn't want to call vegans but rather plant-based people or something – are **"hijacking" the vegan movement**. She wants to kind of forbid health vegans to call themselves vegan. Apart from the fact that telling people not to use a word is kind of annoying and nasty, it is also very unproductive to ostracize health vegans from "our club".



I've written much more on this, but just very briefly: demand for vegan products, whatever

the motivation behind that demand, will raise the choice in vegan products. Vegan eating thus becomes easier, our dependence on animal products decreases, and **it becomes way easier to care about ethics** when people feel they don't have much to lose anymore. The health vegans are actually among the people who are the easiest to target with an ethical message. Indeed, many "ethical vegans" (I dislike the term) started out as health vegans.

At the risk of overanalyzing, here's **an explanation for the kind of exclusive behavior and communication** that we read in said article. This is from a psychology textbook. I'll leave it to you to see if it can somehow apply. Keep in mind the "ethical vegans" vs. "health vegans" dichotomy when you read it.

*"People like to be seen in terms of identities important to them. Being seen in terms of other identities, especially erroneous ones, can evoke **"categorization threat"**. We also do not like it when another group is so similar to ours, **because it undermines the very essence of what our group is that makes us different and special**. In other words we tend to be most sensitive when the other group actually is similar to our own (...). Groups that are too similar to our own can therefore threaten the unique identity of the group: **"distinctiveness threat"**. Some have even argued that having a distinctive group identity is even more fundamental than avoiding a negative one."*\*

Sound familiar?

I had this thought: in the end, I might get so disappointed with vegans and veganism, that I (a vegan for the animals), would refrain from using it altogether (some people say I should anyway, as I do some unvegan things!). Kind of like The Animalist is saying [here](#). But the problem is, then the only people using the word vegan will be the more fundamentalist ones, and we'd have to start all over again with a new word. So I guess I'm not ready to give up on the word vegan yet, and rather **be one more person who uses it in a rational, compassionate, positive and inclusive way. Want to join me?**

\* Hewstone, M. Stroebe, W. & Jonas, K (2012), *An introduction to social psychology*. Oxford, UK: Blackwell. (5<sup>th</sup> edn.)

POSTED IN UNCATEGORIZED

INCLUSIVENESS   PLANT-BASED   TERMINOLOGY   VEGAN

Research relating to Claimant's beliefs

## **Vegan Rights in the UK:**

*Promoting Animal Liberation Using Vegan Rights*

---



**Dr Jeanette Rowley**  
**Barbara Bolton LLM, LLB (Hons)**

Research relating to Claimant's beliefs

## Research relating to Claimant's beliefs

### **Vegan Rights in the UK:**

*Promoting Animal Liberation Using Vegan Rights*

The authors have written this book in their own time, as part of their voluntary vegan advocacy work. We have no pecuniary interest in this project. We assert no copyright over this book, which may be reproduced and shared freely; we ask only that we are credited in the usual way when use is made of our work, whether in full or in part.

This book has been printed by Vegan Print using vegan ink on recycled paper.

### **Acknowledgements**

The authors would like to thank:

Loukas Mitsou for formatting,

Linda Clark for proof reading and editing, and

Misty's Art for Animals for giving us permission to use prints of their paintings on the cover and inside of this book. The three animals captured in the paintings live at Tribe Animal Sanctuary Scotland ("TASS"), having been rescued from the animal-use industries. For more information see @updatesTASS on Facebook.

Jeanette Rowley & Barbara Bolton  
June 2018



Research relating to Claimant's beliefs



## Research relating to Claimant's beliefs

### Contents

<b>PREFACE AND DISCLAIMER .....</b>	<b>5</b>
<b>INTRODUCTION .....</b>	<b>8</b>
WHAT IS VEGANISM? .....	8
WHY VEGAN RIGHTS? .....	8
PROTECTING VEGANS .....	10
PROMOTING ANIMAL LIBERATION .....	12
PLANT-BASED DIETS .....	13
OTHER HUMAN RIGHTS .....	15
NOT ABOUT US .....	15
GROWTH OF VEGANISM .....	16
PURPOSE OF THIS BOOK .....	17
HOW THIS BOOK IS STRUCTURED .....	18
<b>PART 1.....</b>	<b>20</b>
<b>A SUMMARY OF VEGAN RIGHTS IN THE UNITED KINGDOM .....</b>	<b>20</b>
<b>A SUMMARY OF RELEVANT HUMAN RIGHTS .....</b>	<b>20</b>
1.1 FREEDOM OF THOUGHT, CONSCIENCE AND BELIEF .....	20
1.2 APPLICATION OF THE RIGHT TO FREEDOM OF THOUGHT, CONSCIENCE AND BELIEF, TO VEGANISM .....	22
1.3 RESTRICTIONS PRESCRIBED BY LAW .....	23
1.4 OBLIGATION TO SECURE RIGHT TO FREEDOM OF THOUGHT, CONSCIENCE AND BELIEF .....	24
1.5 PARENTAL RIGHTS .....	28
1.6 CONTRACTING OUT .....	29
1.7 PRIVATE ENTITIES .....	30
1.8 WITHOUT DISTINCTION .....	30
<b>B. SUMMARY OF EQUALITY RIGHTS .....</b>	<b>31</b>
1.9 EU EQUALITY LAW .....	31
1.10 THE UK EQUALITY ACT 2010 .....	31
1.11 VEGANISM AS A PHILOSOPHICAL BELIEF .....	
1.12 WHAT IS PROHIBITED .....	
a) DIRECT DISCRIMINATION .....	34
b) INDIRECT DISCRIMINATION .....	34
c) HARASSMENT .....	35
d) VICTIMISATION .....	36
1.13 WHO HAS THE OBLIGATION? .....	37
1.14 PUBLIC SECTOR EQUALITY DUTY .....	38
1.15 EQUALITY SURVEYS .....	38
<b>C CLAIMS .....</b>	<b>39</b>
<b>D. LEAVING THE EU - BREXIT .....</b>	<b>40</b>
1.16 HUMAN RIGHTS .....	40
1.17 EQUALITY ACT .....	41
<b>E. CONCLUSION TO PART 1 .....</b>	<b>41</b>
<b>PART 2.....</b>	<b>43</b>
<b>VEGAN RIGHTS IN THE UK: THE LAW IN DETAIL .....</b>	<b>43</b>
<b>A RELEVANT HUMAN RIGHTS LAW .....</b>	<b>43</b>
2.1 INTERNATIONAL HUMAN RIGHTS .....	43
2.2 EUROPEAN HUMAN RIGHTS .....	47
2.3 THE UK HUMAN RIGHTS ACT .....	50
2.4 FREEDOM OF THOUGHT, CONSCIENCE AND BELIEF .....	51
2.5 MANIFESTATION OF PROTECTED BELIEFS .....	53

## Research relating to Claimant's beliefs

2.6	VEGANISM AS A MATTER OF THOUGHT, CONSCIENCE AND BELIEF .....	54
2.7	RESTRICTIONS PRESCRIBED BY LAW .....	55
2.8	OBLIGATION TO SECURE RIGHT TO FREEDOM OF THOUGHT, CONSCIENCE AND BELIEF .....	57
2.9	RIGHT OF PARENTS TO ENSURE EDUCATION IN CONFORMITY WITH PHILOSOPHICAL CONVICTIONS .....	66
2.10	CONTRACTING OUT .....	74
2.11	PRIVATE ENTITIES .....	75
2.12	WITHOUT DISTINCTION .....	75
2.13	CLAIMS .....	76
<b>B</b>	<b>EQUALITY LAW .....</b>	<b>76</b>
2.14	EU EQUALITY LAW .....	76
2.15	UK EQUALITY ACT 2010 .....	77
2.16	VEGANISM AS A PHILOSOPHICAL BELIEF .....	77
2.17	WHAT IS PROHIBITED .....	
a)	DIRECT DISCRIMINATION .....	83
b)	INDIRECT DISCRIMINATION .....	84
c)	HARASSMENT .....	86
d)	VICTIMISATION .....	88
2.18	WHO IS COVERED .....	
2.18.1	SERVICE PROVIDERS AND PUBLIC FUNCTIONS .....	
2.18.2	EDUCATION .....	
2.18.3	VICTIMISATION AND HARASSMENT BEYOND EMPLOYMENT .....	
2.19	THE PUBLIC SECTOR EQUALITY DUTY .....	99
2.21	CLAIMS .....	101
<b>C</b>	<b>LEAVING THE EU / BREXIT .....</b>	<b>101</b>
2.22	HUMAN RIGHTS .....	101
2.23	EQUALITY ACT .....	102
<b>D:</b>	<b>CONCLUSION TO PART 2 .....</b>	<b></b>
<b>PART 3</b> .....	<b>105</b>	
<b>RIGHTS IN PRACTICE</b> .....	<b>105</b>	
3.1	WHAT PART 3 COVERS .....	105
3.2	EXAMPLES OF POSSIBLE DISCRIMINATION AND HARASSMENT CONCERNING VEGANS .....	106
<b>PART 4</b> .....	<b>121</b>	
<b>SELF-HELP: USING YOUR RIGHTS TO PROTECT YOURSELF AND ENCOURAGE POSITIVE CHANGE</b> ....	<b>121</b>	
4.1	SELF-HELP .....	121
4.2	WHAT THE SAMPLE LETTERS COVER .....	121
4.3	SAMPLE LETTERS .....	
<b>GLOSSARY OF ACRONYMS</b> .....	<b></b>	
<b>APPENDIX 1 - FURTHER INFORMATION HELP AND ADVICE</b> .....	<b>136</b>	
<b>APPENDIX 2 - TABLE OF CASES</b> .....	<b>138</b>	
<b>APPENDIX 3 - FURTHER READING</b> .....	<b>139</b>	

## Research relating to Claimant's beliefs

### Preface

The legal protections afforded to vegans in the United Kingdom (UK), and in the European Union (EU), are not well known or understood. Vegans are people who hold the moral conviction that it is wrong to exploit and kill non-human animals unnecessarily. Vegans in the UK have the same protections as those who hold religious beliefs. In the same way that someone who holds a religious belief has the right to manifest that belief, by living in accordance with it, so too do vegans have the right to live according to their moral conviction. Just as it is unlawful to discriminate against or harass someone because of their religious beliefs, it is unlawful to discriminate against or harass vegans because of their convictions.

These protections are little known and rarely used, and the main purpose of this book is to disseminate the key information about our rights to other vegans living in the UK, so that they are aware of the rights they hold, how those rights apply in common situations, and what remedies are available to them in the event of breach. It is important that they have this information in order that they can more knowledgeably assert their rights on behalf of themselves, their children and, ultimately, on behalf of non-human animals whose rights we recognise by living vegan.

This book develops themes contained in the guide: 'Vegan Rights: Questions and Answers,' published in 2014<sup>1</sup> and expands upon the topics introduced there by looking in more detail at the content of specific rights, discussing relevant court decisions from Europe and the UK, and predicting how a court may apply vegan rights to particular situations.

Widespread change, to help bring about animal liberation, will require a significant element of self-help by those of us who are able to do so, and our aim is to assist vegans to advocate for change. With that objective, this is the

<sup>1</sup>Jeanette Rowley, 'Vegan Rights Questions and Answers', (2014) available at <http://www.theivra.com/Documents/Vegan%20Rights.pdf> (accessed June 2018).

## Research relating to Claimant's beliefs

first publication to provide example letters covering some of the most common situations encountered by vegans in the UK, to assist them in advocating for their rights with employers, schools, local authorities and service providers. Each letter and email will be worthwhile, increasing awareness of: (1) veganism and what it really means; that it is not a diet or a lifestyle, but rather a way of living in recognition of the rights of other animals; (2) the needs of vegans; to be able to avoid animal exploitation in all its forms, and (3) the legal requirements with respect to vegans. If we all advocate consistently for our rights, keeping our focus at all times on non-human animals, we can use vegan rights to promote veganism and respect for the rights of vegans at the same time.

It is also our hope that this book will also be read by employers and relevant people within government entities and private service providers, in order that they understand what the law requires, ensure they are taking the protected vegan conviction into account and avoid rights breaches.

The authors have written this book in their own time, as part of their voluntary vegan advocacy work. We have no pecuniary interest in this project. We assert no copyright over this book, which may be reproduced and shared freely; we ask only that we are credited in the usual way when use is made of our work, whether in full or in part.

### Disclaimer:

1. The content of this book is intended to be used for general information only. Nothing contained in this book is intended to nor does constitute legal advice, and it should not be relied upon or treated as a substitute for specific advice relevant to particular circumstances.
2. The authors accept no responsibility for any errors, omissions or misleading statements, or for any loss which may arise from reliance on this book.

## Research relating to Claimant's beliefs

3. Every situation is different and whether or not you wish to refer to your rights in discussions with employers (or others) will depend on the circumstances.
4. This book contains general information regarding the law as it stands at the time of writing and should not be taken as an indication that we necessarily agree with the law.

Research relating to Claimant's beliefs



## Research relating to Claimant's beliefs

### Introduction

#### What is veganism?

The term 'vegan' dates back to 1944 when a small group, including Donald Watson and Elsie Shrigley<sup>2</sup>, agreed that a word was needed to refer to people who avoided not only the consumption of the flesh of non-human animals, but all forms of animal exploitation<sup>3</sup>. The definition was refined over the years and was included in the written constitution of The Vegan Society when it became a registered charity in 1979: veganism is "a philosophy and way of living which seeks to exclude - as far as is possible and practicable - all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose."<sup>4</sup>

#### Why vegan rights?

There are two questions that may be in the minds of readers at this point. We will address them both at the outset.

*Why would someone's choice to follow a particular diet or lifestyle give them rights?*

If you think of veganism as a diet or lifestyle, a matter of personal choice, something that can be done part time or in part, the concept of vegan rights is not likely to make much sense. However, veganism is not a diet. Veganism is not *about* food at all. What we eat as vegans is an incident of our moral

<sup>2</sup> Two of the co-founders of The Vegan Society.

<sup>3</sup> Avoidance of all animal products dates back much further than that, with evidence of this as much as 2000 years ago. See, for example, The Vegan Society, 'History', <https://www.vegansociety.com/about-us/history> (accessed June 2018).

<sup>4</sup> The Vegan Society, 'History', <https://www.vegansociety.com/about-us/history> (accessed June 2018). It is beyond the scope of this publication to look in detail at the history of the term 'vegan' or at the progression of the vegan movement, either within the United Kingdom or internationally. It should be noted that there is an interesting debate within the vegan community regarding whether or not respect for human rights is or should be encompassed by the definition of veganism; an alternative view is that human rights and non-human animal rights sit alongside one another within the sphere of social justice. Whatever the conclusion of that debate, it is generally accepted that veganism at least encompasses The Vegan Society definition set out above and it is this definition that we are referring to in this publication.

## Research relating to Claimant's beliefs

conviction that it is wrong to use and kill non-human animals. Vegans do not consume any animal products *because* we avoid all forms of animal exploitation in recognition of the rights of non-human animals. It is the fact that we hold and live according to this fundamental conviction that gives vegans the protections discussed in this book.

*If our concern is for the rights of non-human animals, why are we writing a book about the rights of humans? If veganism is living in recognition of the rights of others then shouldn't we be talking about their rights rather than putting the focus once again onto us humans? After all, speciesism and a humanocentric perspective is the root cause of animal subjugation and exploitation.*

The short answer to this is that we are talking about and promoting vegan rights *because* veganism is how humans recognise and give expression to animal rights.

Vegan rights are important to vegans, to ensure that they are able to live by their moral conviction that it is wrong to use and kill non-human animals unnecessarily but, more importantly, our rights matter for non-human animals because it is through veganism that we recognise and give expression to *their* rights.

Exploiting, hurting and killing non-human animals will stop only when people stop demanding it. When we buy things that have been taken from animals, their flesh, their skin, their milk, their eggs, their honey, and products that have been tested on them, we demand that they be used and killed for us. When we use animals in other ways, for entertainment, sport, recreation or as playthings, we support the subjugation and exploitation of animals as our property rather than recognising them as individuals with their own interests. When we realise or acknowledge that it is wrong to use living beings as tools, we stop. We go vegan.

## Research relating to Claimant's beliefs

Veganism is the rejection of the exploitation of animals; it is the refusal to support the use of living-beings as if they were things; it is the recognition of the basic right of other animals to live their own lives as free beings. Protecting vegans ensures that we are able to live according to that moral conviction; it ensures that we are able to avoid participating in the exploitation of animals. This is essential to veganism itself, to the growth of veganism and ultimately to putting an end to animal exploitation.<sup>5</sup>

### Protecting Vegans

The legal rights of vegans living in the United Kingdom are important human rights, relevant to the dignity and security of those individuals. In our human rights and equality laws we have recognised that our fundamental convictions should be afforded the same level of protection as our religious beliefs. Vegans have recognised the moral requirement that we should not use living-beings as things and wish to live their lives according to that moral requirement. To put someone who has made that conscious moral decision in a position whereby it is impossible for them to avoid participating in animal exploitation is unconscionable.

For most of us, when we are in our own homes we have control over what we consume. Of course, this is not the case for everyone; for example, some people with disabilities depend on others and children rely on their parents' willingness and ability to respect their convictions. In certain situations, we are all dependent on others for access to products or services that are suitable for vegans, for example when we are in hospital. Perhaps partly because of a common misunderstanding as to what veganism is, many vegans in the UK experience real issues in terms of accessing suitable options in our public institutions, including our hospitals, schools and care homes<sup>6</sup>. We are also

<sup>5</sup> For further reading on animal rights and veganism as the way in which we recognise the rights of other animals see Appendix 3 of this book.

<sup>6</sup> A recent survey conducted by Go Vegan Scotland found many examples of this, as summarised in the report 'Results of Survey on Vegan Provision in Scotland' available at [https://docs.vixstatic.com/vugd/095b36\\_14bccc9845854533ba8aea3c18e590b2.pdf](https://docs.vixstatic.com/vugd/095b36_14bccc9845854533ba8aea3c18e590b2.pdf) (accessed June 2018). Vegans can put in place a Power of Attorney authorising an appointed person to speak on their behalf if they become unable to communicate their needs. For more information on this topic see

## Research relating to Claimant's beliefs

reliant upon others to some extent in our places of employment, and many vegans encounter discrimination and harassment in the workplace and elsewhere.

Some examples of situations vegans living in the UK have encountered in recent years include:

- a vegan patient in a hospital did not eat for three days because the hospital failed/refused to provide suitable food;
- vegans with eating disorders have been denied access to suitable food and force-fed animal products against their convictions;
- a vegan was told by the Department for Work and Pensions that they must apply for a job in a slaughterhouse or else they would lose access to benefits;
- vegan children have been made to sit through presentations by dairy farmers during which they were told that they should not be drinking plant milk and that they would only get the nutrients they need from consuming dairy (entirely incorrect information, but which went wholly unchallenged/was reinforced by the teacher supervising the class);
- vegan children have been taught, against their moral convictions and those of their parents, that animals are ours to use and kill (for example, by schools themselves bringing animals onto school grounds for a period of months to "rear them" before sending them to be slaughtered<sup>7</sup> and through egg hatching activities);<sup>8</sup>
- vegan children and their parents have been ridiculed by students and by teachers;
- vegan children are being forced to participate in unnecessary experimentation on other animals;

---

Barbara Bolton, 'Ensuring your veganism is protected if you lose capacity to manage your affairs', available at <http://www.theivra.com/Documents/Power%20of%20Attorney.pdf> (accessed June 2018).  
<sup>7</sup> For example, the well-publicised case of the Lymington school which runs a "pig rearing" programme on school grounds: BBC News, 'Vegan parent complains about Lymington school's pigs' <http://www.bbc.co.uk/news/uk-england-hampshire-42782437> and BBC News, 'Lymington school pig rearing to return after vegan parent complaint', <http://www.bbc.co.uk/news/uk-england-hampshire-43194950> (accessed June 2018).  
<sup>8</sup> For example, Incredible Eggs, <https://www.incredibleeggs.co.uk/>; Living Eggs, <https://www.livingeggs.co.uk/>; Eggucation, <http://www.eggucation.co.uk/> (accessed June 2018).

## Research relating to Claimant's beliefs

- vegan children and their parents have been told by their school that they will not provide food that is suitable for vegans, with some schools expressly stating that they do not support veganism;
- vegan police officers and fire fighters have been refused uniform items made from animal-free materials.<sup>9</sup>

Vegans should not be placed in situations where they are essentially forced to participate in animal exploitation against their fundamental convictions. Vegans have rights and we can use these rights to challenge current practice and secure better provision.

Widespread change will require a significant element of self-help by those of us who are able to do so. This book is intended to give vegans living in the UK the information they need to be able to advocate effectively for their rights and the rights of others, to improve things for themselves and their families, and for others coming after them.

### Promoting Animal Liberation

More importantly, the rights of vegans are potentially powerful tools for vegan animal rights advocates, as discussed under "Why Vegan Rights" above. Taking the time to explain to our schools, hospitals, employers, local authorities, councillors and members of parliament what veganism really means and what is needed to enable us to live by our convictions, has the potential to increase awareness and understanding of the moral issue, encourage more people to reflect on their relationship with non-human animals and promote long-term positive change.

<sup>9</sup> For these and other examples, see the results of a recent survey conducted by Go Vegan Scotland, as summarised in the report, 'Results of Survey on Vegan Provision in Scotland' available at [https://docs.wixstatic.com/ugd/d95b36\\_f4bccc9845854533ba8aea3cf8e590b2.pdf](https://docs.wixstatic.com/ugd/d95b36_f4bccc9845854533ba8aea3cf8e590b2.pdf) (accessed June 2018), and Jeanette Rowley, 'Veganism and Equality Research', (2013-2014) available at <http://eprints.lancs.ac.uk/74384/> (accessed June 2018).

## Research relating to Claimant's beliefs

### Plant-Based Diets

Many people use the term "vegan" loosely to refer to the practice of following a plant-based diet, exclusively or predominantly. This is highly problematic and not merely a question of semantics.

The words "vegan" and "veganism" denote a very important social justice movement with the objective of the complete eradication of animal exploitation. For over 70 years these words have been used to convey the important concept that we recognise that non-human animals matter and therefore we refuse to participate in their exploitation and killing. The words "vegan" and "veganism" are part of this movement, which works to end the subjugation and killing of non-human animals.

To use these words to describe nothing more than a personal dietary choice changes their meaning entirely. The misconception that veganism is nothing more than a restrictive diet is no doubt one of the causes of the issues faced by vegans, which we referred to above. Critically, other animals are completely lost in this misuse of the term "vegan," undermining our efforts to encourage non-vegans to consider the morality of living non-vegan.

This co-opting of the term vegan has already happened to some extent, which is why some people refer to themselves as "ethical vegans". That is an understandable step, given the mainstream dilution of the term, but if we adopt that description we accept that there is a form of veganism that is *not* based on the recognition of the rights of non-human animals. There is not. There is being vegan and there is following a plant-based diet. "Vegan" describes an important, fundamental ethical position, and we should continue to use it as such.

The distinction between being vegan and following a plant-based diet is also relevant in relation to the rights we hold. Veganism has been recognised as protected, as we discuss in detail in this book. Whether or not the protections would apply to someone who has adopted a plant-based diet, but does not

## Research relating to Claimant's beliefs

hold the conviction that it is morally wrong to use and kill non-human animals unnecessarily, would depend on the circumstances and whether or not their diet could be said to be an important incident of a serious and cogent philosophy.

Some people follow a plant-based diet for environmental reasons but are not vegan because they do not hold and live by the fundamental moral conviction that it is wrong to exploit and kill non-human animals unnecessarily. They may nevertheless have protections, depending on the specifics of their moral philosophy, as we discuss in more detail in Part 2. There is obviously an overlap or intersection between the moral principle at the heart of veganism and the moral principle that humans have a duty to act in the interests of the environment, and many people hold both these convictions. Similarly, the impact of the animal-use industries on world hunger is a further moral reason to adopt a plant-based diet. While there is a clear intersection between these convictions, the critical point for other animals is that only the vegan moral principle rejects speciesism and therefore all forms of animal exploitation. Our focus in this book is on the protections applicable to vegans, because our focus is on non-human animals.

An increasing number of people follow a plant-based diet for health reasons. As we discuss in this book, a broad view has been taken as to what non-religious beliefs will be afforded protection. It is therefore not impossible that the UK or European courts could find that a belief that everyone has the right to access to good quality plant-based foods is protected. On the other hand, a "belief" that plant-based foods are better for our health may be treated as an opinion based on current information, as opposed to a belief or conviction. Opinions based on current information do not attract the same protections as fundamental convictions or beliefs, as we discuss in Parts 1 and 2.



## Research relating to Claimant's beliefs

### Other Human Rights

While our focus here is on the rights of other animals, that does not mean that we disregard the rights or interests of humans. There are many intersections between violations of human rights and the rights of other animals and there are many advocates drawing attention to the need to tackle all forms of exploitation and violence if we are to achieve justice.<sup>10</sup> Certainly, the work we do to oppose the commodification and slaughter of non-human animals should always be done in a way that also respects the rights of other humans, avoiding and challenging, for example, racism, sexism, classism and discrimination in all its forms. Many vegan animal rights advocates are also participants in other, related, struggles for justice.

### Not About Us

That veganism is the way in which we give expression to the rights of others sets it apart from other social justice movements. It is not we vegans who are used and killed, it is those whose rights we recognise by living vegan.<sup>11</sup> It is they who are subjugated, exploited and killed in their billions year on year. It is they who are denied the basic right not to be treated as a commodity and the right to live. Vegans live in recognition of those rights. While it is unconscionable that vegans be placed in a position whereby they are forced to engage in animal exploitation, that is unconscionable *because* what they are forced to participate in is exploitation and violence towards non-human animals.

Discrimination against vegans denies them the right to live in recognition of the rights of non-human animals and thereby supports and perpetuates injustice against non-human animals. We must keep that focus at all times when advocating for vegan rights and avoid the danger of making this, once again, all about us.

<sup>10</sup> For example, see Sanctuary Publishers, <https://sanctuarypublishers.com/>; Animal Rights Zone, <http://arzone.ring.com/page/arzone-intersectionality-interviews>; Vegan Feminist Network, <http://veganfeministnetwork.com/tag/intersectionality/> (all accessed June 2018).

<sup>11</sup> This is a general statement and we recognise that many humans are subjugated, exploited and killed.

## Research relating to Claimant's beliefs

There is no equivalence between the incidents of discrimination and harassment faced by vegans, discussed in more detail in Part 3, and the dreadful systemic, state-sponsored rights violations inflicted upon groups of human-beings based on immutable characteristics such as race, sex and sexual orientation. We do not consider it appropriate to campaign for vegan rights in a way that suggests some sort of equivalence and we strongly urge anyone using the information we provide in this publication to refrain from doing so.

### Growth of Veganism

Veganism appears to be growing, and rapidly. The most recent figures available in terms of an estimate of the number of vegans in the UK are based on the results of The Vegan Society survey in 2016, which indicated that there were around half a million vegans living in the UK.<sup>12</sup> It is open to debate just how reliable those figures are, particularly in terms of the meaning of "vegan" that was used, but it provides some indication of the growth of veganism, said to be around 350% over the ten-year period from 2006 – 2016. There is also significant anecdotal evidence of the growth of the UK vegan community.<sup>13</sup>

Obviously, this is incredibly positive and vegan advocates wish to encourage and promote this growth as much and as quickly as possible, for the sake of non-human animals. As veganism grows and becomes more mainstream it ought to become easier to live vegan, as old stereotypes fall away and we see an increase in awareness and understanding of veganism.

<sup>12</sup> The Vegan Society, 'Find out how many vegans are in Great Britain', <https://www.vegansociety.com/whats-new/news/find-out-how-many-vegans-are-great-britain> (accessed June 2018)

<sup>13</sup> For example, vegan volunteer groups who hold regular vegan information street stalls report a marked increase in the number of people approaching their stalls who are already vegan. Go Vegan Scotland, for example, have been holding street stalls in Glasgow, Edinburgh and other towns and cities across Scotland since February 2016 and since then they have noted a marked increase in the number of people who approach their stalls who are already vegan, including many vegan children and families. This is only anecdotal, but it has been striking and it is not only in large cities, it has been notable in many smaller towns across Scotland, including in agricultural areas. Further anecdotal evidence can be seen in the marked increase in vegan venues (vegan run, not only plant-based), vegan menus and vegan fairs.

## Research relating to Claimant's beliefs

The flipside is that as veganism grows some may become more defensive, both individuals and businesses with a vested interest in the continued exploitation of animals. On an industry level we are seeing this already, with the animal use industries evidently increasingly concerned at the shift to plant-based alternatives using legal challenge as one method of defending their market,<sup>14</sup> as well as advertising campaigns that appear to denigrate vegans.<sup>15</sup> Similarly, we may see more issues on an individual level, with vegans facing discrimination and harassment, whether from a lack of understanding as to what veganism is<sup>16</sup> or from people who are defensive about their own participation in animal exploitation.

### Purpose of this book

It is important that vegans know their rights and are able to articulate those rights and stand up for themselves, and thereby for other animals, whenever

<sup>14</sup> For example, France has passed a law banning the use of meat terms for plant-based products. Jane Dalton, 'France bans use of meat-like terms in packaging for vegetarian food', *The Independent* (21 April, 2018) <https://www.independent.co.uk/news/world/europe/france-ban-vegetarian-vegan-meat-terms-packaging-burgers-steak-bacon-a8315626.html> (accessed June 2018); a legal challenge was taken in Germany against TofuTown to prevent them from using dairy terms to designate their plant-based products which led to a decision from the European Court of Justice, on which, see Go Vegan Scotland, 'Why is there milk in everything', (25 November, 2017) <https://www.goveganscotland.com/single-post/2017/11/25/Why-is-there-milk-in-everything> (accessed June 2018); Hellmans made a claim against plant-based Just Mayo, see, Alexander C. Kaufman, 'Hellmann's Mayo Drops Lawsuit Against Eggless 'Just Mayo'', *Huffpost*, (19 December, 2014) [https://www.huffingtonpost.co.uk/entry/just-mayo-lawsuit\\_n\\_6354824](https://www.huffingtonpost.co.uk/entry/just-mayo-lawsuit_n_6354824) (accessed June 2018); dairy industry complaints against Go Vegan World ads on the inherent practices involved in taking cows' milk from them backfired and led to a landmark Advertising Standards Agency ruling in favour of Go Vegan World: <https://goveganworld.com/landmark-judgement-animal-rights/> (accessed June 2018). As we see the animal-use industries become more sophisticated in their use of law in an attempt to hinder the growth of veganism, we will want to carefully consider what use we can make of it in promoting veganism and animal rights. For example, by making carefully crafted complaints to the advertising standards agencies about adverts that denigrate vegans/veganism, and perhaps more importantly adverts that are misleading, in particular where they misrepresent our use and killing of animals as benign. We should also consider how the law can be used to challenge the huge subsidies paid to the animal-use industries and the possibility of using the law to promote plant-based farming and businesses. These topics are outwith the scope of this publication but warrant further consideration.

<sup>15</sup> For example, 2018 Irish National Dairy Council adverts garnered more complaints than all food and drink related adverts run in Ireland in the previous year: Sorcha McManigan, 'Advertising watchdog overwhelmed by complaints against new national milk campaign', *Greennews.ie*, (9 November, 2017) <https://greennews.ie/advertising-watchdog-overwhelmed-complaints-new-national-milk-campaign/> (accessed June 2018).

<sup>16</sup> For example, in 2017 an NHS Trust explicitly excluded vegans from applying for an advertised job vacancy, apparently due to a misunderstanding that veganism is a severely restricted diet. In response the International Vegan Rights Alliance and The Vegan Society objected and ensured that the NHS advertisement was immediately amended. See The International Vegan Rights Alliance, 'NHS job vacancy excludes vegans (job ref 333-G-ED-0042: indeed.co.uk)' <http://theivra.com/NHS.html> (accessed June 2018).

## Research relating to Claimant's beliefs

possible. This book is intended to provide vegans based in the UK with information that may assist them in doing so.

It is also essential that businesses, employers, state entities and the government are aware of their obligations in relation to vegans and it is hoped that this book will be a very helpful and timely publication for this purpose.

Please note that this book is intended to be used for general information only. Nothing contained in this book is intended to nor does constitute legal advice, and it should not be relied upon or treated as a substitute for specific advice relevant to particular circumstances. The authors accept no responsibility for any errors, omissions or misleading statements, or for any loss which may arise from reliance on this book.

### How this book is structured

The book is split into four parts as follows:

- Part 1: 'Summary of Vegan Rights in the United Kingdom' we summarise the rights of vegans in the UK and provide an overview of the main rights to be aware of.
- In Part 2, 'Vegan Rights in the UK: The Law in Detail', we look in more detail at where our rights come from, at the specifics of the main rights relevant to veganism, and at previous court decisions which may assist us. There will, of necessity, be some repetition of what is said in Part 1.
- Part 3: 'Vegan Rights in Practice', we consider specific scenarios and what rights may apply. Many of these scenarios are based on the actual experiences of vegans living in the UK, which were brought to our attention through reports to the International Vegan Rights Alliance ("IVRA") or Go Vegan Scotland ("GVS"),<sup>17</sup> or in response to a survey or during a seminar.

<sup>17</sup> Some of the example scenarios have come from the 2017/18 survey conducted by Go Vegan Scotland, as summarised in the report 'Results of Survey on Vegan Provision in Scotland', available at [https://docs.wixstatic.com/ugd/d95b36\\_f4bccc9845854533ba8aea3cf8e590b2.pdf](https://docs.wixstatic.com/ugd/d95b36_f4bccc9845854533ba8aea3cf8e590b2.pdf) and Jeanette Rowley 'Veganism and Equality Research' (2013-2014) available at <http://eprints.lancs.ac.uk/74384/> (accessed June 2018).

## Research relating to Claimant's beliefs

- **Part 4: 'Self-Help: Using Your Rights to Protect Yourself and Encourage Positive Change'**. In order that vegans can themselves challenge discrimination and push for better provision, we have provided sample letters covering some of the most common situations vegans face. These examples should help you to assert your rights when you encounter issues, to instigate dialogue with a view to generating positive change. Every situation will be distinct, and you may not see the precise circumstances that apply to you in our examples, but you will often be able to adapt an example to fit your particular circumstances.<sup>18</sup>

There are many acronyms throughout this book. We have included a Glossary at the end of the book covering the acronyms which are used repeatedly, and we have given the full definitions frequently throughout the book.



<sup>18</sup> Any information and guidance given is in accordance with our Disclaimer as set out on page 6 of this book.

## Research relating to Claimant's beliefs

### PART 1

#### A Summary of Vegan Rights in the United Kingdom

Vegans in the UK have protections under international, European and UK law. Their rights come from human rights treaties and equality laws which have evolved from human rights principles and provisions.

In this section we summarise these rights and refer to some examples for illustration purposes. We look firstly at our rights under human rights law, and then separately at our equality rights. While the two are related, the scope of our rights and the remedies available to us differ depending on whether we are claiming under human rights law or equality law. More detail is provided in Part 2.

#### A. Summary of Relevant Human rights

##### 1.1 Freedom of thought, conscience and belief

The right to live practically as a vegan is grounded in the human right to freedom of thought, conscience and belief. Everyone has the right to this freedom, which is formally known as the right to freedom of thought, conscience and religion. This right is considered by human rights theorists to be one of the most important human rights. It is cited in the International Bill of Rights,<sup>19</sup> in the European Convention on Human Rights ("ECHR")<sup>20</sup> and in the UK Human Rights Act 1998 ("HRA")<sup>21</sup>. It is also reflected in the Charter of Fundamental Rights of the European Union ("the Charter")<sup>22</sup>, however we are

<sup>19</sup> The International Bill of Rights is the name given to three foundational documents. These are the Universal Declaration of Human Rights ("UDHR"), the International Covenant on Civil and Political Rights ("ICCPR"), and the International Covenant on Economic, Social and Cultural Rights ("ICESCR"). Respectively 'UDHR', adopted 10 December 1948 UNGA Res 217 A (III) (UDHR), 'ICCPR', adopted 16 December 1966, entered into force 23 March 1976) 999 UNTS 171 (ICCPR) and 'ICESCR', adopted on 16 December 1966, entered into force on 3 January 1976) 993 UNTS 3 (CESCR).

<sup>20</sup> Convention for the Protection of Human Rights and Fundamental Freedoms (European Convention on Human Rights, as amended) (ECHR).

<sup>21</sup> United Kingdom: Human Rights Act 1998 [United Kingdom of Great Britain and Northern Ireland]. 9 November 1998.

<sup>22</sup> European Union, *Charter of Fundamental Rights of the European Union*, 26 October 2012, 2012/C 326/02.

## Research relating to Claimant's beliefs

not going to consider the detail of the Charter here, as it is largely a restatement of the rights contained in the ECHR and because the UK Government has indicated that it will not be incorporated into UK law post-Brexit.<sup>23</sup>

We all have complete freedom of thought, conscience and religion, meaning that no one can lawfully seek to limit what thoughts or beliefs we hold. This right is sometimes shortened to 'freedom of religion' but, in fact, this human right concerns both religious and non-religious beliefs equally.

We also have the right to manifest (or act in accordance with) beliefs that have protected status. In the EU beliefs are protected if they have "a certain level of cogency, seriousness, cohesion and importance", are "sincerely held and worthy of respect in a democratic society" and are "not incompatible with the fundamental rights of others".<sup>24</sup> Veganism has this protected status. It comes within the scope of the protection of the ECHR because it meets the test developed by the European Court of Human Rights ("ECtHR"). It is a protected non-religious belief for the purposes of human rights law, because the conviction that it is wrong to exploit and kill non-human animals unnecessarily is important, serious and cogent and worthy of respect in a democratic society.<sup>25</sup>

<sup>23</sup> The Charter does go further than the ECHR in some important ways, for example it contains a freestanding prohibition of discrimination in Article 21, and the Equalities and Human Rights Commission and others are campaigning for the rights in the Charter to be protected in UK law post-Brexit, see for example, Jamie Doward, 'Brexit bill leaves a hole in UK human rights', The Guardian (13 January 2018) <https://www.theguardian.com/law/2018/jan/13/brexit-eu-human-rights-act-european-charter>

<sup>24</sup> The characteristics of a qualifying non-religious belief were discussed, for example, in *Campbell and Cosans v UK* (1982) Series A no 48 at para 36. The position in the US appears to be that veganism has not been recognised as a protected belief or 'creed', see for example, Sarah Soifer, 'Vegan Discrimination: An Emerging and Difficult Dilemma' (2003) Loyola of Los Angeles Law Review 1709. While there was much coverage of the Canadian Human Rights Commission's expansion of its guidance on the meaning of protected 'creed', suggesting that this would mean that veganism was protected, the Commission subsequently issued guidance noting that this would be dependent upon the approach taken by a court and that their guidance is non-binding. We understand that prior to their expanded definition being introduced the Canadian courts had failed to take the opportunity to recognise veganism as protected on at least two occasions.

<sup>25</sup> For example, *W v UK* (1993) 16 EHRR (Commission Decision) no 18187/91, ECHR, Decision of 10 February 1993. See also statements made by the Council of Europe: "the right to freedom of belief 'protects a wide range of non-religious beliefs including atheism, agnosticism, veganism and pacifism. For a belief to be protected under this article, it must be serious, concern important aspects of human life or behaviour, be sincerely held, and be worthy of respect in a democratic society'. See, Council of Europe, 'Religion and Belief', <https://www.coe.int/en/web/compass/religion-and-belief> (accessed June 2018), and the UK Equality and Human Rights Commission, 'Article 9: Freedom of thought, belief and religion' <https://www.equalityhumanrights.com/en/human-rights-act/article-9-freedom-of-thought-belief-and-religion> (accessed June 2018). This is discussed in more detail in Part 2.



## Research relating to Claimant's beliefs

The right to freedom of thought, conscience and belief has such a significant status in human rights that there are very strict rules about interference. The state (or government) can restrict the manifestation of protected beliefs (or acts which are intimately connected to the protected belief or conviction) only to the extent that those restrictions are prescribed by law and are necessary in a democratic society to protect public safety, order, health, or morals or the fundamental rights and freedoms of others. Any restriction on the freedom to live according to fundamental convictions must also be proportionate, going no further than is necessary to achieve a legitimate aim.

For example, as we have the right to believe anything we like, we have the right to believe in murder. However, a belief in murder would not be protected, because it would not be considered to have "a certain level of cogency, seriousness, cohesion and importance," or to be "worthy of respect in a democratic society", or to be "compatible with the fundamental rights of others". Therefore, the state is entitled to restrict the manifestation of that belief as it sees fit, subject to any other rights. Even if a belief in murder was a protected belief, the state would be entitled to restrict manifestation of that belief as necessary to protect public safety and the rights and freedoms of others, using proportionate means.

### **1.2 Application of the right to freedom of thought, conscience and belief, to veganism**

As veganism is a protected belief, vegans have the right to: (i) believe that it is wrong to exploit and kill non-human animals unnecessarily, and (ii) manifest that by acting in accordance with that conviction, subject only to proportionate restrictions that are prescribed by law and are necessary in a democratic society in the interests of public safety, order, health, morals or the fundamental rights and freedoms of others.

Manifestation of the vegan conviction that it is wrong to exploit and kill non-human animals is primarily through the avoidance of using or consuming animals and things that have been taken from animals or tested on animals.

## Research relating to Claimant's beliefs

whether for food, clothing, entertainment or any other purpose. This is what we are entitled to do, subject only to proportionate limitations which are prescribed by law and are necessary in a democratic society.

### 1.3 Restrictions prescribed by law

In the UK we are unlikely often to encounter a direct, express legal restriction on our ability to manifest our vegan convictions; for example, a law requiring us to use or consume animals or animal products. What we do see, however, is apparently neutral laws that have an impact on the ability of vegans to live according to their vegan convictions.

For example, in the case of *W v UK* a claim was taken by a prisoner who had been refused exemption from working in a prison print room as part of a prison work rota, on the basis that using non-vegan inks was against his vegan convictions in breach of the ECHR protection of freedom of thought, conscience and belief.<sup>26</sup>

The European Commission of Human Rights<sup>27</sup> accepted that vegan convictions were protected beliefs and that the apparently neutral policy of applying a standard rota to all prisoners may restrict the manifestation of these beliefs. However, the claim failed as (i) the Commission held that the restriction was prescribed by law, as it was set out in the prison rules which applied to all prisoners, and (ii) it was necessary to achieve a legitimate aim, as the requirement to work pursued the aim of preserving good order in the prison and it was necessary that the allocation of that work be perceived to be fair and without favouritism.

<sup>26</sup> *W v UK* (1993) 16 EHRR (Commission Decision) no 18187/91, ECHR, Decision of 10 February 1993.

<sup>27</sup> This Commission decision was prior to the 1998 Court restructure. Prior to 1998 (and Protocol 11) implementation of the ECHR was monitored by The European Commission of Human Rights, The European Court of Human Rights and The Committee of Ministers of the Council of Europe, with the Commission performing an initial review and in some cases brokering an agreement, passing any unresolved claims to the Committee of Ministers for a decision, from where it could be passed on to the court for a binding determination at the instigation of the state or the Commission. Since 1998 it has been monitored by a single court.

## Research relating to Claimant's beliefs

That case was very fact specific, as the claimant's assertion that use of the inks would violate his vegan convictions was only one of the bases on which he argued that the work assignment breached his rights, there was dubiety as to whether or not the inks were suitable for vegans and the penalties imposed on him for failing to comply with the rota were considered relatively minor. It does, however, provide a useful illustration of the exercise carried out by a court in considering if a restriction on our ability to act in accordance with our convictions is lawful.

### **1.4 Obligation to secure right to freedom of thought, conscience and belief**

There is also a positive obligation on the state (government) to secure to vegans their right to act in accordance with their convictions by avoiding participation in the exploitation and killing of non-human animals.<sup>28</sup> Our ability to do so is directly affected by the availability of non-animal-based alternatives, for food, clothing, activities and non-food products.

Human rights obligations apply to States and State entities. The government must therefore ensure that vegans are able to act in accordance with their vegan convictions in government-run entities such as hospitals, schools, prisons and care homes, and State entities such as parliament and local authorities (councils). The government also has an obligation to pass such laws as are necessary to ensure that vegans can live in accordance with their convictions outside these government entities, subject only to necessary and proportionate limitations which are prescribed by law.

#### **1.4.1 Food Examples**

For example, the requirements of a vegan patient who is reliant upon a hospital for food and drink during their stay must be taken seriously. If the hospital does not provide suitable food, the vegan patient will not be able to live according to their convictions and will be in the unconscionable position of

<sup>28</sup> ECHR Art 1 obligation to secure to everyone within their jurisdiction the rights and freedoms set out in the ECHR.

## Research relating to Claimant's beliefs

having to breach their fundamental convictions or go hungry.<sup>29</sup> A vegan who has their request for suitable food denied would have a potential claim against the government entity for breach of their right to freedom of thought, conscience and belief. If that claim went before the European Court of Human Rights (ECtHR) (after going through the UK courts) the court would balance the interests of the vegan patient against the interests of the community as a whole.

Where a claim is made in relation to the ethical expression of fundamental convictions in a way that concerns food, the ECtHR has made it very clear that it regards the disadvantage to the applicant to be significant. That is unsurprising when we consider the importance of access to food. In two cases the ECtHR found that diet was an expression of protected beliefs and that the state was in breach of a prisoner's right to act in accordance with those beliefs by failing to provide suitable food. The state's argument that it was not in breach because the overall approach was a fair balance between the interests of the prisoner and the other prisoners and the prison failed as the ECtHR found that providing suitable food would not have caused significant disruption or have affected the quality of meals generally. Therefore, the state was in breach of the prisoner's right to act in accordance with his protected beliefs by failing to provide him with suitable food. We discuss these cases in detail in Part 2.<sup>30</sup>

If a claim was made in the UK in relation to our State's failure to provide suitable food for vegans, in assessing whether or not there was a breach of our right to manifest our protected belief we could expect the court to put significant weight on the disadvantage caused by denial of suitable food; there would be a high burden on the state to show that on balance they shouldn't have to provide it because of the associated disruption or burden. A court could take into account the fact that: many UK hospitals and schools provide

<sup>29</sup> See examples of this in the recent survey conducted by Go Vegan Scotland, as summarised in the report 'Results of Survey on Vegan Provision in Scotland' available at [https://docs.wixstatic.com/ugd/d95b36\\_f4bccc9845854533ba8aea3cf8e590b2.pdf](https://docs.wixstatic.com/ugd/d95b36_f4bccc9845854533ba8aea3cf8e590b2.pdf) (accessed June 2018).

<sup>30</sup> *Jakóbski v Poland* App No 18429/06 (ECtHR 7 December 2010). *Vartic v Romania* App no 14150/08 (ECtHR 17 March 2014).

## Research relating to Claimant's beliefs

excellent vegan options on their daily menus; most vegan food is inclusive in that it can be eaten by anyone, vegan or non-vegan; vegan options are often cheaper to prepare, and the respected dietetics associations of the UN, US and UK all recognise a fully plant-based diet as nutritionally adequate, with a growing body of evidence indicating that not eating any animal protein is better for our health. Plant-based food also fits well with national and local government objectives on sustainability and the environment.

Therefore, on the basis of their right to freedom of thought, conscience and belief, vegans should be requesting food that is suitable for them in all of our State institutions: schools, hospitals, care homes, prisons and local authorities. The Vegan Society currently has a campaign pressing governments and local authorities to ensure that good vegan options are available as standard.<sup>31</sup> In order to ensure that they are not in breach of our rights, our governments and local authorities should be ensuring that every state entity offers good vegan options on a day to day basis. Some local authorities are beginning to recognise the importance of supporting plant-based eating in terms of health, sustainability and the environment.<sup>32</sup>

### 1.4.2 Non-Food Examples

As discussed above, vegans avoid participating in the commodification, exploitation and killing of nonhuman animals in any way, and not only in relation to food. The approach outlined above can also be applied to non-food related matters. If requests for accommodation from vegans are refused, a state entity must justify the failure to enable vegans to live according to their conviction by demonstrating that doing so would cause too much disruption and/or be too heavy a burden, financially or otherwise, such that it would be detrimental to overall interests. If it is possible to meet a legitimate objective while accommodating the request of vegans, and meeting such requests

<sup>31</sup> The Vegan Society, 'Catering for everyone', <https://www.vegansociety.com/take-action/campaigns/catering-everyone> (accessed June 2018).

<sup>32</sup> For example, West Lothian College in Scotland, information available at The Vegan Society, 'Success Stories', <https://www.vegansociety.com/take-action/campaigns/catering-everyone/success-stories> (accessed June 2018), and a company that caters to over 100 NHS hospitals, Angela Crown, is supplying plant-based meals.

## Research relating to Claimant's beliefs

presents no overriding problems, then the state is unlikely to be able to justify refusing to meet the needs of vegans.

For example, a vegan school pupil may request exemption from a requirement to dissect the dead bodies of animals. If a request is refused the school would need to justify that refusal on the basis that it would be unduly disruptive or burdensome to provide an alternative. In considering whether or not the state had carried out the balancing exercise appropriately, the court could take into account: the necessity of the procedure to achieve an educational objective, the availability of alternatives and the fact that other schools/local authorities have been able to provide alternatives.

The same exercise could be carried out for other non-food matters. For example, vegans in state employment, such as the police service or fire service may request alternatives to standard issue uniform items that are made from animal skin. If an employee requests a non-animal version of a standard issue item and it is reasonably straightforward to obtain that for them, without causing a lot of disruption or disproportionate additional cost, it would be difficult for the state employer to justify refusing that request. A court would take account of the fact that other employers manage to provide vegan alternatives. For example, we understand that the Royal Mail offers leather-free boots to its employees; while no longer a State entity, the court may look to equivalent private businesses, where relevant.

Personal protective equipment such as safety boots for the UK fire service will need to be certified to meet the appropriate safety standards. If, following research, it appears that there are no suitable animal-free boots available, then the state would have a good justification for failing to accommodate the request. However, non-animal products are becoming more readily available and therefore it is becoming more difficult for employers to refuse to accommodate vegan requirements. For example, we are advised that vegan fire personnel in the UK can be accommodated with appropriate footwear and that the vegan alternative is outperforming standard issue boots.

## Research relating to Claimant's beliefs

The prison print room case referred to previously demonstrates that our rights do have limits and there will be scenarios in which a court would find that in refusing a request, the state had struck the correct balance between the rights of a vegan and the interests of the wider community. It should be noted, however, that the disadvantage caused to a vegan from having to use inks that may have been tested on animals (it could not be established definitively one way or another) might be seen as of less significance than, for example, having to dissect an animal's body knowing the animal was killed for that purpose or having to wear an animal's skin day on day, knowing an animal was killed because of demand for that product. The greater the detrimental impact on the vegan the more of a burden on the state to justify its failure.

Therefore, on the basis of their right to freedom of thought, conscience and belief, vegans should request that they be given animal-free alternatives to non-food products/activities.

In Part 2 we look at these issues in more detail and consider some of the more complex non-food matters, such as medication.

### 1.5 Parental rights

Vegan parents have the right to respect for their convictions in relation to state provision of education, under both international and European human rights law. This applies not only to the core education process, but to each and every function that a state body undertakes in the sphere of education and teaching, including functions considered to be ancillary. The right is not absolute and the UK has caveated the obligation so that it has to comply only in so far as that is compatible with the provision of efficient instruction and training, and the avoidance of unreasonable public expenditure. Nevertheless, if education is not in conformity with the parental right to respect for their philosophical beliefs, the state will have to justify that. They will have to show that the protected beliefs were properly considered, and that there were good



## Research relating to Claimant's beliefs

reasons for taking the approach they did, and that the way they approached it in an objective and critical way, catering for a diversity of beliefs.

There have been successful parental rights claims in the UK. For example, the claim that the infliction of corporal punishment in a state school breached the parents' right to ensure that their children were educated in conformity with their philosophical conviction, that it is wrong to use physical violence against children, led to the abolition of corporal punishment in UK state schools (and later all UK schools).<sup>33</sup> We are not aware of many claims by vegan parents based on their right to have their children educated in conformity with their philosophical convictions,<sup>34</sup> but the corporal punishment case demonstrates just how impactful a successful claim can be, leading to a wholesale change in the law and the broader social mind-set in a very short period of time.

Vegan parents can refer to their parental right to respect for their protected convictions in challenging and/or seeking provision of alternatives for their children, for example in relation to:

- classroom / school use of animals;
- school trips to places where animals are used / killed;
- talks by external speakers that promote the use of animals;
- speciesist texts, and
- failure to provide suitable food options.

### 1.6 Contracting Out

To the extent that the government contracts out its responsibilities to private third parties, it must ensure that those third parties comply with our rights. For example, if a local authority care home is full and an elderly vegan person is

<sup>33</sup> See relevant parts of Section 2 for more detail.

<sup>34</sup> A recent high-profile case concerning a school's use of pigs for the stated purpose of educating pupils about food led to vegan parents challenging the school on the basis of their parental rights as well as the children's rights. See for example, BBC News, 'Vegan parent complains about Lymington school's pigs', (23 January, 2018) <http://www.bbc.co.uk/news/uk-england-hampshire-42782437>; and BBC News, 'Lymington school pig rearing to return after vegan parent complaint', (23 February, 2018) <http://www.bbc.co.uk/news/uk-england-hampshire-43194950> (accessed June 2018).

## Research relating to Claimant's beliefs

placed by Social Services in a private care home, the management of that care home will be required to take on the human rights responsibilities of the local authority and ensure that the way they treat their vegan client does not contravene human rights obligations.

### 1.7 Private Entities

The positive obligation on the government to ensure that vegans are able to avoid participating in animal exploitation extends beyond state run entities, as the UK government is required to "secure to everyone within their jurisdiction" the right to freedom of thought, conscience and belief,<sup>35</sup> and to adopt such laws or other measures as are necessary to give effect to that right.<sup>36</sup> If vegans are not able to live practically as vegans as a result of action or inaction by private (non-government) entities, the government has an obligation to take steps to secure to vegans their ability to live according to their convictions. This is particularly relevant in relation to private employers, but also applies to private service providers. The duty to secure to vegans their right to live according to their convictions means the government should pass laws applicable to private bodies to ensure that they respect those rights. As discussed later, the UK equality laws may go some way to achieving this.

### 1.8 Without distinction

The government is obliged to ensure that the right to freedom of thought, conscience and belief is made available without distinction on the basis of any protected characteristic. This means that to the extent that the government ensures that people in the UK have freedom of religious beliefs, they must extend that same level of protection equally to qualifying non-religious beliefs, where relevant. For example, if vegetarian food was provided in order to cater

<sup>35</sup> ECHR Art 1 obligation to secure to everyone within their jurisdiction the rights and freedoms set out in the ECHR.

<sup>36</sup> ICCPR Article 2(2); also required in terms of ECHR Art 1 if necessary to secure the right.

## Research relating to Claimant's beliefs

for religious dietary requirements, vegan food should also be provided if requested by vegans.

### B. Summary of Equality rights

#### 1.9 EU Equality Law

In addition to our human rights, everyone in the UK has protections under European equality law. European equality provisions require the government to prohibit discrimination on a number of protected grounds, including on the grounds of non-religious beliefs.<sup>37</sup> These protections have been incorporated into the UK through the UK Equality Act 2010 ("the Equality Act"), applicable in England, Scotland and Wales.<sup>38</sup>

#### 1.10 The UK Equality Act 2010

The Equality Act consolidated, harmonised and strengthened equality law in the UK, which had up until then been covered by a set of Acts of Parliament

<sup>37</sup> European equality directives include: Council Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin; Council Directive 2000/78/EC establishing a general framework for equal treatment in employment and occupation; Council Directive 2004/113/EC implementing the principle of equal treatment between men and women in the access to and supply of goods and services; European Parliament and Council Directive 2006/54/EC on the implementation of the principle of equal opportunities and equal treatment of men and women in matters of employment and occupation (recast).

<sup>38</sup> Northern Ireland has devolved powers to develop and administer its own equality laws. The writers are not experts in Northern Irish law and so cannot comment in detail on the legal position there. We note that while NI is not covered by the Equality Act and has not put in place a consolidating Equalities Act, it has a number of pieces of legislation in relation to equalities. In particular the Fair Employment and Treatment (Amendment) Regulations (NI) 2003 (FETO) outlaw discrimination in employment and in the provision of goods, facilities and services and in the provision of further and higher education, and public bodies are under a general equality duty in terms of Section 75 of the Northern Ireland Act. The NI Equalities Commission has confirmed that veganism is a protected characteristic, as it is a protected philosophical belief: <http://www.equalityni.org/Individuals/I-have-a-work-related-problem/Religious-belief-Political-opinion>. For more information please contact the Equality Commission for Northern Ireland: <http://www.equalityni.org/Home>. The position in the Republic of Ireland may be distinct. There the Employment Equality Act and Equal Status Acts of 1998 – 2015 refer to "religion" as a protected characteristic but not to other beliefs. This has been commented on by the European Equality Law Network, which noted that "the provisions do not adequately prohibit discrimination on the grounds of religion or belief". However, they also noted that recent decisions from Irish courts have indicated that in practice philosophical beliefs may be given protection, see page 29 of the European Commission "European Network of legal experts in gender equality and non-discrimination: Country Report, Ireland 2017", <https://www.equalitylaw.eu/downloads/4450-ireland-country-report-non-discrimination-2017-pdf-1-85-mb> (accessed June 2018). For more information contact the Irish Human Rights and Equality Commission [www.ihrec.ie](http://www.ihrec.ie)

## Research relating to Claimant's beliefs

put in place in order to comply with European Directives, which dealt with equality obligations in specific contexts.<sup>39</sup>

The Equality Act provides that "philosophical beliefs" are a protected characteristic. Protected philosophical beliefs are those that satisfy the test already referred to in relation to the human right of freedom of thought, conscience and belief, that it is a belief that is: genuinely held and not an opinion based on presently available information; has a certain level of cogency, seriousness and importance; is worthy of respect in a democratic society and is not incompatible with human dignity and the fundamental rights of others.<sup>40</sup>

### 1.11 Veganism as a Philosophical Belief

The UK Equality and Human Rights Commission ("EHRC"), which is the regulatory body responsible for monitoring the UK's implementation of the EU equality provisions in Britain, recognises veganism as a protected philosophical conviction; the UK Government has conceded that veganism is a protected conviction and the UK Employment Appeal Tribunal noted the recognition of veganism as a protected philosophical conviction in the context of confirming that beliefs in relation to the environment and climate change were also protected. There is little doubt that veganism is a protected philosophical belief under the Equality Act.

While there have been no public decisions on vegan equality claims as such, cases that might be said to have relevance to potential vegan claims, and which have resulted in reported decisions, include a claim by: (1) an environmentalist and (2) a vegan, based on his "belief in the sanctity of life" which extended to "his fervent anti-fox-hunting belief".

<sup>39</sup> Implemented by legislation such as: The Equal Pay Act 1970; The Sex Discrimination Act 1975; The Race Relations Act 1976; The Disability Discrimination Act 1995; The Employment Equality (Religion or Belief) Regulations 2003; The Employment Equality (Sexual Orientation) Regulations 2003; The Employment Equality (Age) Regulations 2006; The Equality Act 2006; The Equality Act (Sexual Orientation) Regulations 2007.

<sup>40</sup> The characteristics of a qualifying non-religious belief were discussed in, for example, *Campbell and Cosans v UK* (1982) Series A no 48 at para 36.

## Research relating to Claimant's beliefs

In the case of *Grainger plc v Nicholson* 2009, the Employment Appeal Tribunal ("EAT") drew on decisions from the ECtHR regarding protected non-religious beliefs and found that a philosophical belief about the environment and climate change could be a protected belief, if genuinely held. In reaching this view the EAT had regard to human rights cases such as *W v UK*<sup>41</sup>, (the prison print room case referred to previously) in which veganism was found to be a protected moral conviction.<sup>42</sup>

In the case of the vegan claimant who claimed to have been dismissed for his anti-fox-hunting views, *Hashman v Milton Park*, the Employment Tribunal held that a belief in the sanctity of life and the moral duty to avoid unnecessary suffering to animals constituted a protected philosophical belief in Mr Hashman's case.<sup>43</sup>

We discuss both these decisions in more detail in Part 2.

### 1.12 What is Prohibited

The Equality Act refers to four main ways in which a person can suffer discrimination and unfair treatment in relation to protected characteristics. These are: a) direct discrimination; b) indirect discrimination; c) harassment and d) victimisation.<sup>44</sup>

<sup>41</sup> *W. v UK* App. No. 18187/91 Before the European Commission of Human Rights (1993) 16 EHRR CD44.

<sup>42</sup> Although the EAT judge noted that *W v UK* was not binding in relation to veganism being protected due to this having been conceded by the UK, the published decision narrates a finding by the Commission that veganism is protected: "The Commission recalls that the applicant refused to work in the print shop because, as a vegan, he wished to avoid contact with animal products or products which had been tested on animals. The Commission notes that the Government does not contest that veganism is capable of concerning "conscience" or "belief" within the meaning of Article 9 of the Convention. The Commission's case law establishes that this provision protects the sphere of private, personal beliefs and the acts which are intimately linked to these attitudes. The Commission finds that the vegan convictions with regard to animal products fall within the scope of Article 9(1) of the Convention ..."

<sup>43</sup> *Hashman v Milton Park (Dorset) Ltd* [2011] ET 3105555/2009 (31 January 2011) [2011] ET 3105555/2009 (31 January 2011). For further discussion see Part 2

<sup>44</sup> For more detailed information please see the following websites: Citizens Advice, <https://www.citizensadvice.org.uk/law-and-courts/discrimination/what-are-the-different-types-of-discrimination/> and the Equality and human Rights Commission, <https://www.equalityhumanrights.com/en/equality-act/equality-act-2010>.

## Research relating to Claimant's beliefs

### a) Direct discrimination

Direct discrimination occurs when you are treated less favourably than someone else in a similar context, simply because you are vegan. To claim direct discrimination you must compare yourself to a non-vegan who has not been disadvantaged, unless it is very obvious that your veganism is the reason you have been disadvantaged.

#### Examples of situations that could amount to direct discrimination

- An interviewer rules out your job application on the basis that you are vegan. You are clearly the best candidate but they do not want to employ vegans.
- You are told you cannot attend a work function because you are vegan and it wouldn't go down well. None of your colleagues have been excluded. They are all non-vegan.
- You are told, off the record, by a senior colleague, that you will not be considered for promotion, despite being skilled and qualified, because you are vegan.

There is an exception for direct discrimination where the particular occupational activities or of the context in which they are carried out mean that being non-vegan is a genuine and determining occupational requirement.

### b) Indirect discrimination

Indirect discrimination can occur when you are subject to a rule, a practice or a policy that applies to everyone but, because you are vegan, it puts you at a disadvantage. Formal and informal practices are covered, as are long-standing and newly made policies and plans for the future. To claim indirect discrimination, you need to show that other vegans would also be disadvantaged by the policy or rule, even although there may not be other vegans who are affected.

## Research relating to Claimant's beliefs

### Examples of situations which may constitute indirect discrimination

- A restaurant has a practice on Sundays of offering a "buy one get one free" drink when customers order the Sunday "roast", which is not vegan. Because you are vegan, and select a vegan meal option, you are disadvantaged.
- Your line manager creates what they think is a fair rule for the rota for buying "milk" for the kitchen. This applies equally to everyone but disadvantages vegans as purchasing milk that has been taken from cows is against their convictions.

It is possible to defend a claim of indirect discrimination if it can be shown that there is a reason for the rule, practice or policy, which would be considered by a reasonable person to be a good reason. In legal terms, this is known as an "objective justification". In determining if there is a good reason for the policy a court can consider things like health and safety, business costs, the need to make a profit and efficiency. The policy must also be shown to be an appropriate and proportional way of achieving that legitimate aim. The burden of proof is on the person who creates the rule, practice or policy to show that it has a legitimate aim and is proportionate. If there was an alternative measure which was as good and which would not have put vegans at a disadvantage, it would be difficult for them to show that it was a proportionate means of achieving the legitimate aim.

### c) Harassment

In the Equality Act "harassment" is a term used in the broadest sense. You are a victim of harassment if you are made to feel distressed, intimidated, degraded, humiliated or offended or when you are subjected to an environment in which you feel that your dignity is violated.

Some examples of what constitutes harassment are: spoken or written abusive comments (including what is written in emails or on social media);



## Research relating to Claimant's beliefs

sketches or images that you find shocking and personally degrading, offensive; gestures that are designed to ridicule and humiliate you; jokes or facial expressions that are designed to demean you and your ethical orientation.

An important element of this provision of the Equality Act is that the harassment does not have to be intentional; the person or people making the comments may not intend to make you feel humiliated or to create a hostile or offensive environment, but what matters is whether or not they had that impact on you.

### Examples which may constitute harassment

- You are out with colleagues in a restaurant and some of them start making offensive jokes about your food. This escalates after a few drinks, when they start to make animal sounds every time you pass by.
- You are eating lunch at your desk when your colleagues come back into the office. They immediately start making offensive comments about what your food looks like and enthusing with each other about what they have just eaten.
- You are at a team building event. At the end of the day the final task is that you each write an anonymous, supportive and memorable observation for a named colleague about the usefulness of the day. The anonymous comments are sealed and passed to the named recipients. When you open yours, you are horrified and shocked to find no words written but an offensive drawing relating to veganism.

### d) Victimisation

You are victimised if, when you have raised a complaint under the Equality Act about the way you have been unfairly treated, you are made to feel as if you

## Research relating to Claimant's beliefs

are a 'trouble maker' or you are singled out in some other way, such as being left out or denied certain privileges from which others benefit.

### Example which may constitute victimisation

You feel that your dignity was violated because you were the subject of offensive and humiliating jokes over a sustained period of time. During this time, you started to feel anxious about going to work and had feelings of dread in the office. Although you had quietly endured these conditions, you felt that things had reached unacceptable levels on one occasion and you realised at that time that a boundary of respect had been breached. You went to see your line manager about it but were not taken seriously. In fact, as a result of raising the complaint under the Equality Act, you subsequently felt ignored, overlooked and ostracised. You were also left out of important meetings which you had previously attended.

### 1.13 Who has the obligation?

The Equality Act applies to all employers, public and private, and to all providers of goods and services to the public, whether public or private, and to public functions and education. By extending protections beyond employers the UK has chosen to go further than is required under EU law.

The prohibition against discrimination, direct and indirect, applies in all these areas. The prohibition on harassment and victimisation in relation to protected beliefs applies expressly in the employment context but does not expressly feature for service providers or in primary education. However, in practice harassment and victimisation will often also constitute direct discrimination. We look in detail at the obligations on the health service and in education in Part 2.

## Research relating to Claimant's beliefs

### 1.14 Public sector equality duty

In addition to the specific requirements to refrain from and prevent discrimination, harassment and victimisation on account of vegan convictions, government bodies also have a duty called the "Public Sector Equality Duty" or "PSED". This requires the public sector (including hospitals, schools, local authorities, police, fire, transport authorities, and private organisations carrying out public functions) to go further than merely refraining from discriminating against people who hold vegan beliefs. They must also have due regard, in carrying out their functions, to the need to eliminate discrimination and advance equality of opportunity.

This duty means that public bodies must remove or minimise disadvantages suffered by vegans on account of their vegan convictions, and take steps to meet the needs of vegans, where those needs are different to the needs of non-vegans. This is important to keep in mind when dealing with a government entity which is failing to take steps to enable vegans to live according to their convictions.

### 1.15 Equality Surveys

Sometimes the way organisations monitor how they meet different needs is by asking people to fill in questionnaires. You may have seen questionnaires that ask you to declare specific details about yourself, including if you have a religion. By collecting this information, organisations and employers can assess how their policies and practices meet the needs of a diverse society. To date there is no evidence of veganism being incorporated into these questionnaires. It is common to see a list of traditional religions, without any provision for non-religious beliefs or convictions, other than perhaps atheism. If vegans participate they often have to add their ethical orientation to a section called "other", if available. Although we recognise that many people feel uncomfortable disclosing personal information, we do recommend that vegans participate in this way, because it raises awareness and will help

## Research relating to Claimant's beliefs

encourage positive changes in favour of veganism as well as producing helpful data.

### C. Claims

Very few human rights-based claims have been taken by vegans, either domestically to the UK courts or to the ECtHR. It would be useful to have one or more claims made to the courts in order that we draw attention to these rights and the vegan convictions that give rise to them.

We know that vegans living in the UK experience direct and indirect discrimination, harassment and victimisation, because we frequently receive correspondence from vegans who find themselves in these circumstances. Nevertheless, we are not aware of many vegan claims made under the Equality Act having reached the stage of a formal published decision. This may be because of the expense of taking a formal claim to an employment tribunal or court, the stress of the process, and/or because many claims settle informally.

It would be very useful to see one or more test cases on equality and veganism come before the UK employment tribunals or courts, in order to bring the rights of vegans to the attention of all employers and service providers and in order that we have more guidance as to how the Equality Act will be interpreted by judges in relation to discrimination against vegans.

However, awareness of our rights as vegans is not only relevant in relation to making formal claims, it will also be useful to help us obtain the things we need in our daily lives and help pave the way for others, including vegan children, to live according to their convictions. Instigating a dialogue with schools, hospitals, care homes and employers (among others), informed by reference to our rights, will educate, improve awareness, increase understanding and ultimately improve provision. From our own experience of assisting people with these issues, in some cases we have been able to

## Research relating to Claimant's beliefs

secure rapid alterations and public apologies.<sup>45</sup> Importantly, improving social conditions for vegans is a critical part of bringing about the transformation in society that is needed in order to secure animal liberation. In Part 3, we give some example scenarios and discuss how the law applies in those situations, which should help vegans in their discussions and negotiations.

### D. Leaving the EU - Brexit

#### 1.16 Human Rights

The fact that the UK is in the process of leaving the European Union (EU) does not necessarily mean that we will withdraw from the European Convention on Human Rights ("ECHR"), as countries can be party to that convention without being members of the EU. Withdrawal from the ECHR does not therefore flow automatically from Brexit. The UK would need to make a separate decision to withdraw from the ECHR. The current Prime Minister, Theresa May, had at one stage expressed an intention to withdraw from the Convention, but since the Brexit vote the position has changed and current indications are that the UK may remain party to the ECHR and subject to the European Court of Human Rights ("ECtHR"). This is a moving situation and the position may have changed by the time of publication. The Equalities and Human Rights Commission ("EHRC") is providing updates.<sup>46</sup>

If we remain a signatory to the ECHR and the Human Rights Act ("HRA") remains in place, the discussion in this book about the rights contained in those instruments will continue to apply. If we withdraw from the ECHR it is likely that the UK will replace the HRA with another rights instrument, such as a Bill of Rights. This could change the way the UK incorporates and interprets its rights obligations. However, the rights contained in the International

<sup>45</sup> For example, in 2017 an NHS Trust explicitly excluded vegans from applying for an advertised job vacancy, apparently due to a misunderstanding that veganism is a severely restricted diet. In response the International Vegan Rights Alliance and The Vegan Society objected and ensured that the NHS advertisement was immediately amended. See: International Vegan Rights Alliance, <http://theivra.com/NHS.html> (accessed June 2018).

<sup>46</sup> See <https://www.equalityhumanrights.com/en/our-human-rights-work/what-does-brexit-mean-equality-and-human-rights-uk> (accessed June 2018).

## Research relating to Claimant's beliefs

Covenant on Civil and Political Rights ("ICCPR")<sup>47</sup> would continue to apply and the discussion in this book regarding those rights would remain applicable.

### 1.17 Equality Act

European Equality Directives are EU law and therefore the UK will not necessarily be bound by them after we leave the EU, depending on the terms of our exit. The Equality Act will remain part of UK law unless and until it is repealed or amended. The EU (Withdrawal) Bill indicates that the equality protections will remain part of UK law post-Brexit and that current European Court of Justice ("ECJ") caselaw interpreting those provisions will continue to be applied. This is a developing situation and there is much ongoing discussion about how the Government's plans would work in practice. Things may change by the time of publication.<sup>48</sup>

### E. Conclusion to Part 1

We have set out the main rights applicable to vegans living in the UK in terms of human rights law and equality law. Our right to freedom of thought, conscience and belief gives us a basis upon which to press for adequate provision for vegans in our state entities and for government action to ensure adequate protection in the private sphere, while our equality laws protect us from discrimination based on our fundamental convictions in both the public and the private spheres. We can refer to both our human rights and the equality protections in advocating for suitable provision and alternatives. In terms of human rights we must also keep in mind the parental right to respect for their fundamental convictions and in relation to equality laws we should refer to the PSED as well as the rules on discrimination when dealing with a public entity.

<sup>47</sup> Article 18 of the ICCPR deals with the right to freedom of conscience.

<sup>48</sup> See, Equality and Human Rights Commission, 'Healing the divisions: a positive vision for equality and human rights in Britain', <https://www.equalityhumanrights.com/en/publication-download/healing-divisions-positive-vision-equality-and-human-rights-britain> (accessed June 2018).

## Research relating to Claimant's beliefs

The discussion above may be a sufficient summary of your rights for your purposes, in which case you may wish to jump on to the Part 3, where we look at particular scenarios and how these rights may apply in those situations. If you are interested in more detail, in precisely what the rights cover, their origins and how they have been interpreted, you may want to read Part 2. In Part 4 we provide example letters to assist you in advocating for better provision / challenging discrimination.<sup>49</sup>



<sup>49</sup> Any information and guidance given is in accordance with our Disclaimer as set out on page 6 of this book.



## Research relating to Claimant's beliefs

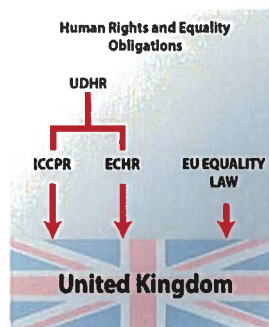
### PART 2

#### Vegan Rights in the UK: The Law in Detail

##### A. Relevant Human Rights Law

###### 2. 1 International Human Rights

A detailed discussion of the origins of human rights law is beyond the scope of this book. It is sufficient to note that much of international human rights law stems from the United Nations and a period of activity immediately following the Second World War, when concern for human rights was high on the international agenda, for obvious reasons.<sup>50</sup>



The United Nations (the UN) was established in 1945, with one of its stated objectives being to "reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women, and of nations large and small." The UN adopted the Universal Declaration of Human Rights ("UDHR") in December 1948 in which a number of individual rights

<sup>50</sup> Prior to that there had been key international agreements on specific human rights issues, for example: the 1815 Declaration Relative to the Universal Abolition of the Slave Trade; the International Agreement for the Suppression of the White Slave Trade of 1904 (League of Nations Treaty Series, vol. 1, p. 83), and the League of Nations Slavery Convention of 25 September 1926.

## Research relating to Claimant's beliefs

were set out, including the right to freedom of thought, conscience and religion. Article 18 of the UDHR provides that:

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.

The UDHR also set out the right to freedom from discrimination, including on the basis of "political or other opinion",<sup>51</sup> the right to freedom of expression<sup>52</sup> and peaceful assembly.<sup>53</sup>

Most countries of the world are members of the UN and so bound by the UDHR (which is a UN General Assembly resolution), including the UK. However, it is essentially an aspirational document, containing general principles rather than binding legal rights.

The UDHR was followed at an international level in 1966 by the adoption of two international human rights treaties, the International Covenant on Civil and Political Rights ("the ICCPR") and the International Covenant on Economic, Social and Cultural Rights. The ICCPR gave legal effect to a number of the aspirational rights set out in the UDHR, and it is legally binding on states that sign up to it; most states have signed up to the ICCPR, including the UK.

One of the key rights contained in the ICCPR is the right to freedom of thought, conscience and religion. Article 18 explains that:

<sup>51</sup> UDHR Article 2 "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

UDHR Article 7 "All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination."

<sup>52</sup> UDHR Article 19 "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

<sup>53</sup> UDHR Article 20 "Everyone has the right to freedom of peaceful assembly and association."

## Research relating to Claimant's beliefs

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.
3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

For our purposes it is important to note the reference to: "freedom of thought"; "freedom of conscience"; and adoption and manifestation of "beliefs".

As a signatory to the ICCPR, the UK is required to:

- (1) respect and ensure these rights to all individuals within its territory, and
- (2) adopt such laws or other measures as are necessary to give effect to these rights.

There is, therefore, a positive obligation on the UK to ensure that everyone in the UK has freedom of thought, conscience and religion, and an obligation to pass such laws as are necessary to achieve that.

### Research relating to Claimant's beliefs

The ICCPR also contains the right to freedom from discrimination, including on the grounds of “political or other opinion,”<sup>54</sup> the right to freedom of expression<sup>55</sup> and peaceful assembly.<sup>56</sup>

The ICCPR is an international treaty that operates on a State to State (country to country) level. It lacks any intrinsic enforcement mechanism for individuals on an international level; it does have an Optional Protocol which allows individuals to take complaints directly to the Human Rights Commission, but the UK has not signed up to that Protocol.<sup>57</sup> Nevertheless, State parties to the ICCPR are required to ensure that individuals within their territory have a remedy for breaches of their ICCPR rights.<sup>58</sup> It may be that the overlap between the rights set out in the ICCPR and in the European Convention on Human Rights ("ECHR") mean that the remedies available to individuals under the ECHR (discussed below) also satisfy the UK's obligations under the ICCPR.

<sup>54</sup> Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. (Article 2(1)) The ICCPR does not contain a freestanding prohibition on discrimination as is contained in the UDHR Article 7.

51 "Everyone shall have the right to hold opinions without interference. 2 Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice. 3 The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary: (a) For respect of the rights or reputations of others; (b) For the protection of national security or of public order (ordre public), or of public health or morals." (Article 19) <http://www.ohchr.org/Documents/ProfessionalInterest/ICCpr.pdf>

<sup>56</sup> 'The right of peaceful assembly shall be recognized. No restrictions may be placed on the exercise of this right other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (order public), the protection of public health or morals or the protection of the rights and freedoms of others.' (Article 21)

<sup>57</sup> Enforcement of the ICCPR in the UK therefore currently consists of reviews of state reports by the Human Rights Committee of the ICCPR, for example: United Nations, Human Rights, [http://bitnetinter.ohchr.org/\\_layouts/treatybodyexternal/Download.aspx?symbolno=CCPR%2F0%2FC%2FGBR%2F0%2F6%2FADD.1&Lang=en](http://bitnetinter.ohchr.org/_layouts/treatybodyexternal/Download.aspx?symbolno=CCPR%2F0%2FC%2FGBR%2F0%2F6%2FADD.1&Lang=en) (accessed June 2018).

<sup>58</sup> Each State Party to the present Covenant undertakes:

(a) To ensure that any person whose rights or freedoms as herein recognized are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity;

(b) To ensure that any person claiming such a remedy shall have his right thereto determined by competent judicial, administrative or legislative authorities, or by any other competent authority provided for by the legal system of the State, and to develop the possibilities of judicial remedy;

(c) To ensure that the competent authorities shall enforce such remedies when granted. (Article 2(3)).

## Research relating to Claimant's beliefs

The UK Equality and Human Rights Commission ("the EHRC")<sup>59</sup> monitors the implementation of the ICCPR in the UK.<sup>60</sup>

### 2.2 European Human Rights

On a regional level, in 1953 the European Convention on Human Rights and Fundamental Freedoms (the ECHR) came into force among the then member states of the Council of Europe, including the UK. The ECHR contains very similar rights to those set out in the ICCPR (which it preceded), including the right to freedom of thought, conscience and religion:

#### Article 9

1. 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 worship, teaching, practice and observance.

2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

The ECHR also contains the right to freedom of expression,<sup>61</sup> peaceful assembly,<sup>62</sup> and freedom from discrimination, including on the grounds of "political or other opinion".

<sup>59</sup> The EHRC was set up under the Equalities Act 2006 as an independent national equality body to monitor and enforce the UK's equality and anti-discrimination obligations: Equality and Human Rights Commission, 'Who we are', <https://www.equalityhumanrights.com/en/about-us/who-we-are> (accessed June 2018).

<sup>60</sup> See Equality and Human Rights Commission, 'International Covenant on Civil and Political Rights' <https://www.equalityhumanrights.com/en/our-human-rights-work/monitoring-and-promoting-un-treaties/international-covenant-civil-and> (accessed June 2018).

## Research relating to Claimant's beliefs

### Article 14

The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.<sup>63</sup>

The ECHR obliges state parties to "secure to everyone within their jurisdiction" the rights and freedoms set out in the ECHR,<sup>64</sup> thereby placing a positive obligation on the government to ensure that the rights are provided, and not only a negative obligation to refrain from interfering with those rights. Therefore, there is a positive obligation on the UK government to ensure that individuals within the UK have freedom of thought, conscience and religion, including the right to act in accordance with those beliefs, subject only to such proportionate limitations as are prescribed by law and are necessary in a democratic society.

<sup>61</sup> "1. Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers. This Article shall not prevent States from requiring the licensing of broadcasting, television or cinema enterprises.

2. The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence or for maintaining the authority and impartiality of the judiciary." (Article 10)

<sup>62</sup> "1. Everyone has the right to freedom of peaceful assembly and to freedom of association with others, including the right to form and to join trade unions for the protection of his interests. 2. No restrictions shall be placed on the exercise of these rights other than such as are prescribed by law and are necessary in a democratic society in the interests of national security or public safety, for the prevention of disorder or crime, for the protection of health or morals or for the protection of the rights and freedoms of others. This article shall not prevent the imposition of lawful restrictions on the exercise of these rights by members of the armed forces, of the police or of the administration of the state." (Article 11)

<sup>63</sup> The ECHR does not contain a freestanding prohibition on discrimination as is contained in the UDHR Article 7. The EHRC is of the view that there ought to be a freestanding right to freedom from discrimination, not only a prohibition against discrimination in relation to access to the other rights contained in the ECHR, (see, for example, <https://www.equalityhumanrights.com/en/publication-download/healing-divisions-positive-vision-equality-and-human-rights-britain>, <https://www.equalityhumanrights.com/en/human-rights-act/article-14-protection-discrimination>, accessed June 2018) and has noted the UK Government's refusal to sign up to Optional Protocol 12 of the ECHR which provides a free-standing right to equality. The Charter of Fundamental Rights of the European Union does contain a freestanding prohibition of discrimination, in Article 21.

<sup>64</sup> Article 1 of the ECHR.

## Research relating to Claimant's beliefs

Unlike the international treaties, the ECHR does provide a remedy directly to individuals. Under Article 34 of the ECHR individuals, non-governmental organisation and groups of individuals can apply to the European Court of Human Rights ("ECtHR") in Strasbourg, claiming that their ECHR rights have been breached by their government.<sup>65</sup> Before doing so, the individual must exhaust local remedies, by taking a claim all the way through their national courts/tribunals until they have no further recourse to a remedy within their country. The UK is required to comply with decisions of the ECtHR.<sup>66</sup>

The right to freedom of thought, conscience and religion is also reflected in the 1989 Convention on the Rights of the Child, which the UK ratified in 1992. Although the UK has not incorporated that convention into UK law, Parliament has committed to having due regard to the convention rights in passing new legislation or policy.

The above rights are also reflected in the Charter of Fundamental Rights of the European Union ("the Charter"), however we are not going to consider the detail of the Charter here as it is largely a restatement of the rights contained in the ECHR and because the UK Government has indicated that it will not be incorporated into UK law post-Brexit.<sup>67</sup>

<sup>65</sup> Each state initially had to sign up to this remedy and the UK did so in 1966.

<sup>66</sup> Prior to 1998 (and Protocol 11) implementation of the ECHR was monitored by The European Commission of Human Rights, The European Court of Human Rights and The Committee of Ministers of the Council of Europe, with the Commission performing an initial review and in some cases brokering an agreement, passing any unresolved claims to the Committee of Ministers for a decision, from where it could be passed on to the court for a binding determination at the instigation of the state or the Commission. Since 1998 it has been monitored by a single court.

<sup>67</sup> The Charter does go further than the ECHR in some important ways, for example it contains a freestanding prohibition of discrimination in Article 21 and it obliges States to implement EU law in accordance with the fundamental rights. The EU (Withdrawal) Bill makes it clear that the Charter of Fundamental Freedoms will not remain part of EU law, but the EHRC and others are campaigning to have the rights contained in it reflected in UK law post-Brexit. See for example: Jamie Doward, 'Brexit bill leaves a hole in UK human rights', The Guardian (13 January 2018) <https://www.theguardian.com/law/2018/jan/13/brexit-eu-human-rights-act-european-charter> (Accessed June 2018); Equality and Human Rights Commission, 'Healing the divisions: a positive vision for equality and human rights in Britain' <https://www.equalityhumanrights.com/en/publication-download/healing-divisions-positive-vision-equality-and-human-rights-britain> (accessed June 2018); Equality and Human Rights Commission, 'Our Brexit work', <https://www.equalityhumanrights.com/en/our-brexit-work> (accessed June 2018).



## Research relating to Claimant's beliefs

### 2.3 The UK Human Rights Act

The UK has given effect to the ECHR through the Human Rights Act 1998 ("the HRA"). The HRA does not transpose the rights contained in the ECHR into national law, instead it creates two key obligations that give effect to the rights of the ECHR:

1. in so far as it is possible to do so, UK legislation must be read in a way which is compatible with ECHR rights. Where it is not possible to do so, *i.e.* where the legislation conflicts with rights set out in the ECHR, the UK courts can issue a declaration of incompatibility; this does not affect the validity of the law, instead it is up to parliament to decide if and how to amend the law to address the fact that it has been found to be incompatible with the ECHR.<sup>68</sup>

2. it is unlawful for a public authority (including a court or tribunal, or any person or body carrying out public functions) to act in a way which is incompatible with a ECHR right.<sup>69</sup>

Therefore, there can be legal challenges by anyone who considers that they have suffered as a result of the UK's failure to comply with the ECHR:

(1) by challenging legislation as being incompatible with ECHR rights<sup>70</sup>,  
or

<sup>68</sup> This is because of the principle of Parliamentary Sovereignty. See Liberty, 'How the Human Rights Act works', <https://www.liberty-human-rights.org.uk/human-rights/what-are-human-rights/human-rights-act/how-human-rights-act-works> (accessed June 2018).

<sup>69</sup> HRA, Article 6.

<sup>70</sup> For example, the UK Supreme Court found that a restriction of pension benefits for same sex couples compared to heterosexual couples was unlawful in terms of the EU Directive. They concluded that the exception contained in the 2010 Equality Act allowing such treatment must be dis-applied. The decision provides useful insight into how the above legal principles will be applied by the courts *Walker (Appellant) v Innospec Limited and others (Respondents)* [2017] UKSC 47, available at <https://www.supremecourt.uk/cases/docs/uksc-2016-0090-judgment.pdf>

## Research relating to Claimant's beliefs

(2) by taking a claim against a State body for breach of ECHR rights through its action or failure to act.

These challenges could be taken by someone who considers that they have suffered a breach of their rights, either as a result of legislation that conflicts with the right to freedom of thought, conscience or belief, or as a result of a State body taking action or failing to take action in a way that breaches that right.

When presented with a claim based on the ECHR the UK courts must take into account decisions of the ECtHR, which usually results in the UK court applying the principles established by the ECtHR.<sup>71</sup>

### 2.4 Freedom of thought, conscience and belief

We have seen that international, European and UK law protects our right to freedom of thought, conscience and religion. What does this mean in practice?

As is clear from the wording of the right, freedom of thought and conscience are given equal protection along with freedom of religion. The Human Rights Committee for the ICCPR has noted that:

"The right to freedom of thought, conscience and religion (which includes the freedom to hold beliefs) in article 18(1) is far-reaching and profound; it encompasses freedom of thought on all matters, personal conviction and the commitment to religion or belief, whether manifested individually or in community with others. The Committee draws the attention of States parties to the fact that the freedom of thought and the freedom of conscience are protected equally with the freedom of

<sup>71</sup> Section 2 of the HRA, and see: The Supreme Court, 'The Supreme Court and Europe', <https://www.supremecourt.uk/about/the-supreme-court-and-europe.html> (accessed June 2018).

## Research relating to Claimant's beliefs

religion and belief. The fundamental character of these freedoms is also reflected in the fact that this provision cannot be derogated from, even in time of public emergency, as stated in article 4(2) of the Covenant."<sup>72</sup> (emphasis added)

As convictions and non-religious beliefs have the same status as religious beliefs we will refer from here on to "freedom of thought, conscience and belief" rather than "thought, conscience and religion", because veganism is not a religion and the protections we are concerned with here are those applicable to "thought", "convictions" and non-religious "beliefs".

In considering the content of the right to freedom of thought, conscience and belief, it is necessary to distinguish between the right to hold a belief and the right to put it into practice.

You can believe anything you like. The state, i.e. the government, cannot limit this right in any way. Whether or not you are entitled to manifest your belief, by taking certain action or participating in a particular activity, is another question. If a belief is not protected, the government can restrict manifestation of that belief as it sees fit, subject to any other applicable rights. If a belief is protected then the state may restrict the manifestation of that protected belief only if they can show that the restriction is: (1) prescribed by law and (2) necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others. It must also be proportionate.

Whether or not the state/government can restrict the manifestation of a belief is therefore a question with two parts:

1. is the belief a protected belief?, and, if it is,

<sup>72</sup> In General Comment 22: The right to freedom of thought, conscience and religion (Art 18): 30.07.1993 CCPR/C/21/Rev.1/Add.4, General Comment adopted by the Human Rights Committee under article 40, paragraph 4, of the International Covenant on Civil and Political Rights, Addendum, General Comment No. 22 (48)(art. 18).

## Research relating to Claimant's beliefs

2. is the restriction prescribed by law and necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others?

Any restrictions must also be proportionate, going no further than is necessary to achieve the objective.

### 2.5 Manifestation of Protected Beliefs

The first question for a court will be whether or not the belief or conviction is protected. In order to be protected the belief must "attain a certain level of cogency, seriousness, cohesion and importance,"<sup>73</sup> be sincerely held and "worthy of respect in a democratic society", and not be "incompatible with human dignity or the fundamental rights of others".<sup>74</sup> If the belief does not satisfy these criteria it is not a protected belief and you will not have the right to act in accordance with that belief.

For example, you can believe in murder but that does not mean that you have a protected belief or the right to manifest that belief, because a belief in murder would not be considered to have "a certain level of cogency, seriousness, cohesion and importance," or to be "worthy of respect in a democratic society" or "compatible with the fundamental rights of others", and so would not qualify as a protected belief in law. Therefore, the state is entitled to restrict the manifestation of that belief as it sees fit, subject to any other rights. Even if a belief in murder was a protected belief, the state would be entitled to restrict manifestation of that belief as necessary to protect public safety and the rights and freedoms of others.

<sup>73</sup> Definitions of these terms include: Cogency: clear, logical, convincing, lucid; Seriousness: gravity or solemnity; Cohesion: a level of connectedness or interrelatedness; Importance: being of great significance.

<sup>74</sup> The characteristics of a qualifying non-religious belief were discussed in, for example, *Campbell and Cosans v UK* (1982) Series A no 48 at para 36.

## Research relating to Claimant's beliefs

There have been a number of decisions in which the courts have considered whether or not the test for protected beliefs was satisfied by moral convictions that could be said to be comparable to veganism. For example, pacifism and opposition to military service have been found to be protected. In the case of *Arrowsmith v UK*<sup>75</sup> the Commission held that the Article 9 right to freedom of thought and conscience covered pacifism, as:

"pacifism is a philosophy and ....falls within the ambit of the right to freedom of thought and conscience. The attitude of pacifism may therefore be seen as a belief ('conviction') protected by Article 9."

In *Bayatyan v Armenia* the ECJ held that:

"opposition to military service, where it is motivated by a serious and insurmountable conflict between the obligation to serve in the army and a person's conscience or his deeply and genuinely held religious or other beliefs, constitutes a conviction or belief of sufficient cogency, seriousness, cohesion and importance to attract the guarantees of Article 9."<sup>76</sup>

Another example is the conviction that it is wrong to inflict physical violence upon children, as we discuss later.

### 2.6 Veganism as a matter of thought, conscience and belief

Veganism has been recognised as a protected belief or conviction. In *W v UK*<sup>77</sup> the European Commission on Human Rights considered whether or not the Article 9 right to manifest a protected conviction or belief had been breached. A claim had been brought by a prisoner who had not been

<sup>75</sup> *Arrowsmith v UK*, App no 7050/75 [1978] ECHR (12 October 1978)

<sup>76</sup> *Bayatyan v Armenia* (2011) 54 EHRR 467, at 110.

<sup>77</sup> *W v UK* (1993) 16 EHRR (Commission Decision) no 18187/91, ECHR, Decision of 10 February 1993.

## Research relating to Claimant's beliefs

permitted to be excluded from working in the prison print room, which he claimed was a breach of his vegan beliefs, as the inks used in the print room were not suitable for vegans.

In considering the complaint the Commission noted that: "the (UK) Government do not contest that veganism is capable of concerning "conscience" or "belief" within the meaning of Article 9," and went on to note that Article 9 "protects the sphere of private, personal beliefs and the acts which are intimately linked to these attitudes", and found "that the vegan convictions with regard to animal products fall within the scope of Article 9 para 1 of the Convention."<sup>78</sup>

The UK Equalities and Human Rights Commission also notes that the Article 9 right: "protects a wide range of non-religious beliefs including atheism, agnosticism, veganism and pacifism."<sup>79</sup>

Vegans in the UK therefore have the absolute right to believe that it is morally wrong to subjugate, exploit and kill non-human animals unnecessarily and, because it is protected, to live according to that belief or conviction, subject only to necessary and proportionate restrictions prescribed by law. The UK is obliged under the ECHR to secure to all vegans within the UK that right, including by passing such laws as are necessary to do so.

### 2.7 Restrictions Prescribed by Law

Previous decisions provide some guidance as to the extent to which the state may interfere with the manifestation of a protected belief. In the case of *W v UK*, the prisoner print room case referred to previously, the prisoner was unsuccessful in his claim, as the government successfully argued that the

---

<sup>78</sup> *Ibid*.

<sup>79</sup> Equality and Human Rights Commission, 'Article 9: Freedom of thought, belief and religion', <https://www.equalityhumanrights.com/en/human-rights-act/article-9-freedom-thought-belief-and-religion> (accessed June 2018).

## Research relating to Claimant's beliefs

restrictions on the manifestation of his protected beliefs were prescribed by law, necessary and proportionate.<sup>60</sup>

The Commission found that the interference with the right of the prisoner to live according to his beliefs was "prescribed by law," in that any requirement to work was contained in the Prison Rules which applied to all prisons. It also found that the rule was necessary to achieve a legitimate aim as the requirement to work pursued the aim of "preserving good order in the prison" and it was "necessary to have a system of allocation of work which is perceived to be fair and without favouritism and that as a result prisoners inevitably do not enjoy free choice of employment."

The Commission noted that "all prisoners were generally required to work in the print shop for a period of 13 weeks, after which time other employment was available," and determined that the principle of proportionality had not been infringed and the interference was justified.

However, these cases all turn on their own particular facts and the particular facts of that case tended towards a finding against the applicant: there was uncertainty around whether or not the dyes were suitable for vegans, his vegan convictions were only one of his reasons for refusing the work and "relatively minor penalties" had been imposed on him for refusing to comply with the normal work regime. This can be contrasted with the consequences for someone if they are denied suitable food, for example, which is essential to survival.

Nevertheless, the decision provides a useful illustration of the exercise a court will carry out in determining if a restriction on the right to manifest protected convictions or beliefs is lawful.

---

<sup>60</sup> *W v UK* (1993) 16 EHRR (Commission Decision) no 18187/91, ECHR, Decision of 10 February 1993.



## Research relating to Claimant's beliefs

### **2.8 Obligation to secure right to freedom of thought, conscience and belief**

There is also a positive obligation on the state (government) to secure to vegans in the UK their right to act in accordance with their convictions by avoiding participating in the exploitation and killing of non-human animals.<sup>81</sup> Our ability to do so is directly affected by the availability of non-animal-based alternatives, for food, clothing, activities and non-food products.

Human rights obligations apply to States and State entities. The government must therefore ensure that vegans are able to act in accordance with their vegan convictions in government-run entities such as hospitals, schools, prisons and care homes, and State entities such as the parliament and local authorities (councils). The government also has an obligation to pass such laws as are necessary to ensure that vegans can live in accordance with their convictions outwith the public sphere, subject only to necessary and proportionate limitations which are prescribed by law.

#### **2.8.1 Food Examples**

For example, the requirements of a vegan patient who is reliant upon a hospital for food and drink during their stay must be taken seriously. If the hospital does not provide suitable food the vegan patient will not be able to live according to their convictions and will be in the unconscionable position of having to breach their fundamental convictions or go hungry. A vegan who had their request for suitable food denied would have a potential claim against the government entity for breach of their right to freedom of thought, conscience and belief. If that claim went before the European Court of Human Rights (ECtHR) (after going through the UK courts) the court would balance the interests of the vegan patient against the interests of the community as a whole. In doing so it would allow the state a "margin of appreciation," which means they recognise that national governments are particularly well placed

---

<sup>81</sup> ECHR Art 1 obligation to secure to everyone within their jurisdiction the rights and freedoms set out in the ECHR.

## Research relating to Claimant's beliefs

to assess social needs and weigh up the various factors that are considered in creating national laws. However, that only goes so far.

Where a claim is made in relation to the ethical expression of fundamental convictions in a way that concerns food, the ECtHR has made it very clear that it regards the disadvantage to the applicant to be significant. That is unsurprising when we consider the importance of access to food.

In the case of *Jakóbski v Poland*, the ECtHR decided that the Polish government was required to ensure that a prison provided food that was suitable for a prisoner who did not eat meat due to his Buddhist faith, according to which he avoided consuming the flesh of sentient beings. The prison had failed to provide him with meat-free meals despite requests, and he had had to rely on food parcels.<sup>82</sup>

The court noted that the protection does not cover every act motivated by religion or belief, but that "observing dietary rules can be considered a direct expression of beliefs in practice."<sup>83</sup>

In *Jakóbski* the ECtHR decided that it was appropriate to examine the applicant's complaint from the standpoint of the state's positive obligation to comply with Article 9(1) rather than their obligation to justify any interference under Article 9(2), and noted that the principles applied in both are broadly similar.<sup>84</sup> "In both contexts regard must be had to the fair balance to be struck between the competing interests of the individual and of the community as a whole, and in both contexts the state enjoys a certain margin of appreciation in determining the steps to be taken to ensure compliance."<sup>85</sup>

Nevertheless, the court concluded that the state had not struck a fair balance between these interests in this case, because providing suitable food would not have caused significant disruption in terms of the management of prisons,

<sup>82</sup> *Jakóbski v Poland* App No 18429/06 (ECtHR 7 December 2010).

<sup>83</sup> *Ibid* at 45.

<sup>84</sup> *Ibid* at 46–47.

<sup>85</sup> *Ibid* at 46–47.

## Research relating to Claimant's beliefs

nor in terms of the quality of meals generally or the financial impact. On balance, the state was in breach of the applicant's right to freedom of thought, conscience and belief.

The ECtHR held that: "Whilst the court is prepared to accept that a decision to make special dietary arrangements for just one prisoner could have financial implications for the custodial institution and thus indirectly on the quality of treatment of the other inmates",<sup>86</sup> it had to decide whether or not the state had struck a fair balance in this case. They were not persuaded that the provision of a vegetarian diet would involve disruption to management of the prison or any decline in meal standards<sup>87</sup> and therefore the state had not applied a fair balance between the interests of *Jakobski* and those of the institution and the other prisoners.

Although *Jakobski* was not a case concerning the rights of a vegan, diet was recognised as the manifestation of his ethical convictions and, as diet is a core incident of vegan convictions, the decision is highly relevant to vegans.<sup>88</sup>

Shortly after the *Jakobski* decision, in 2010, admissibility criteria were introduced which meant that applications to the ECtHR would firstly be subject to a filtering process whereby they would be declared inadmissible if the court determined that the applicant's complaint did not relate to something that put them at a "significant disadvantage".<sup>89</sup> This afforded the court some flexibility, as there is considerable discretion involved in determining whether or not something amounts to a "significant disadvantage". In making this assessment the court considers the severity of the rights breach complained of, including

---

<sup>86</sup> *Ibid* at 50.

<sup>87</sup> *Ibid* at 52.

<sup>88</sup> See also, *X v UK* App no 5947/72 15 ECHR Dec & Rep 8 (1976) p.8, a Jewish prisoner in a UK prison claimed to have been refused Kosher food, which meant he was not able to manifest his Jewish beliefs, and was being forced to follow a diet mainly of bread at detriment to his health. The claim was based on Article 9, on the basis that the state had interfered with his right to manifest his religion. The Commission found that in that case the authorities had respected his rights as he had been offered Kosher food through the Jewish visitation committee. Obtaining food from an outside source is very different to being provided with food by the prison, and it may be that a focus instead on the positive obligation of the state would have achieved a different outcome, as in *Jakobski*.

<sup>89</sup> Protocol 14 ECHR.

## Research relating to Claimant's beliefs

the objective impact of the alleged breach and the subjective view of the applicant.

After the introduction of admissibility criteria, a similar application was made by a prisoner in Romania, in the *Vartic* case.<sup>90</sup> In *Vartic* the state argued that dietary requirements are not protected as a manifestation of thought, conscience and belief, and that even if there had been a breach of the right to freedom of thought, conscience and belief, there was no significant disadvantage to the applicant. The ECtHR disagreed, noting that it had already found that diet could be an expression of protected beliefs, and that as no alternative had been available to *Vartic* he had been put at a significant disadvantage. As in *Jacobski*, the court found that it would not be unduly disruptive or burdensome to provide food that was suitable, particularly given that the prison offered various other special meals. Therefore, the prison authority had breached the rights of the prisoner by not providing appropriate food.

These two decisions are very useful in terms of predicting how a court would consider a failure to provide food that is suitable for vegans in UK State entities, such as prisons, hospitals and schools.

It seems likely that a claim based on the failure or refusal of a State entity to provide food suitable for vegans would pass the threshold test of significant disadvantage. While it may be that the dependence factor, or lack of an alternative, is greater in a prison context than a hospital setting, nevertheless we rely on a hospital providing us with food when we are in-patients. It seems unlikely that a court would find that the threshold of significant disadvantage had not been met because a patient had access to the outside world in a way that prisoners do not. It will not be possible for all patients to arrange for family or friends to bring them meals in hospital and to suggest that they should do so would also be discriminatory (discussed below), as non-vegans are

---

<sup>90</sup> *Vartic v Romania* App no 14150/08 (ECtHR 17 March 2014).

## Research relating to Claimant's beliefs

provided with food in our hospitals. A similar argument could be made in relation to schools.

In assessing whether or not there was a breach of the right of freedom of thought, conscience and belief, the court would likely put significant weight on the denial of suitable food, such that there would be a high burden on the state to show that on balance they shouldn't have to provide it because of the associated disruption or increase in cost, especially if they are providing other alternatives. A court could take into account the fact that: many UK hospitals and schools provide excellent vegan options on their daily menus;<sup>91</sup> most vegan food is inclusive in that it can be eaten by anyone, vegan or non-vegan; vegan options are often cheaper to prepare, and the respected dietetics associations of the UN, US and UK all recognise a fully plant-based diet as nutritionally adequate, with a growing body of evidence indicating that not eating any animal protein is better for our health. Plant-based food also fits well with national and local government objectives on sustainability and the environment.

In considering the positive obligation to secure the right to freedom of thought, conscience and belief, it is important to remember the Article 14 duty to ensure the rights and freedoms contained in the ECHR without distinction based on a protected characteristic. Vegan convictions are on a par with religious beliefs. That is not to say that veganism is like a religion, it is not. It is simply to say that both have equal protection. If the state is making provision for certain religious requirements, they ought to be making that same level of provision for requirements based on protected convictions. There is a general lack of awareness of this in our State entities. Vegetarian meals appear to be provided for in our state entities as standard, and this will ensure provision for many religiously motivated dietary requirements as well as catering for vegetarians. Given that provision is made for religious dietary needs, equivalent provision should be made for vegans.

---

<sup>91</sup> See good examples in the Facebook group 'Vegan Hospital Food Hits and Misses' and on the 'Vegan Hospital Food Network' page (accessed June 2018).

## Research relating to Claimant's beliefs

Therefore, on the basis of their right to freedom of thought, conscience and belief, vegans should be requesting food that is suitable for them in all of our State institutions: schools, hospitals, care homes, prisons and local authorities. The Vegan Society currently has a campaign pressing governments and local authorities to ensure that good vegan options are available as standard.<sup>92</sup> In order to ensure that they are not in breach of our rights, our governments and local authorities should be ensuring that every State entity offers good vegan options on a day to day basis. Some local authorities are beginning to recognise the importance of supporting plant-based eating in terms of health, sustainability and the environment.<sup>93</sup>

### 2.8.2 Non-Food Examples

As discussed above, vegans wish to avoid participating in the commodification, exploitation and killing of nonhuman animals in any way, and not only in relation to food. The approach outlined above can also be applied to non-food related matters. If requests for accommodation from vegans are refused then a State entity must justify the failure to enable vegans to live according to their belief by demonstrating that doing so would cause too much disruption and/or be too heavy a burden, financially or otherwise, such that it would be detrimental to overall interests. If it is possible to meet a legitimate objective while accommodating the request of vegans, and meeting such requests presents no overriding problems, then the state is unlikely to be able to justify refusing to meet the needs of vegans.

For example, a vegan school pupil may request exemption from a requirement to dissect the dead bodies of animals. If a request is refused the school would need to justify that refusal on the basis that it would be unduly disruptive or burdensome to provide an alternative. In considering whether or not the state had carried out the balancing exercise appropriately, the court could take into

<sup>92</sup> The Vegan Society, 'Catering for everyone', <https://www.vegansociety.com/take-action/campaigns/catering-everyone> (accessed June 2018).

<sup>93</sup> For example, West Lothian College in Scotland: The Vegan Society, 'Success Stories', <https://www.vegansociety.com/take-action/campaigns/catering-everyone/success-stories> (accessed June 2018), and a company that caters to over 100 NHS hospitals, Anglia Crown, is supplying plant-based meals. Our focus is on the rights of non-human animals but we recognise the intersectional benefits of plant-based eating and the need to reference these other benefits in pushing for societal and State reform.

## Research relating to Claimant's beliefs

account: the necessity of the procedure to achieve an educational objective, the availability of alternatives and the fact that other schools/local authorities have been able to provide alternatives.

The same exercise could be carried out for other non-food matters. For example, vegans in State employment, such as the police service or fire service may request alternatives to standard issue uniform items that are made from animal skin. If an employee requests a non-animal version of a standard issue item and it is reasonably straightforward to obtain that for them, without causing a lot of disruption or disproportionate additional cost, it would be difficult for the state employer to justify refusing that request. A court could take account of the fact that other employers manage to provide vegan alternatives; for example, we understand that the Royal Mail offers leather-free boots to its employees.

Personal protective equipment such as safety boots for the UK fire service will need to be certified to meet the appropriate safety standards. If, following research, it appears that there are no suitable animal-free boots available then the state would have a good justification for failing to accommodate the request, as it must comply with safety requirements. However, non-animal products are becoming more readily available and therefore it is becoming more difficult for employers to refuse to accommodate vegan requirements. For example, we are advised that vegan fire personal in the UK can be accommodated with appropriate footwear and that the vegan alternative is outperforming standard issue boots.

The prison print-room case referred to previously demonstrates that our rights do have limits and there will be scenarios in which a court would find that in refusing a request the state had struck the correct balance between the rights of a vegan and the interests of the wider community. It should be noted, however, that the disadvantage caused to a vegan from having to use inks that may have been tested on animals (it could not be established definitively one way or another) might be seen as of less significance than, for example, having to dissect an animal's body knowing the animal was killed for that



## Research relating to Claimant's beliefs

purpose or having to wear an animal's skin day on day, knowing an animal was killed because of demand for that product. The greater the detrimental impact on the vegan the more of a burden on the state to justify its failure.

Therefore, on the basis of their right to freedom of thought, conscience and belief, vegans should request that they be given animal-free alternatives to non-food products.

### Medication

The position in relation to medicines is more complex. Vegans do not support testing human medication on non-human animals because to do so is to use living-beings as resources unnecessarily. Testing on animals does not produce reliable data in terms of how human beings will respond to particular medication, and there are very good alternatives that do not involve testing on animals.<sup>94</sup> The pain, suffering and death inflicted on non-human animals for medical testing conflicts with the fundamental moral convictions of vegans. This creates a dilemma for vegans living in the UK, because currently all medicines must be tested on animals.<sup>95</sup> This means it is not possible for vegans to access suitable alternatives for medications which they are prescribed for health conditions, nor for remedies available in pharmacies.

Vegans should of course take medication that they need because there is currently no other alternative and we are still doing all we can possibly and practicably do to avoid participating in animal exploitation. However, this does not change the fact that every time we obtain a prescription or buy a medicine we do so in the knowledge that the product will have been tested on non-human animals, needlessly, unjustly and against our fundamental convictions. The authors of this book support the use of legal principles to challenge current practices that result in these situations. For example, it could be argued that the current law requiring that all medicines be tested on non-human animals is in practice a restriction on our right to live according to our

<sup>94</sup> See, for example, the work of Animal Free Research UK: <https://www.animalfreeresearchuk.org/> (accessed June 2018).

<sup>95</sup> This is in terms of the European Directive 2003/63/EC, Annex 1 Part 1 Module 5.

## Research relating to Claimant's beliefs

fundamental beliefs, as we are not given the option of medicines that are suitable for vegans. It could also be argued that the government is failing to fulfil its duty to secure to us our right to freedom of thought, conscience and belief, including by taking such steps/passing such laws as are necessary to secure to us our right to live according to our convictions and beliefs.

The government would argue that any interference with our right to live according to our vegan convictions is lawful because the requirement is prescribed in law, necessary to protect public safety and health and proportionate. They would argue that experimenting on animals produces useful data in terms of how a medicine may affect humans. This could be countered with expert evidence showing that testing on non-human animals does not produce reliable data regarding humans and in terms of the available alternatives. The availability of non-animal based alternatives would also be relevant in terms of proportionality, as the government would have to show that the interference was proportionate and this could be challenged on the basis that there are alternatives which would not prevent vegans from manifesting their beliefs. The government would no doubt argue that it would be unduly disruptive or burdensome to modify the law so as to permit medications to be approved for human use without having been tested on animals, and evidence could also be brought to counter that.

As work in the area of animal free alternatives grows and becomes more visible it should become increasingly difficult for the government to justify the blanket policy. Charities such as Animal Free Research UK, formerly the Dr Hadwen Trust, and the National Anti-Vivisection Society are working hard in this area.<sup>96</sup> As the requirement to test on animals comes from EU law, the UK's exit from the EU may mean the government will have more scope to revisit this requirement post-Brexit, depending on the outcome of the Brexit negotiations.

<sup>96</sup> See, Animal Free Research UK, <https://www.animalfreeresearchuk.org/> and the National Anti-Vivisection Society, <http://www.navs.org.uk/home/> (accessed June 2018).

## Research relating to Claimant's beliefs

In addition to the fact that all medicines are currently tested on animals in the UK, many contain ingredients that were taken from animals, such as gelatine or milk/lactose. Where alternatives exist that do not contain these animal derived ingredients, vegans can request those alternatives. The same test as set out previously would apply: where there is an animal-free alternative and it is not beyond the bounds of what is reasonable in terms of disruption or cost for the state to secure that alternative for the vegan patient, they should provide it. Vegans can ask for alternatives and refer to their rights in doing so.

Our rights are not absolute and whether or not a refusal to provide an alternative could be justified would depend on the specifics, such as how readily available was the alternative and the additional expense involved. For many medications there are no readily available alternatives that do not contain gelatine or lactose. Again, it could be argued that the government is failing in its obligation to secure to us our right to live in accordance with our fundamental beliefs by failing to take steps / pass such laws as are necessary to secure the availability of animal free medications.<sup>97</sup> Clearly it is not necessary that any medication contain animal-derived ingredients and our government should be pressed to encourage the production of animal-free versions.<sup>98</sup>

### 2.9 Right of parents to ensure education in conformity with philosophical convictions

Separately, vegan parents have the right to respect for their convictions in relation to state provision of education. Article 18(4) of the International Convention on Civil and Political Rights ("ICCPR") provides that "[t]he States Parties to the present Covenant undertake to have respect for the liberty of

<sup>97</sup> The same argument could be made in relation to promoting the availability of baby formula that is suitable for vegans.

<sup>98</sup> Go Vegan Scotland have pressed the Scottish Government to take appropriate steps in relation to these and other matters with reference to the results of their recent survey. See, Go Vegan Scotland, 'Results of Survey on Vegan Provision in Scotland Show Lack of Awareness Leading to Serious Failings', (1 March, 2018) <https://www.goveganscotland.com/single-post/2018/03/01/Results-of-Survey-on-Vegan-Provision-in-Scotland-Show-Lack-of-Awareness-Leading-to-Serious-Failings> (accessed June 2018). At the time of writing they were still awaiting a substantive response.

## Research relating to Claimant's beliefs

is more akin to the term "beliefs" (in the French text: "convictions") appearing in Article 9, which guarantees freedom of thought, conscience and religion – and denotes views that attain a certain level of cogency, seriousness, cohesion and importance"

"the expression "philosophical convictions" in the present context denotes, in the Court's opinion, such convictions as are worthy of respect in a "democratic society" ...and are not incompatible with human dignity" ...

"The applicants' views relate to a weighty and substantial aspect of human life and behaviour, namely the integrity of the person, the propriety or otherwise of the infliction of corporal punishment and the exclusion of the distress which the risk of such punishment entails. They are views which satisfy each of the various criteria listed above; it is this that distinguishes them from opinions that might be held on other methods of discipline or on discipline in general."<sup>100</sup>

The protections in section 2(2) of Protocol 1 extend to the entirety of the education process. The court noted that:

"the education of children is the whole process whereby, in any society, adults endeavour to transmit their beliefs, culture and other values to the young.....Moreover .....the second sentence of Article 2 (Protocol 1) is binding upon the Contracting States in the exercise of 'each and every' function that they undertake in the sphere of education and teaching, so that the fact that a

<sup>100</sup> *Ibid* at 36 For the decision on the objection to the ban on corporal punishment in private schools (where teachers claimed that the ban was in breach of their right to freedom of religion and belief), see *R (Williamson) v Secretary of State for Education and Employment* [2005] 2 AC 246.

## Research relating to Claimant's beliefs

given function may be considered to be ancillary is of no moment in this context'.<sup>101</sup>

The UK argued that even if the convictions were protected, it had respected them by introducing a policy of gradual elimination of corporal punishment, which it said would strike the right balance between the opinions of supporters and opponents.

The court found that the policy of gradually phasing out corporal punishment was not sufficient to give respect to the parental rights, as required by Protocol 1. "Respect" required more than taking into account or having regard to protected beliefs, it set up a positive obligation on the state which was not discharged by striking a balance between competing views.<sup>102</sup> The court found that the move towards eliminating corporal punishment:

"does not amount to 'respect' for their convictions. As is confirmed by the fact that, in the course of the drafting of Article 2, the words 'have regard to' were replaced by the word 'respect', the latter word means more than 'acknowledge' or 'take into account'; in addition to a primarily negative undertaking, it implies some positive obligation on the part of the state. -This being so, the duty to respect parental convictions in this sphere cannot be overridden by the alleged necessity of striking a balance between the conflicting views involved, nor is the Government's policy to move gradually towards the

<sup>101</sup> Full quote: "The Court would point out that the education of children is the whole process whereby, in any society, adults endeavour to transmit their beliefs, culture and other values to the young, whereas teaching or instruction refers in particular to the transmission of knowledge and to intellectual development. It appears to the Court somewhat artificial to attempt to separate off matters relating to internal administration as if all such matters fell outside the scope of Article 2. The use of corporal punishment may, in a sense, be said to belong to the internal administration of a school, but at the same time it is, when used, an integral part of the process whereby a school seeks to achieve the object for which it was established, including the development and moulding of the character and mental powers of its pupils. Moreover, as the Court pointed out in *Kjeldsen, Busk Madsen and Pedersen*, the second sentence of Article 2 is binding upon the contracting States in the exercise of 'each and every' function that they undertake in the sphere of education and teaching, so that the fact that a given function may be considered to be ancillary is of no moment in this context." *Campbell and Cosans v UK* (1982) Series A no 48 para 33.

<sup>102</sup> *Ibid* at 37.

## Research relating to Claimant's beliefs

abolition of corporal punishment in itself sufficient to comply with this duty."<sup>103</sup>

The court referred to the prior decision in *Kjeldsen, Busk Madsen and Pedersen v Denmark*, in which it had been noted that the "second sentence of Article 2 aims in short at safeguarding the possibility of pluralism in education, which possibility is essential for the preservation of the 'democratic society' as conceived by the Convention. In view of the power of the modern State, it is above all through State teaching that this aim must be realised."<sup>104</sup>

The Danish government had argued in that case that the right in section 2(2) only implied a "right for parents to have their children exempted from classes offering 'religious instruction of a denominational character.'"<sup>105</sup> The court disagreed, finding that it did not "permit a distinction to be drawn between religious instruction and other subjects. It enjoins the state to respect parents' convictions, be they religious or philosophical, throughout the entire State education programme."<sup>106</sup>

The court noted that States set the curriculum and the court would not rule on content, noting in particular that:

"the second sentence of Article 2 of the Protocol does not prevent States from imparting through teaching or education information or knowledge of a directly or indirectly religious or philosophical kind. It does not even permit parents to object to the integration of such teaching or education in the school curriculum, for

<sup>103</sup> *Ibid* at 36. This distinction between respect and having due regard does not appear to have been acknowledged by our EHRC, whose guidance suggests that an education provider need do no more than "properly consider" parental convictions, which seems closer to a due regard requirement than a respect requirement. See, Equality and Human Rights Commission, 'Article 2 of the First Protocol: Right to education', <https://www.equalityhumanrights.com/en/human-rights-act/article-2-first-protocol-right-to-education>.

<sup>104</sup> *Kjeldsen, Busk Madsen and Pedersen*, (1982) Series A no 23.

<sup>105</sup> *Ibid* at 51.

<sup>106</sup> *Ibid* at 51.

## Research relating to Claimant's beliefs

otherwise all institutionalised teaching would run the risk of proving impracticable.<sup>107</sup>

However:

"The second sentence of Article 2 implies on the other hand that the state, in fulfilling the functions assumed by it in regard to education and teaching, must take care that information or knowledge included in the curriculum is conveyed in an objective, critical and pluralistic manner. The state is forbidden to pursue an aim of indoctrination that might be considered as not respecting parents' religious and philosophical convictions. That is the limit that must not be exceeded."<sup>108</sup>

The UK Equalities and Human Rights Commission interprets the above decisions as follows:

"Parents also have a right to ensure that their religious and philosophical beliefs are respected during their children's education.....Although parents have a right to ensure their religious or philosophical beliefs are respected during their children's education, this is not an absolute right. As long as these beliefs are properly considered, an education authority can depart from them provided there are good reasons and it is done objectively, critically and caters for a diversity of beliefs and world views."<sup>109</sup>

The ECtHR guide to Protocol 1 Article 2 states that:

---

<sup>107</sup> Ibid at 53.

<sup>108</sup> Ibid at 53.

<sup>109</sup> Equality and Human Rights Commission, 'Article 2 of the First Protocol: Right to education', <https://www.equalityhumanrights.com/en/human-rights-act/article-2-first-protocol-right-education> (accessed June 2018).



## Research relating to Claimant's beliefs

"Although individual interests must on occasion be subordinated to those of a group, a balance must be achieved which ensures the fair and proper treatment of minorities and avoids any abuse of a dominant position (*Valsamis v. Greece*, § 27)."<sup>110</sup>

The UK has made a reservation to Protocol 1, accepting the second sentence of Article 2 of Protocol 1 only in so far as compatible with the provision of efficient instruction and training, and the avoidance of unreasonable public expenditure. This was referred to by the UK in *Campbell and Cosans* and the court accepted that the proposal of having a separate stream of education that would be free of corporal punishment would be incompatible with the avoidance of unreasonable public expenditure, but held that the option of granting certain pupils an exemption, in accordance with their parents' convictions, would not be.<sup>111</sup>

Just as a belief or conviction that it is wrong to physically punish children is a protected philosophical conviction in terms of the parental right to ensure children are educated in accordance with their convictions, the conviction that it is wrong to exploit and kill non-human-animals unnecessarily should also be recognised as a protected philosophical conviction in relation to this right.

This could be very important for vegan parents in terms of challenging education that fails to respect their conviction that other animals have rights, by ensuring that consideration of animal issues is carried out in an objective, critical and pluralistic manner.

For example, when a school becomes a participant in an activity that involves the actual use of animals as commodities, such as through hatchery programmes, dissecting their bodies, or by bringing animals onto school grounds to "rear them for slaughter", it could be argued that the school is not

<sup>110</sup> Council of Europe, 'Guide on Article 2 of Protocol No. 1 to the European Convention on Human Rights: Right to Education', [https://www.echr.coe.int/Documents/Guide\\_Art\\_2\\_Protocol\\_1\\_ENG.pdf](https://www.echr.coe.int/Documents/Guide_Art_2_Protocol_1_ENG.pdf) at 16. (accessed June 2018).

<sup>111</sup> *Campbell and Cosans v UK* (1982) Series A no 48 at 37.

## Research relating to Claimant's beliefs

teaching in an objective, critical, pluralistic manner as they are themselves participating directly in the use and killing of animals, entirely unnecessarily, as part of the curriculum. This could also be argued where schools invite people in who are involved in the animal use industries, to talk about their use of animals and promote the products of animal exploitation. Arguably this is rarely, if ever, done in an objective or pluralistic manner. Arguably, a critical assessment would require, at a minimum, equal time and space for the vegan perspective, and care taken to challenge misinformation and baseless undermining of plant-based nutrition. Recent survey results indicate that this is not done. It may not be possible to avoid biased perspectives while inviting business people into schools, as they are, after all, business people with products to sell. It is the duty of our schools/education authorities to consider if they can include these activities while meeting their obligation to provide education in an objective, critical and pluralistic manner.

School trips to places where animals are used and/or killed may also be open to challenge. At the very least vegan children/children of vegan parents should be provided with an alternative activity.<sup>112</sup> It is notable that the Human Rights Committee of the ICCPR has stated that:

"The liberty of parents or legal guardians to ensure that their children receive a religious and moral education in conformity with their own convictions, set forth in article 18(4), is related to the guarantees of the freedom to teach a religion or belief stated in article 18(1). The Committee notes that public education that includes instruction in a particular religion or belief is inconsistent with article 18(4) unless provision is made for non-discriminatory exemptions or alternatives that would accommodate the wishes of parents and guardians."<sup>113</sup>

<sup>112</sup> The authors are aware that some vegan parents have been allowed to take their children on an alternative educational excursion when the school has taken the pupils to the zoo. The question remains whether or not that is an equivalent alternative given that the other students are taken by the school.

<sup>113</sup> In General Comment 22: The right to freedom of thought, conscience and religion (Art 18): 30.07.1993 CCPR/C/21/Rev.1/Add.4, General Comment adopted by the Human Rights Committee

## Research relating to Claimant's beliefs

Separately, there is a requirement not to discriminate in the context of the provision of education, which is discussed later and which may require more than the provision of a suitable alternative.

We are not aware of many claims by vegan parents based on their right to have their children educated in conformity with their philosophical convictions, but the corporal punishment case demonstrates just how impactful a successful claim can be, leading to a wholesale change in the law and the broader social mind-set in a very short period of time.

Vegan parents can refer to their parental rights in challenging and/or seeking provision of alternatives for their children, for example:

- classroom / school use of animals,
- talks by external speakers that promote the use of animals,
- school trips to places where animals are used / killed,
- speciesist texts, and
- failure to provide vegan food options.

### 2.10 Contracting Out

To the extent that the government contracts out its responsibilities to private third parties, it must ensure that those parties comply with our rights. For example, if a local authority care home is full and an elderly vegan person is placed by Social Services in a private care home, the management of that care home will be required to take on the human rights responsibilities of the local authority and ensure that the way they treat their vegan client does not contravene human rights obligations.

---

under article 40, paragraph 4, of the International Covenant on Civil and Political Rights, Addendum, General Comment No. 22 (48) (art. 18)

## Research relating to Claimant's beliefs

### 2.11 Private Entities

The positive obligation on the government to ensure that vegans are able to avoid participating in animal exploitation extends beyond state run entities, as the UK government is required to "secure to everyone within their jurisdiction" the right to freedom of thought, conscience and belief,<sup>114</sup> and to adopt such laws or other measures as are necessary to give effect to that right.<sup>115</sup> If vegans are not able to live practically as vegans as a result of action or inaction by private (non-government) entities, the government has an obligation to take action to secure to vegans their ability to live according to their convictions. This is particularly relevant in relation to private employers, but also applies to private service providers. The duty to secure to vegans their right to live according to their convictions means the government should pass laws applicable to private bodies to ensure that they respect those rights.

### 2.12 Without distinction

The government is obliged to ensure that the right to freedom of thought, conscience and belief is made available without distinction on the basis of any protected characteristic. This means that to the extent that the government ensures that people in the UK have freedom of religious beliefs, they must extend that same level of protection equally to qualifying non-religious beliefs. If people with religious beliefs are catered for in a particular way by our government or in terms of a particular law, those who hold vegan convictions must be catered for to at least the same extent. For example, if vegetarian food was provided in order to cater for religious dietary requirements, vegan food should also be provided if requested by vegans.

<sup>114</sup> ECHR Art 1 obligation to secure to everyone within their jurisdiction the rights and freedoms set out in the ECHR.

<sup>115</sup> ICCPR Article 2(2), also required in terms of ECHR Art 1 if necessary to secure the right.

## Research relating to Claimant's beliefs

### 2.13 Claims

Very few human rights-based claims have been taken by vegans, either domestically to the UK courts or to the ECtHR. It would be very useful to have one or more claims made to the courts in order that we draw attention to these rights, and the vegan convictions that give rise to the rights.

A claim to the UK courts based on human rights law is with reference to the Human Rights Act 1998, in terms of which we can either challenge legislation as being incompatible with our ECHR rights, or challenge an act or omission by a public authority as incompatible with rights contained in the ECHR. In considering the claim, the UK courts must take into account prior decisions of the ECtHR, and once the claim has been appealed all the way through the UK courts it can be taken to the ECtHR in Strasbourg.

### B. Equality Law

#### 2.14 EU Equality Law

In addition to the human rights provisions set out above, the EU has specific regulations on equality, which afford additional protections to vegans in the UK. These protections expand upon the human right to freedom from discrimination.

There are a number of EU anti-discrimination directives which put in place specific obligations in relation to particular protected characteristics in particular contexts.<sup>116</sup> In terms of protection from discrimination on account of fundamental beliefs or convictions, Council Directive 2000/78/EC laid down "a

<sup>116</sup> For example: Council Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin; Council Directive 2000/78/EC establishing a general framework for equal treatment in employment and occupation; Council Directive 2004/113/EC implementing the principle of equal treatment between men and women in the access to and supply of goods and services; European Parliament and Council Directive 2006/54/EC on the implementation of the principle of equal opportunities and equal treatment of men and women in matters of employment and occupation (recast). Implemented by legislation such as: The Equal Pay Act 1970, The Sex Discrimination Act 1975, The Race Relations Act 1976, The Disability Discrimination Act 1995, The Employment Equality (Religion or Belief) Regulations 2003, The Employment Equality (Sexual Orientation) Regulations 2003, The Employment Equality (Age) Regulations 2006, The Equality Act 2006, The Equality Act (Sexual Orientation) Regulations 2007.

## Research relating to Claimant's beliefs

general framework for combating discrimination<sup>117</sup> in the sphere of employment on grounds including religion or belief.<sup>117</sup> This is known as the Equality Framework Directive ("the Directive").<sup>118</sup> The rights flowing from the Directive apply to all employers, including private employers, and providers of vocational training.<sup>119</sup> The separate EU equality directives related to race and sex extend the anti-discrimination protections beyond employment, to cover education, social care, health, housing and goods and services. A proposal has been made for a further directive that would similarly extend protection from discrimination on account of religion and belief, as well as for disability, age and sexual orientation, to cover services, education, health, housing, etc., but this has not yet been agreed.<sup>120</sup>

### 2.15 UK Equality Act 2010

EU Directives have to be transposed into UK law in order to be relied upon by individuals. The UK has given effect to the Directive and other European equality laws by putting in place the Equality Act 2010 ("the Equality Act").<sup>121</sup> The Equality Act also consolidated the UK's prior equality legislation and extended the UK's equality laws beyond what is required under EU law.<sup>122</sup> The Equality Act Applies to Scotland and England & Wales, but not to Northern Ireland.<sup>123</sup>

<sup>117</sup> It covers religion and belief, age, disability and sexual orientation.

<sup>118</sup> Council Directive 2000/78/EC of 27 November 2000 establishing a general framework for equal treatment in employment and occupation.

<sup>119</sup> It covers: access to employment and occupation, vocational training, promotion, employment conditions and membership of certain bodies.

<sup>120</sup> Commission of the European Communities, 'Proposal for a Council Directive on implementing the principle of equal treatment between persons irrespective of religion or belief, disability, age or sexual orientation', [2008] OJ L40 (CNS) <http://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52008PC0426&from=en>; European Parliament, 'Legislative train schedule, area of justice and fundamental rights: Anti-discrimination Directive', <http://www.europarl.europa.eu/legislative-train/theme-area-of-justice-and-fundamental-rights/file-anti-discrimination-directive> (accessed June 2018).

<sup>121</sup> Previous equality legislation includes: The Equal Pay Act 1970; The Sex Discrimination Act 1975; The Race Relations Act 1976; The Disability Discrimination Act 1995; The Employment Equality (Religion or Belief) Regulations 2003; The Employment Equality (Sexual Orientation) Regulations 2003; The Employment Equality (Age) Regulations 2006; The Equality Act 2006; The Equality Act (Sexual Orientation) Regulations 2007.

<sup>122</sup> The Equality Act consolidated and expanded upon a number of pre-existing statutes which had contained specific equality duties related to race, disability and gender.

<sup>123</sup> Northern Ireland has devolved powers to develop and administer its own equality laws. The writers are not experts in Northern Irish law and so cannot comment in detail on the legal position there. We

## Research relating to Claimant's beliefs

As we discuss later, in implementing the Directive, the UK has gone further than EU law requires, applying the prohibition against discrimination on the basis of protected beliefs beyond employment, to cover education, health, social care and goods and services.

### 2.16 Veganism as a Philosophical Belief

The Directive refers to "belief" as a protected characteristic, however in implementing the Directive through the Equality Act the UK has defined it as: "philosophical belief." We have seen reference to "philosophical" before, in relation to the parental rights to education that does not conflict with their "philosophical convictions". Although the wording of the Equality Act differs from the Directive with the addition of the word "philosophical", in practice the interpretation of "belief" and "philosophical belief" appears to be very similar.

From April 2007 the definition in the Equality Act was changed to remove a requirement that a philosophical belief be "similar to religious beliefs" in order to secure protection. It was thought to be unnecessary, as the test would sufficiently well distinguish between those that would secure protection and those that would not without those words. As narrated in the decision in *Grainger v Nicholson*<sup>124</sup> during the discussions at the time of the amendment one of the comments made was that: "an example of a belief that might meet this description is humanism, and examples of something that might not ...

note that while NI is not covered by the Equality Act and has not put in place a consolidating Equalities Act as has the UK, it has a number of pieces of legislation in relation to equalities. In particular the Fair Employment and Treatment (Amendment) Regulations (NI) 2003 (FETO) outlaw discrimination in employment and in the provision of goods, facilities and services and in the provision of further and higher education, and public bodies are under a general equality duty in terms of Section 75 of the Northern Ireland Act. The NI Equalities Commission has confirmed that veganism is a protected characteristic, as it is a protected philosophical belief. See, Equality Commission for Northern Ireland, 'Religious or similar philosophical belief or political opinion', <http://www.equalityni.org/Individuals/Have-a-work-related-problem/Religious-belief-Political-opinion> (accessed June 2018). For more information please contact the Equality Commission for Northern Ireland: <http://www.equalityni.org/Home>. The position in the Republic of Ireland may be distinct. There the Employment Equality Act and Equal Status Acts of 1998 – 2015 refer to 'religion' as a protected characteristics but not to other beliefs. This has been commented on by the European Equality Law Network, which noted that "the provisions do not adequately prohibit discrimination on the grounds of religion or belief". However, they also noted that recent decisions from Irish courts have indicated that in practice philosophical beliefs may be given protection, see page 29, European Commission, 'European Network of legal experts in gender equality and non-discrimination: Country Report, Ireland 2017', <https://www.equalitylaw.eu/downloads/4450-ireland-country-report-non-discrimination-2017-pdf-1-85-mb> (accessed June 2018). For more information contact the Irish Human Rights and Equality Commission [www.ihrec.ie](http://www.ihrec.ie)

<sup>124</sup> *Grainger plc v Nicholson* [2010] IRLR 4 (EAT).



## Research relating to Claimant's beliefs

would be support of a political party or a belief in the supreme nature of the Jedi Knights.<sup>125</sup>

Since 2007 beliefs which have been found to be protected under the Equality Act include: a belief in the higher purpose of public-service broadcasting,<sup>126</sup> a belief in environmentalism and climate change,<sup>127</sup> and a belief in the sanctity of life.<sup>128</sup>

On the other hand, loyalty to flag or country,<sup>129</sup> BNP membership,<sup>130</sup> opposition to same-sex couples,<sup>131</sup> and Marxist / Trotskyist beliefs<sup>132</sup> were all found not to be protected, at least in the circumstances involved in those cases. Cases in which protection has been denied appear to have involved either: (1) beliefs which promote violence, racism, bigotry or discrimination, or (2) "beliefs" which the court or tribunal finds are actually opinions based on available information, which are not protected.<sup>133</sup>

In a decision that attracted a lot of attention, "philosophical belief" was interpreted by the Employment Appeal Tribunal (EAT) in the case of *Grainger plc v Nicholson* 2009.<sup>134</sup> Mr Nicholson claimed to have been discriminated against on account of his philosophical belief in relation to climate change and the environment. In interpreting what was meant by "philosophical belief" and considering whether or not Mr Nicholson's beliefs regarding the environment would qualify, the EAT referred to the ECtHR decisions in *Campbell and Cosans v The UK* (corporal punishment) and *Arrowsmith v UK* (pacifism)

<sup>125</sup> *Ibid* at 10.

<sup>126</sup> *Maistry v BBC* [2011] ET1213142/2010 (14 February 2011).

<sup>127</sup> *Grainger plc v Nicholson* [2010] IRLR 4 (EAT).

<sup>128</sup> *Hashman v Milton Park (Dorset) Ltd* [2011] ET 3105555/2009 (31 January 2011).

<sup>129</sup> *Williams v South Central Limited* [2004] ET 2306989/2003 (16 June 2004).

<sup>130</sup> *Baggs v Fudge* [2005] ET 1400114/2005 (23 March 2005), and *Finnon v Asda Stores Ltd* ET/2402142/05 [2005].

<sup>131</sup> *McClintock v Department of Constitutional Affairs* [2008] IRLR 29 (EAT).

<sup>132</sup> *Kelly & ors v Unison* [2009] ET 2203854/08 (22 December 2009).

<sup>133</sup> For example, in one case it was argued that English Nationalism was a protected belief (*Mr S T Uncles v NHS Commissioning Board and others* [2017] ET 1800958/2016 [13 October 2017]). Whilst noting that it was not the case that nationalism could never be found to be protected, as these cases all turn on their own facts, the tribunal concluded that in the particular circumstances of the case it was not. The Tribunal concluded that anti-Islamic views were part of the Claimant's nationalism, while part of the evidence regarding his beliefs included writings in which he referred to the desirability of using a machine gun to kill illegal immigrants. His beliefs were clearly not compatible with the rights of others, and so were not protected. In another case an objection to same-sex couples adopting children was found to be a mere opinion, based on available information, rather than a philosophical belief, and therefore not protected. *McClintock v Department of Constitutional Affairs* [2008] IRLR 29 (EAT).

<sup>134</sup> *Grainger plc v Nicholson* [2010] IRLR 4 (EAT).

## Research relating to Claimant's beliefs

referred to earlier, and noted that the test for a philosophical conviction or belief was that:

- (i) the belief must be genuinely held,
- (ii) it must be a belief and not an opinion or viewpoint based on the present state of information available,
- (iii) it must be a belief as to a weighty and substantial aspect of human life and behaviour,
- (iv) it must attain a certain level of cogency, seriousness, cohesion and importance, and
- (v) it must be worthy of respect in a democratic society, be not incompatible with human dignity and not conflict with the fundamental rights of others."

Mr Nicholson gave the following evidence in relation to his beliefs:

"I have a strongly held philosophical belief about climate change and the environment. I believe we must urgently cut carbon emissions to avoid catastrophic climate change....

It is not merely an opinion but a philosophical belief which affects how I live my life including my choice of home, how I travel, what I buy, what I eat and drink, what I do with my waste and my hopes and my fears.

For example, I no longer travel by airplane, I have eco-renovated my home, I try to buy local produce, I have reduced my consumption of meat, I compost my food waste, I encourage others to reduce their carbon emissions and I fear very much for the future of the human race, given the failure to reduce carbon emissions on a global scale."

Mr Nicholson's counsel described the belief as:

"The philosophical belief is that mankind is heading towards catastrophic climate change and therefore we are all under a moral duty to lead our lives in a manner which mitigates or avoids

## Research relating to Claimant's beliefs

this catastrophe for the benefit of future generations, and to persuade others to do the same."<sup>135</sup>

In considering whether or not his views amounted to a protected philosophical belief, the EAT also referred to the European Commission decision in the case of *W v UK* (prisoner printer case referred to previously), in which veganism had been recognised as a protected conviction or belief. Although the EAT noted that it was not bound to follow the decision in *W v UK*, as the UK had conceded that "veganism was capable of concerning belief within the meaning of Article 9 of the Convention"<sup>136</sup> rather than that having been determined by the court, it is not clear that this is correct. As noted in Part 1 of this book, the reported decision in *W v UK* states:

"The Commission recalls that the applicant refused to work in the print shop because, as a vegan, he wished to avoid contact with animal products or products which had been tested on animals. The Commission notes that the Government does not contest that veganism is capable of concerning "conscience" or "belief" within the meaning of Article 9 of the Convention. The Commission's case law establishes that this provision protects the sphere of private, personal beliefs and the acts which are intimately linked to these attitudes. The Commission finds that the vegan convictions with regard to animal products fall within the scope of Article 9(1) of the Convention ...."<sup>137</sup>

In any event, the EAT appears to have considered it relevant that veganism had been viewed as a protected conviction or belief in that case.

---

<sup>135</sup> *Ibid* at 165.

<sup>136</sup> *Ibid* at 20.

<sup>137</sup> *W v UK* App. No. 18187/91 Before the European Commission of Human Rights (1993) 16 E.H.R.R. CD44.

## Research relating to Claimant's beliefs

Discussing the fact that the requirement of similarity to a religious belief had been removed from the Equality Act, the EAT found that nevertheless the test meant that it was necessary that the belief "have a similar status or cogency to a religious belief." However, they also found that "the philosophical belief in question does not need to constitute or "allude to a fully-fledged system of thought", provided that it otherwise satisfies the limitations .... *philosophical belief* does not need to amount to an '-ism'."

Having found that the belief referred to could be considered a philosophical belief, the question of whether or not Mr Grainger did genuinely hold the philosophical belief was a matter that was to be considered at a subsequent hearing. There are no further reported decisions on this matter and it may be that the case was settled out of court following the EAT decision that the belief in question could qualify for protection. An example of the evidence that would be required to be brought before a court in order to satisfy them that the claimant genuinely held a protected philosophical belief was seen in the case of *Hashman v Milton Park (Dorset) Limited*.<sup>138</sup>

This case concerned a vegan claimant who claimed to have been dismissed for his anti-fox-hunting views. The Employment Tribunal held that a belief in the sanctity of life and the moral duty to avoid unnecessary suffering to animals constituted a protected philosophical belief in Mr Hashman's case.

Mr Hashman claimed that he had been directly discriminated against as he had been dismissed from his position as a gardener by his hunting supporter employers because of his anti-fox-hunting beliefs. His former employer claimed he had been dismissed for other reasons. Following a preliminary hearing, the Tribunal rejected the employer's argument that Mr Hashman's views about fox hunting did not amount to a philosophical belief. The employer had argued that views on fox hunting ought to be viewed as opinions based on available information, and so not subject to protection.

---

<sup>138</sup> [2011] ET 3105555/2009 (31 January 2011).

## Research relating to Claimant's beliefs

The Employment Tribunal rejected that argument and held that the belief did constitute a philosophical belief for the purpose of equality protection. Mr Hashman's vegan convictions and animal rights activism were cited by the judge as relevant in finding that Mr Hashman held a protected philosophical conviction.<sup>139</sup> The judge took care to note that the decision did not mean that everyone opposed to fox hunting could be said to hold a protected philosophical conviction, as each case would turn on its own facts.

The Equalities and Human Rights Commission is the regulatory body responsible for enforcing the Equalities Directive in the UK, and has recognised the fact that veganism is a protected philosophical belief.<sup>140</sup>

In light of the above, it seems beyond doubt that veganism is a protected philosophical belief under the Equality Act as well as a protected belief under the Human Rights provisions.

### 2.17 What is Prohibited?

The Directive requires the UK (and other EU states) to prohibit the following in relation to vegans (and others):

#### a) Direct discrimination

Direct discrimination occurs where someone who is vegan is treated less favourably than another person who is not vegan, *because they are vegan*. For example, if someone places a job advertisement in which vegans are excluded from applying, or if a vegan is told they cannot attend a work

<sup>139</sup> See Murray Wardrop, 'Foxhunting views placed on par with religion after landmark legal ruling' *The Telegraph*, (9 March, 2011) <http://www.telegraph.co.uk/news/uknews/law-and-order/8368934/Foxhunting-views-placed-on-par-with-religion-after-landmark-legal-ruling.html> (accessed June 2018).

<sup>140</sup> See for example, Equality and Human Rights Commission, 'Article 9: Freedom of thought, belief and religion', <https://www.equalityhumanrights.com/en/human-rights-act/article-9-freedom-thought-belief-and-religion> (accessed June 2018).

## Research relating to Claimant's beliefs

function because they are vegan and it wouldn't go down well with clients, they are examples of direct discrimination.<sup>141</sup>

There is an exception for direct discrimination; it is permissible to allow a difference of treatment based on a protected characteristic, such as a protected belief, where:

- by reason of the nature of the particular occupational activities concerned, or of the context in which they are carried out, such a characteristic constitutes a genuine and determining occupational requirement,
- provided that the objective is legitimate and the requirement is proportionate.

### Examples of situations that could constitute direct discrimination

- An interviewer rules out your job application on the basis that you are vegan. You are clearly the best candidate but he does not want to employ vegans.
- You are told you cannot attend a work function because you are vegan and it wouldn't go down well. None of your colleagues have been excluded. They are all non-vegan.

### b) Indirect discrimination

Indirect discrimination occurs where an apparently neutral policy or practice puts someone who is vegan at a disadvantage compared with non-vegans.

<sup>141</sup> Other general examples are provided in the ACAS guide to Religion or Belief in the Workplace for employers and employees (2014): <http://www.acas.org.uk/media/pdf/d/n/Religion-or-Belief-and-the-workplace-guide.pdf> (Accessed June 2018). At the time of writing in May 2018, ACAS report that it has published an updated guide details of which can be found at: <http://www.acas.org.uk/index.aspx?articleid=6539>

## Research relating to Claimant's beliefs

due to their vegan convictions. An example would be an employer providing free lunch to staff but failing to provide anything suitable for vegan staff.

Indirect discrimination is permissible only if the policy or practice is objectively justified, which means the employer can show that the practice is a proportionate means of achieving a legitimate aim. Identifying a legitimate aim, or business need, will generally be straightforward and the Equalities and Human Rights Commission refers to examples such as health and safety and having sufficient staff to meet client demands. The EHRC notes that whether or not the measure is a proportionate means of achieving the legitimate aim depends on the circumstances in any individual case but "In practice, a central question is often whether there is an alternative way of achieving the aim of the rule or policy which doesn't have the discriminatory impact, or which lessens it."<sup>142</sup> In determining if the measure adopted is proportionate, the employer can consider the impact on its business of any less discriminatory alternative, the impact on its other staff and the cost and other related implications. "The more serious the consequences for the employee, the greater the onus on the employer to find a way of granting a request."<sup>143</sup>

In the example of an employer providing a free lunch but failing to provide anything suitable for vegans, the employer would have to show that providing food which did not include food suitable for vegan staff was a proportionate means of achieving their aim. That would require them to show that there would be a negative impact on their business and/or the other staff if they did include food suitable for vegans. The decision in *Jakóbski v Poland* referred to above gave an illustration of how a court might assess this, although that was a decision related to the human right to freedom of conviction and belief rather than the Equality provisions.<sup>144</sup>

<sup>142</sup> Equality and Human Rights Commission, 'Religion or belief: a guide to the law', <https://www.equalityhumanrights.com/en/publication-download/religion-or-belief-guide-law> at 9 (accessed June 2018).

<sup>143</sup> Ibid.

<sup>144</sup> Other general examples are provided in the ACAS guide to Religion or Belief in the Workplace for employers and employees: [http://www.acas.org.uk/media/pdf/d/n/Religion-or-Belief-and-the\\_workplace-guide.pdf](http://www.acas.org.uk/media/pdf/d/n/Religion-or-Belief-and-the_workplace-guide.pdf) (accessed June 2018 but see also details about new guidance available at: <http://www.acas.org.uk/index.aspx?articleid=6539>).



## Research relating to Claimant's beliefs

### Examples which may constitute indirect discrimination

- A restaurant has a practice on Sundays of offering a "buy one get one free" drink when customers order the Sunday "roast", which is not vegan. Because you are vegan, and select a vegan meal option, you are disadvantaged.
- Your line manager creates what she thinks is a fair rule for a rota for buying cow's milk for the kitchen. This applies equally to everyone but disadvantages vegans as purchasing milk that has been taken from cows is against their convictions.

If you make a claim under the Equality Act, you will need to prove that you were discriminated against. If it is not clear and obvious that the disadvantage has been caused by your veganism, you will need to show that other vegans in the same situation would also be disadvantaged; the disadvantage must be as a result of your veganism and not some other personal characteristic.

If you are discriminated against in the course of your employment your employer is usually deemed responsible and will need to prove that they took all reasonable steps to prevent the discrimination.

### c) Harassment

Harassment is unwanted conduct related to a person's vegan beliefs which has the purpose or effect of violating the dignity of that person or of creating an intimidating, hostile, degrading, humiliating or offensive environment for that individual. Harassment can involve teasing, name calling, abusive comments, sketches or images, offensive gestures, jokes or facial expressions, and can cover written comments including by email or on social

## Research relating to Claimant's beliefs

media. One example would be where colleagues of a vegan put animal products into their lunch box.<sup>145</sup>

Importantly, harassment does not have to be intentional; it can be caused when someone presents unwanted behaviour that has the effect of making the person feel intimidated or distressed, even if that was not the intention. You are a victim of harassment where behaviour directed at you leaves you feeling distressed, intimidated, degraded, humiliated or offended, or when you are subjected to an offensive, degrading or humiliating environment, although the behaviour may not be directed at you in particular.

### Examples which may constitute harassment

- You are out with colleagues in a restaurant and some of them start making offensive jokes about your food. This escalates after a few drinks, when they start to make animal sounds every time you pass by.
- You are eating lunch at your desk when your colleagues come back into the office. They immediately start making offensive comments about what your food looks like and enthusing with each other about what the animal products they have just eaten.
- You are at a team building event. At the end of the day the final task is that you each write an anonymous, supportive and memorable observation for a named colleague about the usefulness of the day. The anonymous comments are sealed and passed to the named recipients. When you open yours, you are horrified and shocked to find no words written but an offensive drawing relating to veganism.

<sup>145</sup> Other general examples are provided in the ACAS guide to Religion or Belief in the Workplace for employers and employees: [http://www.acas.org.uk/media/pdf/d/n/Religion-or-Belief-and-the\\_workplace-guide.pdf](http://www.acas.org.uk/media/pdf/d/n/Religion-or-Belief-and-the_workplace-guide.pdf) (accessed June 2018 but see also details about new guidance available at <http://www.acas.org.uk/index.aspx?articleid=6539>).

## Research relating to Claimant's beliefs

### d) Victimisation

Victimisation is where someone is treated adversely as a result of having made a complaint in relation to discrimination or harassment. You are victimised if, when you have raised a complaint about the way you have been unfairly treated, you are made to feel as if you are a 'trouble maker' or you are singled out in some other way, such as being left out or denied certain privileges from which others benefit.

#### Example which may constitute victimisation

You feel that your dignity was violated because you were the subject of offensive and humiliating jokes over a sustained period of time. During this time, you started to feel anxious about going to work and had feelings of dread in the office. Although you had quietly endured these conditions, you felt that things had reached unacceptable levels on one occasion and a boundary of respect had been breached. You went to see your line manager about it but were not taken seriously. In fact, as a result of raising the complaint under the Equality Act, you subsequently felt ignored, overlooked and ostracised. You were also left out of important meetings which you had previously attended.

### 2.18 Who is Covered

The Equality Act prohibits: *direct discrimination*, *indirect discrimination*, *harassment* and *victimisation*, as described above, in relation to employment and vocational training, whether public or private, as set out in the Directive. However, the Equality Act also extends the prohibition against discrimination, direct and indirect, to:

## Research relating to Claimant's beliefs

- (1) all providers of goods, facilities and services to the public, whether the provider is public or private and whether the service is for payment or not;
- (2) the exercise of public functions; and
- (3) the provision of education.

These are very important extensions of the equality protections for vegans (and others), beyond what is currently required under European law.

### 2.18.1 Service Providers and Public Functions

The Equality Act provisions apply to the provision of services to the public, including goods or facilities, whether by a public or private entity.<sup>146</sup> The Act also applies to persons carrying out functions of a public nature which are not otherwise caught by the provisions on service provision or education.<sup>147</sup>

It may not always be clear if an entity is providing a service to the public or exercising a public function, or a mixture of both. Whether the activity would be characterized as a service or a public function, the requirements in terms of equality law are essentially the same.

The EHRC provides very useful guidance on all aspects of equality law as well as a Statutory Code on Services, Public Functions and Associations ("the Code"), which can be used in evidence in legal proceedings brought under the Act and must be taken into account where relevant.<sup>148</sup> Following the Code can assist providers of services and those exercising public functions to avoid breaching their obligations and exposing themselves to claims.

The Code notes as examples of "public functions":

- determining frameworks for entitlement to benefits or services;
- law enforcement;

<sup>146</sup> Equality Act Section 31.

<sup>147</sup> *Ibid.*

<sup>148</sup> Equality and Human Rights Commission, "Equality Act 2010 Code of Practice: Services, public functions and associations Statutory Code of Practice (2011): [https://www.equalityhumanrights.com/sites/default/files/servicescode\\_0.pdf](https://www.equalityhumanrights.com/sites/default/files/servicescode_0.pdf) (accessed June 2018).

## Research relating to Claimant's beliefs

- receiving someone into a prison or immigration detention facility;
- planning control;
- licensing;
- enforcement of parking controls, trading standards, environmental health;
- exercise of statutory powers under mental health and children legislation;
- regulatory functions; and
- investigation of complaints."<sup>149</sup>

The explanatory notes to the Act also list examples of public functions which involve the provision of a service, such as the provision of medical treatment on the NHS.

A person in the exercise of a public function must not do anything that constitutes discrimination.<sup>150</sup> In discussing the prohibition against discrimination in the exercise of a public function, the Code notes that: "The provision is a broad one and would cover, for example, refusing to allow someone to benefit from the exercise of a function, or treating someone in a worse manner in the exercise of a function."<sup>151</sup>

In terms of services, the Code lists examples of providers of services to the public including: toilet facilities; government departments and their agencies; some charities; voluntary organisations; hotels; restaurants; pubs; post offices; banks; building societies; solicitors; accountants; telecommunications organisations; public utilities (such as gas, electricity and water suppliers); services provided by bus and train operators, railway stations, airports; public parks; sports stadia; leisure centres; advice agencies; theatres; cinemas; hairdressers; shops; market stalls; petrol stations; telesales businesses; hospitals, and clinics.<sup>152</sup>

The Code notes that: "Services are covered regardless of whether they are provided by a private, voluntary or public body. Thus, for example, the provision of nursery and day care or the running of residential homes and

<sup>149</sup> *Ibid* at 11.16.

<sup>150</sup> Equality Act Section 29(6).

<sup>151</sup> The Code, at 11.26.

<sup>152</sup> The Code at 11.3.

## Research relating to Claimant's beliefs

leisure centre facilities will be subject to these provisions whether provided by a private body or local authority."<sup>153</sup>

In the Code the ECHR notes that "It does not matter if services are provided free of charge, such as access to a shopping mall, or in return for payment, for example, a meal in a restaurant."

It is clear that the Act covers a very broad range of services and public functions and the key areas with which we are concerned in relation to vegan rights, education, health, benefits, prisons, care homes, transport etc, are all covered, as are private venues such as restaurants, bars, cinemas, sports facilities etc.

Providers of services to the public must not discriminate against a person requiring the service:

- by not providing the service;
- as to the terms on which they provide the service;
- by terminating the provision of the service;
- by subjecting the person to any other detriment.<sup>154</sup>

Importantly, the Code notes that the prohibition against "not providing a service includes... the service provider not providing the person with the service of the quality that is usually provided to the public...or in the manner or on the terms which are usually provided to the public"<sup>155</sup> and that "Discrimination in the terms of service could include charging more for goods or services, or imposing extra conditions for using a facility or service",<sup>156</sup> while "Detriment" is not defined by the Act and is a very broad term, taking many forms."<sup>157</sup>

<sup>153</sup> The Code at 11.5.

<sup>154</sup> Equality Act Section 29(2).

<sup>155</sup> The Code at 11.18.

<sup>156</sup> The Code at 11.21.

<sup>157</sup> The Code at 11.22.

## Research relating to Claimant's beliefs

Service providers and performers of public functions will be legally responsible for discrimination by an employee unless they can show that they took all reasonable steps to prevent the discrimination.<sup>158</sup>

### 2.18.2 Education

The protections against discrimination in relation to religion or belief also apply to education. Part 6 of the Equality Act applies to education, with separate provisions for (1) schools and (2) further and higher education. The governing and responsible bodies and proprietors of schools and institutions of further and higher education are prohibited from discrimination under the Act. The Equalities and Human Rights Commission guidance makes it clear that the provisions apply to "all schools in England, Wales and Scotland, irrespective of how they are funded or managed."<sup>159</sup> The majority of schools will be under the control of local authorities in England and Wales and education authorities in Scotland.

They are prohibited from discrimination in relation to:

- (a) the arrangements for deciding who is offered admission as a pupil/student;
- (b) the terms on which they offer to admit the person as a pupil/ student;
- (c) not admitting the person as a pupil/student;
- (d) the way they provide education for the pupil/ student;
- (e) the way they afford pupils/ students access to a benefit, facility or service;
- (f) not providing education for the pupil/ student;
- (g) not affording the pupil/ student access to a benefit, facility or service;
- (h) excluding the pupil/ student from the school;
- (i) subjecting the pupil/ student to any other detriment.<sup>160</sup>

<sup>158</sup> Equality and Human Rights Commission, Equality Act 2010: 'Summary Guidance on Services, Public Functions and Associations', <https://www.equalityhumanrights.com/en/publication-download/equality-act-2010-summary-guidance-services-public-functions-and-associations> (accessed June 2018).

<sup>159</sup> Equality and Human Rights Commission, 'Guidance: What equality law means for you as an education provider: schools' (2014), [https://www.equalityhumanrights.com/sites/default/files/what\\_equality\\_law\\_means\\_for\\_you\\_as\\_an\\_education\\_provider\\_schools.pdf](https://www.equalityhumanrights.com/sites/default/files/what_equality_law_means_for_you_as_an_education_provider_schools.pdf) at 1.3 (accessed June 2018).

<sup>160</sup> Equality Act Sections 85(1) and (2).



## Research relating to Claimant's beliefs

The EHRC guidance for schools advises them that:

"Your duty to pupils covers everything that you provide for pupils and goes beyond just the formal education you provide. It covers all school activities such as extra-curricular and leisure activities, afterschool and homework clubs, sports activities and school trips, as well as school facilities such as libraries and IT facilities."<sup>161</sup>

In relation to further and higher education, the EHRC advises responsible bodies that:

"Your legal obligations to your students cover all your services, facilities and benefits, both educational and non-educational, from teaching and learning to the physical environment, and any leisure and accommodation facilities. In addition, you must not discriminate against a student by excluding them. Any behaviour or exclusion procedures, practices or decisions which discriminate may be unlawful. Discriminating against students by subjecting them to any other detriment is also unlawful. 'Detriment' is not defined in the Act but implies a disadvantage of some kind and can be interpreted broadly."<sup>162</sup>

In considering examples of indirect discrimination in education the EHRC gives the example of a school with Muslim pupils which does not provide Halal food in its canteen, resulting in Muslim pupils being unable to have school lunches. They note that "this is likely to be unlawful indirect religion or belief

<sup>161</sup>Equality and human Rights Commission, 'Guidance: What equality law means for you as an education provider – further and higher education (2014), [https://www.equalityhumanrights.com/sites/default/files/what\\_equality\\_law\\_means\\_for\\_you\\_as\\_an\\_education\\_provider\\_further\\_and\\_higher\\_education.pdf](https://www.equalityhumanrights.com/sites/default/files/what_equality_law_means_for_you_as_an_education_provider_further_and_higher_education.pdf)

<sup>162</sup>*Ibid* at 4.3

## Research relating to Claimant's beliefs

discrimination as the school is unlikely to be able to justify this action."<sup>163</sup> Similarly, schools will be unlikely to be able to justify failing to provide vegan food where they have vegan pupils.

In terms of school trips, the EHRC specifically notes:

"School trips, including field trips and residential trips are often an important part of school life for pupils. You should seek to ensure that any trips that you arrange do not discriminate against any of your pupils. However, in some limited cases it may be impossible to make a school trip accessible for all pupils and the learning needs of other pupils should be part of the decision- making process. Cancelling the trip because a disabled pupil can't attend where it puts other pupils at a disadvantage may not be the best or only decision. *Forward planning will assist you in arranging trips which all pupils are able to participate in.* Offering a range of different trips and activities may also help to ensure no pupils are excluded from taking part."<sup>164</sup> (emphasis added)

On this basis schools can be encouraged to plan school trips that are inclusive and suitable for all, including vegan children.

The EHRC notes that:

"It is important that you ensure that your school uniform policies do not discriminate against pupils with a protected characteristic. You should be reviewing your uniform policies and dress codes both to ensure they do not have the effect of unlawfully discriminating against

<sup>163</sup>Equality and Human Rights Commission, 'Guidance: What equality law means for you as an education provider: schools' (2014), [http://www.equalityhumanrights.com/sites/default/files/what\\_equality\\_law\\_means\\_for\\_you\\_as\\_an\\_education\\_provider\\_schools.pdf](http://www.equalityhumanrights.com/sites/default/files/what_equality_law_means_for_you_as_an_education_provider_schools.pdf) at 37 (accessed June 2018).

<sup>164</sup>Ibid at 40.

## Research relating to Claimant's beliefs

pupils with a protected characteristic and to comply with your equality duties. You should consider making exceptions to your standard policies for certain pupils but also ensure that you are not setting different rules for different categories of pupils that might be discriminatory – for example requiring girls to wear clothing that is much more expensive than that for boys.”<sup>165</sup>

This may well have been written with religion and sex discrimination in mind, but as veganism is a protected characteristic in the same way it ought to apply equally to vegan students who do not wish to wear wool, leather or silk, because to do so would conflict with their fundamental convictions.

The EHRC also notes that:

“As a school you have legal duties to your pupils in relation to bullying and you must ensure that you treat all bullying on the grounds of a protected characteristic with the same emphasis as any other form of bullying.”

Vegans ought to be protected from bullying, whether by pupils, students, teachers or parties invited into the school to give presentations, to the same extent as they ought to be protected from bullying based on religion or any other protected characteristic.

As with employer responsibility for the conduct of staff in the course of their employment, entities responsible for schools and educational institutions are liable for the actions of employees and agents unless they can show that they took ‘all reasonable steps’ to prevent discrimination.

---

Equality and human Rights Commission, ‘Guidance: What equality law means for you as an education provider: schools’ (2014).  
<sup>165</sup>[http://www.equalityhumanrights.com/sites/default/files/what\\_equality\\_law\\_means\\_for\\_you\\_as\\_an\\_education\\_provider\\_schools.pdf](http://www.equalityhumanrights.com/sites/default/files/what_equality_law_means_for_you_as_an_education_provider_schools.pdf) at 41.

## Research relating to Claimant's beliefs

### Curriculum

There are particular rules in relation to the content of education, designed in part to protect the UK's particular approach to religious education and instruction,<sup>166</sup> but also to prevent rights-based challenges against content.

The prohibition against discrimination in education does not prevent educational establishments from including in the curriculum content pertaining to religious or philosophical beliefs. Schools and institutions of higher and further education are not "restricted in the range of issues, ideas and materials [they can] use in [their] syllabus and [they] can expose pupils to thoughts and ideas of all kinds, however controversial. Even if the content of the curriculum causes offence to pupils with certain protected characteristics, this will not make it unlawful unless it is delivered in a way which .....subjects pupils to discrimination or other detriment."<sup>167</sup>

However:

"The way in which the curriculum is delivered is covered by the Act so [they] must ensure issues are taught in a way that does not subject pupils to discrimination. In addition, what is taught in the curriculum is crucial to tackling key inequalities for pupils including gender stereotyping, preventing bullying and raising attainment for certain groups. Teaching staff should be encouraged to think about the way they deliver their teaching to ensure that they do not inadvertently discriminate against pupils."<sup>168</sup>

This may well apply to some of the situations faced by vegans in education.

<sup>166</sup> On the latter point see, for example, Richy Thompson, 'Religion, Belief, Education and Discrimination', (The Equal Rights Review, vol 14, 2015), <http://www.equalrightstrust.org/ertdocumentbank/Thompson.pdf> (Accessed June 2018).

<sup>167</sup> Equality and Human Rights Commission, 'Guidance: What equality law means for you as an education provider: schools' (2014), [http://www.equalityhumanrights.com/sites/default/files/what\\_equality\\_law\\_means\\_for\\_you\\_as\\_an\\_education\\_provider\\_schools.pdf](http://www.equalityhumanrights.com/sites/default/files/what_equality_law_means_for_you_as_an_education_provider_schools.pdf) at 37. Reference to harassment removed as not applicable to religion or belief.

<sup>168</sup> *Ibid* at 39.

## Research relating to Claimant's beliefs

For example, if a school uses living animals for an educational purpose, to experiment upon, to monitor or study, or for any other purpose, this may be delivering the curriculum in a way which indirectly discriminates against vegan children, depending on the circumstances. If there was indirect discrimination the school would have to show that the practice or policy was objectively justified by demonstrating that it was a proportionate means of achieving a legitimate purpose. Where there is a less discriminatory approach which could be taken to meet the legitimate aim, the school would have to justify their practice by reference to the impact adopting the alternative would have on the overall delivery of education and on the other pupils. Costs and related impact could also be taken into account. The greater the detriment to the vegan of the indirectly discriminatory practice or policy, the greater the onus on the school to alter their approach.

There will be situations in which schools will be able to discharge their obligations by offering a vegan pupil an exception or alternative to the non-vegan activity. There may be other situations in which the detriment to the vegan could not be adequately addressed in this way. In such cases it may be possible to argue that the non-vegan practice should be replaced with one suitable for vegans, for all students, where there would not be an overall detrimental impact of doing so. This is an area that requires further consideration and that is beyond the scope of this book.

There is obvious crossover between the equality provisions with respect to the curriculum and the parental human right to have children educated in a way that is not inconsistent with fundamental convictions. As discussed earlier, ECtHR case law established that the parental right to education in conformity with their fundamental convictions does not enable them to object to curriculum content that they find objectionable, but it does give them the right to have content delivered in an objective, critical and pluralistic manner. There is some correlation between this and the Equality law provisions in terms of which the prohibition against discrimination does not preclude inclusion of teaching particular religious or philosophical matters but does require care to

## Research relating to Claimant's beliefs

be taken in terms of the way in which the curriculum is delivered. Where the child is vegan the equality provisions can be relied upon in addition to, or as an alternative to the human rights provisions.

The EHRC encourages schools to review the subjects it covers (in Personal Social and Health Education for England and Wales and Moral and Religious Education for Scotland) to ensure they *"include equality and diversity including gender equality and non-violent, respectful relationships between boys and girls, women and men."* Given the protected status of veganism, schools should also be encouraged to include veganism in their curriculum, with full and proper space given to consideration of the moral conviction at the heart of veganism. The anti-discrimination provisions in education also support the inclusion of veganism in the curriculum, to ensure that the vegan moral conviction is understood (by teachers and by pupils) and to prevent bullying.

In relation to claims concerning education it is worth noting the specific support offered by the EHRC in this area.<sup>169</sup>

### 2.18.3 Victimisation and Harassment Beyond Employment

The prohibition of harassment and victimisation does not extend beyond employment in relation to the protected characteristic of religion or belief (or for sexual orientation or gender reassignment),<sup>170</sup> however, conduct that would otherwise have fallen within the definition of harassment or victimisation may amount to direct discrimination.<sup>171</sup>

<sup>169</sup> See Equality and Human Rights Commission, <https://www.equalityhumanrights.com/en/our-work/news/education-discrimination-tackled-new-legal-scheme>, <https://www.equalityhumanrights.com/en/legal-casework/legal-support-project/legal-support-project-discrimination-education>, <https://www.equalityhumanrights.com/en/legal-casework/legal-support-project/legal-support-project-scotland-education-services-and-housing> (accessed June 2018).

<sup>170</sup> Equality Act Section 29(8).

<sup>171</sup> Equality Act Section 212(5): "Where this Act disapplies a prohibition on harassment in relation to a specified protected characteristic, the disapplication does not prevent conduct relating to that characteristic from amounting to a detriment for the purposes of discrimination within section 13 because of that characteristic." Commenting on the fact that the prohibition on harassment in the provision of a service or in the exercise of a public function does not extend to sexual orientation or to religion or belief, the Code notes that "unwanted conduct because of either of these protected characteristics, which causes someone a detriment amounting to less favourable treatment, could constitute direct discrimination." at 11.35 The Code specifically notes that "rude or offensive behaviour towards a customer or potential customer will constitute a lower standard of service or a detriment. A lower

## Research relating to Claimant's beliefs

### 2.19 The Public Sector Equality Duty

The Equality Act also created a Public Sector Equality Duty (PSED). In addition to complying with the requirements referred to above, public sector bodies are required to take account of equality and discrimination in carrying out their functions. This means they are obliged to have due regard to the need to:

- *Eliminate* unlawful discrimination, harassment and victimisation and other conduct prohibited by the Act,
- *Advance* equality of opportunity between people who share a protected characteristic and those who do not, and
- *Foster good relations* between people who share a protected characteristic and those who do not.

The Act explains that "having due regard" for advancing equality involves:

- Removing or minimising disadvantages suffered by people due to their protected characteristics.
- Taking steps to meet the needs of people from protected groups where these are different from the needs of other people.
- Encouraging people from protected groups to participate in public life or in other activities where their participation is disproportionately low.

Public sector bodies include local authorities, schools, health bodies, police, fire and transport authorities, government departments, and private or voluntary organisations carrying out public functions.

It could be argued that the duty to take steps to eliminate discrimination could extend to ensuring that good vegan food and drink options are available in all public institutions, as standard, that vegan children are not required to

---

standard of service might constitute not providing the service in the manner and the terms on which the service is normally provided" At 11.20. Equality Act Sections 85(10). It also appears that the legislative exclusion of protection from harassment based on religion or belief in education does not apply in higher and further education, so that harassment is specifically prohibited on the grounds of religion and belief in further and higher education.



## Research relating to Claimant's beliefs

participate in experiments on animals, that good alternatives are made available to children where a school participates in activities involving animal use / support for animal use industries, that schools stop participating in such projects where vegan children cannot be effectively protected or provided with an alternative, that steps are taken to promote the availability of vegan suitable medication, including removing the requirement that all medicines be tested on animals and that the government takes steps to encourage the availability of infant formula that is suitable for vegans.

### 2.20 Equality Surveys

The duty to monitor equality could be an important tool for vegans in terms of advocating for better provision in public institutions including schools, hospitals and care homes.<sup>172</sup>

Sometimes the way organisations monitor how they meet different needs is by asking people to fill in questionnaires.<sup>173</sup> You may have seen questionnaires that ask you to declare specific details about yourself, including if you have a religion. By collecting this information organisations and employers can assess how their policies and practices meet the needs of a diverse society. To date there is no evidence of veganism being incorporated into these questionnaires. It is common to see a list of traditional religions, without any provision for non-religious beliefs other than atheism and so if vegans participate they often have to add their moral conviction to a section called "other". Although we recognise that many people feel uncomfortable disclosing personal information, we do recommend that vegans participate in this way because it raises awareness and will help encourage positive change as well as producing helpful data. It would be useful if an explanation could also be noted, such as: "the vegan conviction that it is wrong to use and kill

<sup>172</sup> On the duty of public bodies to publish equality objectives and publish information to demonstrate compliance with their equality duties see for example: Equality and human Rights Commission, <https://www.equalityhumanrights.com/en/advice-and-guidance/monitoring-and-enforcement> Accessed June 2018).

<sup>173</sup> On the monitoring requirements on companies see, for example, Equality and human Rights Commission, <https://www.equalityhumanrights.com/en/advice-and-guidance/reporting-requirements-uk> (accessed June 2018).

## Research relating to Claimant's beliefs

non-human animals unnecessarily is a protected conviction under the Equality Act," so that we do not inadvertently perpetuate the misconception that veganism is a form of religion.

### 2.21 Claims

We know that vegans living in the UK experience direct and indirect discrimination, harassment and victimisation, because we frequently receive correspondence from vegans who find themselves in these circumstances. Nevertheless, we are not aware of many vegan claims made under the Equality Act having reached the stage of a formal published decision. This may be because of the expense of taking a formal claim to an employment tribunal or court, the stress of the process, and/or because many claims settle informally. When we have been contacted by vegans experiencing these issues we have been able to assist by providing information and guidance. In some cases public apologies have been forthcoming for conduct that breaches current law.<sup>174</sup>

It would be very useful to see one or more test cases concerning vegan equality rights come before the UK tribunals or courts, in order to bring the rights of vegans to the attention of all employers, service providers and education providers, and in order that we have more guidance as to how the Equality Act will be interpreted in relation to discrimination against vegans.

### C. Leaving the EU / Brexit

#### 2.22 Human Rights

The fact that the UK is in the process of leaving the European Union (EU) does not necessarily mean that we will withdraw from the ECHR. The ECHR

<sup>174</sup> For example, an NHS Trust recently apologised to vegans for conduct that would likely have been held to be direct discrimination under the Equality Act (2010). See: the International Vegan Rights Alliance, 'NHS job vacancy excludes vegans (job ref 333-G-EO-0042 indeed.co.uk)' <http://theivra.com/NHS.html> (accessed June 2018).

## Research relating to Claimant's beliefs

is a standalone international agreement drafted in the 1940's by the Council of Europe; it is not a document of the Council of the European Union, which was established after World War Two to integrate the industries and economic activity of member countries. The ECHR was drafted shortly after the UDHR to ensure a regional commitment to the principles it contained. The UK Government was heavily involved in the creation of the ECHR and has been a party to it since its inception, while it did not join the EU until some years later.

Withdrawal from the ECHR does not therefore flow automatically from Brexit. The UK would need to make a separate decision to withdraw from the ECHR. The current Prime Minister, Theresa May, had at one stage expressed an intention to withdraw from the Convention, but since the Brexit vote the position has changed and current indications are that the UK may remain party to the ECHR and subject to the ECtHR. This is a moving situation and the position may have changed by the time of publication. The Equalities and Human Rights Committee will provide updates.<sup>175</sup>

If we remain a signatory to the ECHR and the HRA remains in place the discussion in this book about the rights contained in those instruments will continue to apply. If we withdraw from the ECHR it is likely that the UK will replace the HRA with another rights instrument, such as a Bill of Rights. This could change the way the UK incorporates and interprets its rights obligations, but the rights contained in the International Bill of Rights, and specifically the ICCPR,<sup>176</sup> would continue to apply and the discussion in this book regarding those rights would remain applicable.

### 2.23 Equality Act

European Equality Directives are EU law and therefore the UK will not necessarily be bound by them after we leave the EU, depending on the terms of our exit. However, the Equality Act will remain part of UK law unless and

<sup>175</sup> Equality and human Rights Commission, <https://www.equalityhumanrights.com/en/our-human-rights-work/what-does-brexit-mean-equality-and-human-rights-uk>

<sup>176</sup> Article 18 of the ICCPR deals with the right to freedom of conscience.

## Research relating to Claimant's beliefs

until it is repealed or amended. The EU (Withdrawal) Bill indicates that the equality protections will remain part of UK law post-Brexit and that current European Court of Justice caselaw interpreting those provisions will continue to be applied. This is a developing situation and there is much ongoing discussion about how the Government's plans would work in practice. Things may change by the time of publication.

### D. Conclusion to Part 2

Vegans have the right to act in accordance with their fundamental conviction that it is wrong to use and kill non-human animals unnecessarily. The Government must not interfere with that right beyond such proportionate restrictions as are prescribed by law and necessary in a democratic society. The Government also has a positive obligation to secure to us our right to live in accordance with our convictions, by ensuring that we are able to do so in relation to public bodies and public services, and by taking such steps and passing such laws as are necessary to secure to us our right in the private sphere. In addition, vegan parents have the right to have their children educated in a way that is not inconsistent with their fundamental convictions.

Separately, and in addition, veganism is a protected philosophical belief under the Equality Act and therefore vegans are protected from: (1) discrimination, direct and indirect, victimisation and harassment, in employment, both public and private, and (2) discrimination, direct and indirect, in education, the exercise of state functions (such as the allocation of benefits), and the provision of services, whether public or private, including the NHS. In addition, state entities are under a Public Service Equality Duty which requires them to take positive steps to eliminate inequality and promote equality.

These are the key points to keep in mind as we move on to Part 3, where we look at some of the common scenarios faced by vegans living in the UK and at the rights which may apply.

Research relating to Claimant's beliefs



## Research relating to Claimant's beliefs

### Part 3

#### Rights in Practice

##### 3.1 What Part 3 Covers

In the table that follows we have set out a number of the common scenarios faced by vegans in the UK and the rights that may apply. Whether or not there has been discrimination or harassment will depend on the particular circumstances of any case and ultimately this is something that would have to be determined by a court or tribunal. We have very little in the way of decided cases involving veganism as a protected characteristic and until we have those decided cases it is not possible to say for sure what decision a court would come to. What we can do is highlight the rights that may be engaged in particular scenarios and the arguments that could be made in seeking to address the situation.

The scenarios we have used are mainly those that have been raised with us during seminars, conferences and in correspondence or in response to a survey. We have arranged the scenarios in categories, as follows:

- A. Employment
- B. Hospital / NHS
- C. Education
- D. Other State service providers / public functions
- E. Private service providers

When reading through the examples please bear in mind the following important points:

- As is suggested by The Vegan Society and others (see Appendix 1, 'Further information, help and advice'), many situations may be resolved informally, through discussion and education. Many of the scenarios we refer to will be opportunities to educate and promote

## Research relating to Claimant's beliefs

veganism. While it may be difficult, for example, for the first worker in a particular factory to enquire about vegan safety boots, if they succeed in securing vegan boots from their employers they will have paved the way for future vegans coming through that factory. Every request is worthwhile. You may wish to make reference to your rights as a way of encouraging your employer (or a service provider) to take your position seriously. In Part 4 we provide sample letters to assist in communications with employers, service providers and others to encourage dialogue and change.

- Other situations will be more serious and/or intractable. If you are not able to resolve matters yourself, you may wish to take legal advice. Potential sources of support are referenced in Appendix 1.
- We are setting out our views as to how a court might approach these situations, using the very limited guidance we have available to us at this time. This does not mean that we necessarily agree with the approach we think the court may take.

3.2 EXAMPLES OF POSSIBLE DISCRIMINATION AND HARASSMENT CONCERNING VEGANS	
Please note that any recommendations are not intended as legal advice, but only as a general guide based on available information.	
SITUATION	RIGHTS THAT MAY APPLY
A. Employment	
1. You're prevented from applying for a job because vegans are not permitted to apply, or the employer rules	<p>This is direct discrimination. It is treating someone with a protected characteristic less favorably than others on account of that characteristic.</p> <p>However, it may be permissible if it is necessary for the employee to be non-vegan in order to do the job. In more detail, the exception is that:</p>



## Research relating to Claimant's beliefs

<p><b>you out once they learn that you're vegan.</b></p>	<ul style="list-style-type: none"> <li>- the requirement that the employee be non-vegan is a genuine occupational requirement so that the difference in treatment, on account of the protected characteristic, is due to the nature of the work, and</li> <li>- the objective is legitimate and the requirement is proportionate.</li> </ul> <p>There cannot be many jobs that would qualify under this exception. There are some jobs that come to mind, such as a slaughterhouse worker or a butcher which not many vegans would wish to apply for. However, that is different from saying that it is an occupational requirement that the applicant be non-vegan. For jobs such as farm workers and jobs involving handling / serving things taken from animals, it would be up to the individual to decide if they were willing and able to perform that role, taking into account their own personal circumstances.</p> <p>Vegans want jobs that do not involve animal use or contact with things taken from animals at all, but while we live in a non-vegan world and we all have bills to pay, many vegans will not have any option but to take a job that does involve contact with animal products. The fact that vegans would rather not have to work with animal products does not make it a genuine occupational requirement that the applicant be non-vegan justifying an employer excluding all vegans.</p> <p>The employer may be entitled to reasonably assess the likelihood of the applicant's vegan convictions adversely affecting their ability to perform their role during the interview process.</p> <p>There was a recent instance of an employer in the UK specifying in their job listing that vegans need not apply, which was successfully challenged.</p>
<p><b>2. You're told you will not be considered for promotion because you're vegan.</b></p>	<p>This is direct discrimination. It is treating someone with a protected characteristic less favourably than others, on account of that characteristic.</p> <p>As above, this would only be permissible if the employer could show that the difference in treatment on account of the protected characteristic was due to the nature of the work involved in the position that promotion would lead to. The requirement that the employee be non-vegan must be a genuine occupational requirement, the objective legitimate and the requirement proportionate.</p> <p>As above, there can't be many roles that would qualify.</p>

## Research relating to Claimant's beliefs

<p><b>3. You're told you can't attend a work function because you're vegan.</b></p>	<p>This is direct discrimination. It is treating someone with a protected characteristic less favourably than others, on account of that characteristic.</p> <p>As above, this would only be permissible if the nature of the event meant that being non-vegan was a genuine requirement, the objective was legitimate and the requirement proportionate.</p> <p>It is difficult to think of many work functions that would fulfil these criteria. If the event involved animal use that wouldn't be a basis for a blanket exclusion of vegans, in the same way as it wouldn't justify a blanket exclusion of vegans from a job. It would be up to the individual if they wished/felt able to attend and perform their role at the event. The employer may be entitled to reasonably assess the likelihood of the employee's vegan convictions adversely affecting their ability to perform their role during the event, which would depend on the particular circumstances.</p> <p>On the other hand, if an employer required a vegan employee to attend an event that was against their convictions, that could raise issues in terms of discrimination, as discussed at number 13 below.</p>
<p><b>4. You are required to wear safety clothing (boots, gloves, etc.) at work, however, the company brought safety clothing made of animal skin</b></p>	<p>The policy can be regarded as neutral, because everyone is equally subject to it. However, there is a detrimental impact on the vegan because of their vegan beliefs; they are being made to wear animal skin, which is against their protected convictions.</p> <p>Whether or not the employer would be required to provide a non-animal based alternative would depend on whether or not they could show that the practice was objectively justified by a legitimate aim (they are likely to satisfy that as it is necessary to have a safety dress policy that complies with health and safety regulations), and that the means of achieving that aim are proportionate.</p> <p>A court would consider whether or not they could achieve their aim of providing suitable safety clothing while making allowances for fundamental convictions, and if it would cause disruption / have a negative impact on other employees / the business to provide a suitable equivalent for vegans.</p> <p>If we think back to the prison food case and the print-room case, discussed in Part 2, a court is likely to give less weight to the disadvantage a vegan worker in this situation will experience compared to where access to food or benefits is at issue. Nevertheless it may be prepared to recognise that it is a significant issue for the vegan if they give a credible and persuasive explanation in evidence regarding the impact on them of having to wear the skin of an animal day in and day out.</p>

## Research relating to Claimant's beliefs

	<p>Whether or not a court would find that it would cause disruption to provide the alternative, justifying refusal, would depend on the facts. Is there a non-animal-based alternative? Is it as effective in terms of the safety objective? How readily available is it? How expensive is it? Is there any restriction on the employer preventing them from purchasing from another supplier in discrete rights based cases? (for example, procurement laws).</p> <p>If the employer is a State body they may be required to go further given the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups.</p> <p>As these situations are so fact dependent, we highly recommend that they are used as opportunities to instigate dialogue with the employer. We provide some sample wording in Part 4 that may be useful in initiating those discussions. If the issue is explained to the employer, with reference to the true meaning of veganism as the way in which we recognise the rights of non-human animals, and if research is done into alternatives and you discuss with the employers any concerns they have, you may well be able to find a workable solution. The more of us who ask for vegan alternatives, the more employers becomes aware of this issue and the more we will effect change.</p> <p>Remember that victimisation is also prohibited and so the employer should not make you feel bad for raising the issue. Always do so in as clear and constructive a manner as possible.</p> <p>Similar issues can arise in relation to uniforms in general, as opposed to specifically safety equipment / clothing. Many uniforms include items made from things taken from animals, typically leather and wool. What is said above would apply to those situations, but it may be more difficult for the employer to show that it would be unduly disruptive to provide an alternative, as animal-free alternatives are likely to be more widely available. Some large employers, such as the Royal Mail, are known to provide non-animal-based alternatives, such as leather free boots.</p>
5. The company you work for provided you with an iPad and a cover, but it is made of animal skin.	<p>If the iPad cover is deemed to be an essential item, which it probably is because it protects the screen, then this will probably be assessed in a similar way to a uniform, as discussed above. In this case we know there are plenty of alternatives which are easily obtained and are most likely cheaper than an animal skin version, so the employer is unlikely to have a strong argument that providing an alternative would be unduly burdensome. A vegan in that</p>

## Research relating to Claimant's beliefs

	<p>situation could ask the employer to provide a suitable alternative, failing which an equivalent budget to allow them to purchase the equivalent directly. We provide some sample wording in Part 4 that may be useful in initiating those discussions</p>
<p><b>6. Your work has a rota for buying cows' milk for the kitchen. You are required to take a turn buying and bringing in cows' milk, using either your own money or money provided by your employer.</b></p>	<p>This may be indirect discrimination, as it may qualify as putting arrangements in place that apply to everyone, but that put someone with a protected characteristic at an unfair disadvantage. It is against our convictions to spend our money buying milk that has been taken from a cow.</p> <p>If the rota involves using the employer's money rather than the employee's own money, the vegan is not put in the position of having to spend their own money supporting exploitation and violence, but they are being asked to facilitate someone else doing that. A vegan may be very troubled by this.</p> <p>If participating in the milk rota is not an official aspect of the job, but rather an unofficial task people are asked to take part in, a vegan should be able to politely request that an exception be made to the rota so that they do not have to participate. This seems fair, given that they will not be participating in the consumption of it and in all likelihood will be purchasing their own plant milk.</p> <p>A reasonable employer should agree to this request, if vegan convictions are explained to them. If they do not agree to allow you to be excluded from the rota that may amount to unlawful harassment, as "unwanted behaviour linked to a protected characteristic that violates someone's dignity or creates an offensive environment for them."</p> <p>If it is an official part of the job, for example where the employee is the office facilities manager, that should have been clear on applying for the role and this will fall into the same category as many job roles that involve handling things taken from animals. Vegans would prefer not to do so, but while we live in a predominantly non-vegan world and we have to make a living, some of us will have little option for the time-being.</p> <p>Related to this is the question of the employer's provision of milk to staff. If an employer is providing cow's milk to all employees but fails to provide plant milk for vegan employees this may amount to discrimination.</p>
<p><b>7. Your colleagues make fun of your veganism in the office / at restaurants when you're out for work meals. For</b></p>	<p>This could amount to harassment if it is "unwanted behaviour linked to a protected characteristic" that "violates someone's dignity or creates an offensive environment for them." What matters is the impact on the person being harassed and not the intention of the person making fun of veganism.</p>

## Research relating to Claimant's beliefs

<p>example, this could involve constantly challenging your beliefs, making fun of your food, making repeated jokes about animals being killed.</p>	<p>(It is not only vegans who can be harassed in relation to veganism, a non-vegan could be harassed by anti-vegan bullying or derision if, for example, they have a vegan family member).</p> <p>An employer is generally responsible for what happens in a workplace/in the course of someone's employment. If a social event is sufficiently connected to work the employer can be responsible for what happens at that event, such as a work lunch. The employer does not need to be aware of the harassment to be responsible for it, they will be responsible if they cannot demonstrate that they took all reasonable steps to ensure that harassment did not occur/took appropriate steps to address it once reported to them.</p> <p>A vegan raising a concern about harassment should not be victimised as a consequence.</p> <p>Depending on the situation you may wish to try to explain to people directly why their behaviour is upsetting, or you may prefer to speak with your line-manager or HR. We provide some sample wording in Part 4 that may be useful in those discussions.</p>
<p>8. Your company provides kitchen facilities to all employees. However, they only provide one microwave and one fridge, which are facilities used by non-vegans. Am I entitled to separate fridge/microwave and utensils, as this would make sure that my food was not contaminated with non-vegan products? Is my employer obliged by law to provide this?</p>	<p>It could be argued that this amounts to indirect discrimination, as the company has practices or policies that are apparently neutral but that have a detrimental impact on vegans.</p> <p>However, whether or not the employer could be said to be in breach of the vegans rights would come down to what is proportionate and reasonable in the circumstances. A court may question the degree of impact on the vegan in this situation, wondering if, for example, the microwave/fridge is kept clean, is there really a significant detrimental impact on a vegan? The court may take the view that while it may not be pleasant to have to look in at animal products, so long as they are not actually contaminating the vegan products, this is an aspect of living in our currently non-vegan world. Similarly, they may take the view that if cutlery is properly cleaned there should not be a significant detrimental impact. If a vegan did not trust that the cutlery was clean but could bring in their own the court may conclude that on balance the employer does not need to do more. The test is one of reasonableness rather than an absolute right and we should keep that in mind.</p> <p>It is perhaps worth noting that the Equality and Human Rights Commission commented on these circumstances in one of their Draft Codes of Practice for employers. It gave an example of how to resolve such a problem, stating that the employer could provide vegans with separate kitchen facilities and equipment if the costs were not prohibitive or, if they were a small company, allocate designated facilities</p>

## Research relating to Claimant's beliefs

	<p>space and items for vegans. Following consultation, the examples were removed in the final version of the Code because the EHRC felt that it could use examples that better represented the principles in existing case law.</p> <p>In a very large office, in which the employer has provided a number of fridges and microwaves, it may be reasonable, and not unduly disruptive, to ask the employer to designate a fridge (or a shelf within a fridge), a microwave, and a set of cutlery for plant-based foods only. On the other hand, in a very small office with one fridge and one microwave for all staff, the employer may well be successful in arguing that it would be unduly burdensome to provide separate equipment for animal-free products.</p>
<p><b>9. Your company organised a Christmas party and they arranged for food to be provided to staff. Are they obliged to provide vegan food for you?</b></p>	<p>In short, yes. Many companies organise events as a thank you and a gesture of good will to their employees. As such, we can assume that this qualifies as a practice for the purposes of equality law. If they apply a policy of providing food but without including food suitable for vegans, that is indirectly discriminatory against you due to your vegan convictions. As with the examples above, in order for this to be lawful, they would have to show that it was proportionate not to provide food suitable for vegans because to do so would be disruptive. That is likely to be very difficult in most cases, as almost every venue and catering company caters for vegans now. Even those who have not done so yet should be able to do so, given notice. Obviously the employer would have to have been put on clear notice of the vegan employee's requirements in good time for them to make the necessary arrangements. We have found that it assists to leave no doubt about what those requirements are by specifying: "I am vegan, I do not eat anything taken from an animal (no meat, fish, eggs, dairy or honey)." If you are not also gluten intolerant it can be worth adding "I do eat everything else including gluten" as many venues still think a vegan diet excludes gluten and some seem to think it excludes anything decadent (particularly when it comes to dessert!).</p> <p>The food you are provided with should be of an equivalent standard and quantity as that provided to other employees. For example, if the food is a sit down served meal and there are 3 courses, there should also be 3 courses for you. If it is a buffet then there should be sufficient items for you to select from the buffet/a plate made up for you.</p>
<p><b>10. A colleague brought in cakes for her birthday. However, none of the cakes were suitable for vegans. Is that discrimination?</b></p>	<p>This is not an official activity by the employers. However employers are responsible for discrimination and harassment in the workplace. Whether or not this would amount to discrimination or harassment would depend on the circumstances and the impact on the vegan employee. For example, if the colleague brought cakes, including separate cakes for a gluten intolerant colleague, a diabetic colleague and another allergic to dairy, but didn't bring a</p>

## Research relating to Claimant's beliefs

	<p>cake suitable for vegans, then this may be within the scope of discrimination. If it was a common occurrence and the colleague did not take on board the fact that their vegan colleague did not consume cakes containing dairy or eggs, and if the practice made the vegan employee feel excluded / humiliated then it may amount to harassment. However, many of these situations arise due to lack of awareness and/or cost considerations.</p> <p>It is important to understand that not everyone knows about veganism or where to obtain suitable food for vegans. They may also not understand very much about the ingredients to look out for. These situations are great for informing people about veganism. The best way to address these types of situations will be through education and discussion. Hopefully as colleagues learn more about veganism they will become more mindful of the need to cater for them. The employer ought to assist in disseminating this information, to ensure that their employees understand and to encourage fairness.</p>
<p><b>11. A colleague brought in cakes for his birthday. For me though, because I am vegan, he brought a carrot/lettuce bird seeds ball. Does that constitute harassment?</b></p>	<p>Yes, it possibly does, if the behaviour was unwelcome and unwanted and you personally feel that your dignity has been violated and you felt humiliated by the joke.</p> <p>Depending on the situation you may wish to try to explain to people directly why their behaviour is upsetting, or you may prefer to speak with your line-manager or HR.</p>
<p><b>12. At a conference, drinks and food will be provided. Should the conference organizers provide appropriate food and drinks for vegans? Are they obliged to do so?</b></p>	<p>If the conference is organised by your employers, then they are under a duty to ensure that the service providers do not discriminate against you by failing to provide for your needs. In circumstances such as this, service providers need a period of notice in order to provide the service required. Service providers are not under a legal duty to be able to provide for vegans without notice, they are under a duty not to discriminate. We have found that it assists to leave no doubt about what those requirements are, by specifying "I am vegan, I do not eat anything taken from an animal (no meat, fish, eggs, dairy or honey)." If you are not also gluten intolerant it can be worth adding "I do eat everything else including gluten" as many venues still think a vegan diet excludes gluten and some seem to think it excludes anything decadent (particularly when it comes to dessert!).</p>
<p><b>13. You are required to attend a work event</b></p>	<p>This may be indirect discrimination, as it may qualify as putting arrangements in place that apply to everyone, but that put someone with a protected characteristic at an</p>



## Research relating to Claimant's beliefs

which involves animal use, such as a horse racing event. You ask for an exception to be made as horse racing is against your fundamental convictions but your employer insists that you attend.	unfair disadvantage. Whether or not the employer would be required to agree to relieve the vegan employee from having to attend the event would depend on whether or not they could show that the requirement to attend was objectively justified by a legitimate aim, and that the means of achieving that aim were proportionate. They would need to show that to make an exception would cause disruption or a negative impact on other staff / the business such that it was reasonable to refuse.
<b>B. Hospital / Medical</b>	
14. You're in hospital and are not being provided with vegan food despite having requested this.	<p>This is indirect discrimination as you are disadvantaged by their failure to provide you with vegan suitable food.</p> <p>It is not likely that they would be able to get themselves within the exception, as many NHS hospitals do provide good vegan options, and most if not all provide food that caters for other dietary and religious needs.</p>
15. You're not being provided with a vegan version of your medicine.	<p>All medicines are tested on animals in the UK by law and so none are in fact suitable for vegans. However, many medicines can be obtained in a form that does not also involve consuming gelatine capsules or lactose (milk).</p> <p>If there is an alternative that can be obtained at a not excessive additional cost, then your GP/medical expert should obtain that for you. To refuse to look into this for you may be discrimination, depending on the circumstances.</p>
<b>C. Education</b>	
16. Your child has been made fun of at school for their veganism, including by teachers.	<p>This would constitute bullying and should be addressed by the school in accordance with their anti-bullying policy. The school can be asked to take all necessary steps to remedy the situation. If they fail to take steps whereas they would do if the bullying was based on another protected characteristic that may amount to discrimination.</p>
17. You're going abroad on a school trip and in response to your request	<p>This is not direct discrimination. They are not treating you differently on account of your veganism. Is it indirect discrimination? Are they putting arrangements in place that apply to everyone, but that put someone with a protected characteristic at an unfair disadvantage? If they have selected a hotel that has less vegan options than other comparable hotels then arguably</p>

## Research relating to Claimant's beliefs

<p>for vegan food to be provided have been advised that vegan offerings at the hotel are limited.</p>	<p>they have.</p> <p>In order for the indirect discrimination to be permissible they will have to show that the practice is objectively justified by a legitimate aim and that the means of achieving that aim are appropriate and necessary.</p> <p>Arranging a school trip for educational purposes is a legitimate aim, and if it is more difficult to obtain vegan options in the country being visited they may be able to show that the means of achieving that aim (booking this particular hotel rather than finding one that has better vegan options) is appropriate and necessary, particularly as they will presumably have to keep costs down for the trip.</p> <p>In a case like this it would be best to try to speak with those organising the trip, ask them for details of the hotel and speak to the hotel directly to ensure they understand what a vegan diet is, what you do and do not eat (for example, make sure they are not ruling out foods containing gluten on the mistaken understanding that vegans don't eat gluten), ask to see what menu they have and speak to them about the possibility of "veganising" certain dishes. Most venues will have a vegetarian option and, given advance notice, they ought to be able to veganise that some vegetarian dishes.</p> <p>If the hotel is simply not going to provide you with vegan food, another option would be to look at food venues nearby (the Happy Cow app is a good option for doing this: <a href="https://www.happycow.net/">https://www.happycow.net/</a>) and if there are vegan options nearby, discuss with the person organising the trip the possibility of you eating there instead of at the hotel.</p> <p>It would also be a good idea to take a stash of vegan snack bars with you to make sure you have something for between meals and, if necessary, to supplement meals, in case it is not easy to find those options in shops in the country you are visiting.</p>
<p>18. Your child's class has been told they will be taking part in a "chick hatching" experiment over Easter. They will watch eggs hatch and look after chicks for a period of time before they will be sent</p>	<p>This may amount to indirect discrimination as your vegan child is disadvantaged by the general arrangements involving animal use in class. For this to be permissible, the school would have to show that the activity was objectively justified by a legitimate aim, and that the means of achieving that aim is proportionate. The educational purpose of these classroom activities can be challenged, as can an argument that it is proportionate as there are alternative ways in which children could be taught about animals that do not involve breeding them into existence and using them as if they were things. We have made these arguments in our sample letter on this topic in Part 4.</p> <p>We have also referred to the parental right to have children educated in conformity with their convictions. As discussed in Part 2 this is not an absolute right, but parents can refer to the requirement that schools teach in an objective, critical and pluralistic manner and argue that it is not possible for them to do</p>

## Research relating to Claimant's beliefs

back to the company and most likely killed.	so while they are directly participating in animal use in class in this way. It could further be argued that it would not be possible to remove the vegan child from the activity in an effective way that would not further discriminate against them, as the activity is an ongoing classroom activity over a period of weeks. We provide some sample wording in Part 4 that may be useful in those discussions.
19. Your child comes home from school and tells you that their class had a talk by a dairy farmer, during which your child was told that they should be drinking cow's milk and that they will not get the nutrients they need from the soya milk they drink.	<p>This may amount to direct discrimination if your child was singled out for being vegan.</p> <p>It may also be indirect discrimination as a vegan child is disadvantaged by the general approach of hosting someone involved in an animal-use industry and promoting the consumption of animals to the children. For this to be permissible the school would have to show that the activity was objectively justified by a legitimate aim, and that the means of achieving the aim was proportionate. The educational purpose and proportionality could be challenged. Whatever the educational objective is of these sessions there will be other means of achieving the aim that would not discriminate and which would be lend itself to teaching in a pluralistic manner, as the rights of vegan parents requires.</p> <p>As discussed in Part 2 the right of vegan parents to have their children educated in a way that is in conformity with their fundamental convictions is not an absolute right, but parents can refer to the requirement that schools teach in an objective, critical and pluralistic manner and argue that they are clearly not doing so when they invite people from the animal-use industries into schools to promote the products of animal use. This is a situation where it would be possible for the vegan child to be excluded from the activity, however that could make a vegan child feel isolated and excluded. It would be best to discuss these things with the school to agree what the approach ought to be if the school is inviting people from animal use industries into classrooms.</p>
<b>D. Other State Service Providers / Public Functions</b>	
20. A prisoner in the UK may be required to work in the kitchen where a range of non-vegan food is prepared. The vegan may want to raise a complaint	<p>This is somewhat similar to the prison print room case, however the detriment to the vegan may be more severe in this case and whether or not it would be unduly burdensome on the prison to allow an exception will depend on the specific facts and circumstances. If an exception was made on the basis of religion for another prisoner then there would be a stronger argument that it was unlawfully discriminatory to refuse an exception to the vegan.</p> <p>The prison authority may use the Prison Rules to justify interference. The rules may stipulate that prisoners are required to do equal work in different departments on a rota in the interests of prison order and as such, the interference may be</p>

## Research relating to Claimant's beliefs

<p><b>arguing that a requirement to undertake kitchen duties violates the human right to practice as a vegan.</b></p>	<p>deemed a reasonable and justified means of achieving the legitimate aim.</p> <p>The first step would be to write to the prison to raise the issue and see what justification was provided. For more guidance on vegans in prison, please visit the Vegan Prisoners Support Group <a href="http://vpsg.org/">http://vpsg.org/</a></p>
<p><b>21. You're applying for unemployment benefits and are told you must apply for a job that involves killing animals and if you don't apply you will be penalised.</b></p>	<p>This is indirect discrimination. The state is applying a blanket policy in a way that has a negative impact on you as a vegan.</p> <p>In order for this to be permissible they would have to show that the practice is objectively justified by a legitimate aim and that the means of achieving that aim are appropriate, necessary and proportionate. A court would likely find that the aim of encouraging people into work was legitimate. It would then consider whether or not the means was appropriate, necessary and proportionate. Is a blanket policy that makes no allowance for fundamental convictions appropriate and necessary? Could they achieve their aim while making allowances for fundamental convictions? Would it be unduly burdensome to make an exception for a vegan claimant?</p> <p>If we think back to the prison food case and the print room case, they help us to foresee how a court may look at this question. A court is likely to place significant weight on the disadvantage to a vegan in this situation, given the real distress a vegan would experience if required to work in a slaughterhouse, and the severe consequences for someone refused benefits as a result of refusing to apply for that position. It is also unlikely to find that it would be unduly burdensome for the state to have to take into account fundamental convictions in implementing its policy, particularly if it takes into account religious beliefs.</p> <p>The government is required to ensure our rights without distinction; if they would make an exception on religious grounds they should do the same for protected convictions such as veganism.</p> <p>It seems unlikely that the Department for Work and Pensions would require someone whose religious beliefs prohibited contact with pigs to apply to work in a slaughterhouse where pigs would be killed. Similarly, they should not require a vegan to apply to work in slaughterhouse.</p> <p>Moreover, the state body is covered by the Public Sector Equality Duty and so is required to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups.</p> <p>A vegan in this situation would have a good argument that they were being subjected to unlawful, indirect discrimination.</p>

## Research relating to Claimant's beliefs

E. Private Service Providers	
22. You're told that a café doesn't serve vegans. You know that they cater for other dietary needs.	<p>This may be direct or indirect discrimination. If they do not serve vegans at all, because they are vegan, that is direct discrimination. It is more likely that they will serve vegans, but as they don't provide vegan options, they're putting arrangements in place that apply to everyone, but that put someone with a protected characteristic at an unfair disadvantage.</p> <p>In order for the indirect discrimination to be permissible they will have to show that the practice is objectively justified by a legitimate aim and that the means of achieving that aim are appropriate and necessary.</p> <p>For a café this would likely mean that they would have to show that their business model was such that failing to provide vegan options was justified by their aim of promoting a certain type of food to a certain kind of customer and that failing to provide any vegan options was appropriate and necessary in achieving that aim.</p> <p>Given the impressive vegan menus provided by many venues, including venues that promote the consumption of animals and animal products as a core aspect of their business model, it is difficult to imagine many restaurants, cafés or bars that would be able to get themselves within the exception.</p> <p>On the other hand, it is always best to give advance notice, particularly for restaurants/hotels.</p>
23. "My friends and I want to go to a restaurant for a meal. Should I expect the restaurant to provide vegan meals? Are they obliged by law? Should I give them notice of my requirements? Can they refuse to serve or to accept the booking?"	<p>If they advised that they had nothing suitable for vegans, this would be indirect discrimination. Whether or not that was lawful would depend if they could show that it was unduly disruptive to provide vegan options. Given the rapid increase in vegan options in restaurants and bars across the UK in the past 5 years, and the fact that it is now common for vegans to be well catered including in specialist animal flesh venue and "seafood" restaurants, it is very difficult to see how any venue could now justify this. That is particularly so if they are catering for dietary or religious needs.</p> <p>That said, you should always give notice of a vegan booking as there are still venues in the UK that don't have vegan options on their menu. Given advance notice there is no excuse for a failure to cater</p>
24. The café	This is indirect discrimination. They are putting arrangements in

## Research relating to Claimant's beliefs

<p>does have vegan options, but they also have a meal deal option, where customers can choose a main and a drink for a fiver, which doesn't cover their vegan options.</p>	<p>place that apply to everyone, but that put someone with a protected characteristic at an unfair disadvantage as vegans are not able to participate in the offer.</p> <p>In order for the indirect discrimination to be permissible they will have to show that the practice is objectively justified by a legitimate aim and that the means of achieving that aim are proportionate.</p> <p>It is not easy to think of a scenario whereby excluding vegan options from a meal deal could be justified. The business aim is presumably to encourage people to buy three items instead of one, and to entice customers into the store with a deal as they may buy other things while there. To limit the deal to non-vegan products would have to be shown to be proportionate. Would it be possible to achieve the aim and include vegans? Are there suitable vegan products that could be made part of the deal? If there are it should be difficult for the business to justify excluding them. If there are not that raises the question whether they are discriminating by failing to provide vegan options, as discussed in the example above.</p>
<p>25. "I need to hire a car. Does the car hire company have an obligation to provide to me a vehicle with upholstery interior and not animal skin one?"</p>	<p>If the hire company has only cars with animal skin then arguably that is indirectly discriminatory to vegans, as it is against their convictions to use animal skin. However, unlike with the provision of food that is suitable for vegans which is increasingly easy to provide, it may not be as straightforward for a car hire company to ensure that it has vehicles suitable for vegans. The car company may succeed in arguing that its approach was proportionate. However, businesses are increasingly using animal free products, including car companies. It is possible to get tyres that are suitable for vegans easily, and many vehicles are upholstered in animal-free materials. As provision becomes more widespread it will become more difficult for companies to justify a lack of vegan friendly options.</p>
<p>25. "I have set up a vegan café. I ensure that I have options for dietary needs, such as coeliac, however I have been contacted recently from someone who says I am discriminating against them by failing to provide meat.</p>	<p>Non-vegans may have protected characteristics, such as religion, race, sex or sexual orientation, but their non-veganism is not a protected conviction or philosophical belief. It is not impossible that a court could find that an individual held a genuine philosophical belief which encompassed animal use, but they would have to convince the court with the kind of evidence we described above in relation to Mr Hashman, and they would have to persuade the court that the philosophy passed the test for protection. That seems unlikely. Most people who are not vegan do not consume animals because they hold a fundamental belief that it would be wrong not to do so; most people consume animals because they were brought up doing so and most people around them do so. Most people have not considered the matter very deeply at all.</p> <p>Even if non-veganism were protected, there would also be a very strong argument that it was proportionate not to provide anything non-vegan given that the whole purpose of the venue is to avoid any animal products. This could be distinguished from a steak</p>

## Research relating to Claimant's beliefs

<b>Should I be concerned about equality law?"</b>	venue, which has the purpose of selling a certain type of animal products. It does not have the purpose of avoiding non-animal products, whereas the vegan venue has the objective of avoiding anything taken from an animal. If the owners of the vegan café were vegan themselves, as opposed to plant-based, their own rights as vegans would also come into consideration.
---	--



## Research relating to Claimant's beliefs

### PART 4

#### **Self-help: Using your rights to protect yourself and encourage positive change**

##### **4.1 Self-help**

There are hundreds of thousands of vegans in the UK and very few vegan lawyers who know and understand vegan rights issues. Of necessity, there will have to be a significant element of self-help if we are to use vegan rights to advance animal rights. With that in mind we provide below some example letters to assist you in drafting your own letters and emails to draw attention to your rights, pointing out the true meaning of veganism and what the law requires.

##### **4.2 What the Sample Letters Cover**

The situations vegans deal with are quite specific in terms of the issues and the facts. Subsequently, we are unable to provide a template letter that will fit all scenarios. The following are examples covering some of the most common scenarios in which vegans face difficulties. We encourage vegans living in the UK to make use of these examples where possible, adding their own facts and specifics and opening up communication with a view to promoting positive change in reliance on their legal rights.

These sample letters are intended to give examples of opening letters or emails, in which the issue would be brought to the attention of the responsible party, and a request made for the situation to be remedied. The aim would be to open dialogue to see if a workable resolution could be found. How things progress will very much depend on how the responsible party responds. For example, if an employer responded to say that they had taken the vegan requirements into account but concluded that it would cause too much disruption to provide for vegan employees, it would then be a case of considering what they had to say in support of that and, if appropriate, responding to explain why you disagreed that providing for vegans would

## Research relating to Claimant's beliefs

cause disruption to such an extent that they were not required to provide for vegans.

### 4.3 Sample Letters

#### Employment

##### *Safety Clothing*

[This draft letter could also be adapted for use in relation to other standard issue items, for example, leather ipad cover, laptop bag or business card holder]

Dear [employer]

I am writing to ask [name of company/business] to consider my request for an alternative to the [standard issue item, for example, safety boots] provided to staff. The [standard issue item, for example, safety boots] are not suitable for vegans, as they [are made from animal skin / contain animal ingredients].

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation and killing of animals for food, clothing or any other purpose. I live my life according to this moral philosophy. It is against my fundamental beliefs to [wear the skin of an animal / wear or use things made from animal ingredients].

I appreciate that the company must comply with safety legislation. On the other hand, my right to live according to my fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that employers have a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism. The policy of issuing [safety boots] which are not suitable for vegans indirectly discriminates against me.

As such, my employer must consider my reasonable request for an alternative and provide a suitable alternative unless to do so would be unduly disruptive. I do not think it would be unduly disruptive in this case as I have looked into alternatives and have found [refer to alternative located, give link to where it can be purchased / confirmation it is a suitable alternative and satisfies safety requirements].

[If the employer is a state body. Moreover, as a public entity [name of entity] is bound by the Public Sector Equality Duty, which requires them to have due

## Research relating to Claimant's beliefs

regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups. Given that it is possible to procure [safety boots] which comply with safety standards and which are suitable for everyone, it would be in line with the Public Sector Equality Duty for [name of entity] to look at making the [refer to alternative] its standard issue [safety boots].

I would be very happy to discuss this and provide any more information that you may require.

Yours sincerely,

[your name]

*Milk Rota*

Dear [employer]

I am writing to ask [name of company/business] to relieve me from participating in the milk rota.

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. I live my life according to this moral philosophy. It is against my fundamental beliefs to purchase milk that was taken from an animal. I not only avoid consuming milk that has been taken from an animal myself, I also avoid participating in the consumption of that milk in any way, including by others, for example by purchasing it. Taking part in the milk rota is therefore inconsistent with my fundamental beliefs.

My right to live according to my fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that employers have a responsibility under the Equality Act 2010 to avoid discrimination on the grounds of veganism. The policy of requiring all employees to purchase milk taken from animals indirectly discriminates against me.

As such, my employer must consider my reasonable request that I be excluded from the rota and agree to it unless it would cause disruption for the business / other employees to such an extent that it would be proportionate to refuse my request. I do not think that would be the case here.

## Research relating to Claimant's beliefs

I would be very happy to discuss this and provide any more information that you may require.

I look forward to hearing from you.

Yours sincerely,

[your name]

### *Provision of vegan food / drink*

[written specifically to request plant-milk provision but can be adapted to refer to any work-related food or drink provision, for example, at a conference / meeting / event or in a work canteen]

Dear [employer]

I am writing to ask [name of company/business] to provide me with an alternative to the cow's milk that is provided to staff free of charge, as it is not suitable for me.

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. I live my life according to this moral philosophy. I do not consume milk that has been taken from other animals. I do consume plant-based milk.

My right to live according to my fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that employers have a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism. The policy of providing all employees with cow's milk indirectly discriminates against me because it is not suitable for me.

[[If the employer is a state body: Moreover, as a public entity [name of entity] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups.]]

An employer must consider my reasonable request for alternative provision and agree to it unless cause disruption for the business / other employees to such an extent that it would be proportionate to refuse my request. I do not think that would be the case here. This could be [insert any specifics regarding frequency of purchasing / amount likely to be used / where it can be purchased from and for how much].

## Research relating to Claimant's beliefs

I would be very happy to discuss this and provide any more information that you may require.

I look forward to hearing from you.

Yours sincerely,

[your name]

### *Harassment*

Dear [employer / Human Resources]

I am writing to advise you that I have been harassed on account of my protected beliefs and to ask that you take appropriate steps to address this and ensure it does not happen again.

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. I live my life according to this moral philosophy.

My right to live according to my fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that employers have a responsibility under the Equality Act 2010 to avoid any discrimination or harassment on the grounds of veganism.

[describe what happened / how you were harassed]

This amounts to "unwanted behaviour linked to a protected characteristic" that "violates someone's dignity or creates an offensive environment for them." [explain the impact of the behaviour on you].

I believe it would assist if [give suggestions for steps that ought to be taken if possible, for example, it may be helpful if the staff are educated in what veganism is, in particular that it is not a diet or lifestyle but a moral conviction that it is wrong to use and kill other animals, and the protections vegans have. You may want to suggest ways in which the staff could be educated in veganism that fit with the culture of your place of work / their means of communications. Perhaps you could do a post in an update email bulletin or even give a talk.]

[If the employer is a state body: Moreover, as a public entity [name of entity] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups.]]

## Research relating to Claimant's beliefs

I would be very happy to discuss this and provide any more information that you may require.

Yours sincerely,

[your name]

### Health / Hospital

#### *Food*

Dear Catering Manager

I am writing to advise you that during my recent stay at [name of hospital] I was not provided with food that is suitable for vegans, despite having requested it.

[More detail of the position you were put in – were you told they had no suitable food or did they have a vegan menu but none of it was available etc? / what you had to do as a result of the lack of provision]

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. I live my life according to this moral philosophy. This means that I do not consume anything that has been taken from an animal.

My right to live according to my fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that State hospitals must not interfere with my right to freedom of conscience and have a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism. By failing to provide vegan food [name of hospital] is in breach of these rights.

Moreover, as a public entity [name of entity] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups. It would be in line with this duty to look at adding good, tasty, nutritious plant-based meals on all your standard menus.

I appreciate that the NHS works with a tight budget, and that it must cater to all. It is possible to provide good vegan food within the NHS budget, and many NHS hospitals already provide very good vegan options. Moreover, food that is suitable for vegans is inclusive as it can be enjoyed by everyone. If you

## Research relating to Claimant's beliefs

included good vegan options on your standard daily menus you would find that non-vegans would also select these dishes.

There are other benefits to increasing the amount of plant-based options on your menus. Plant-based options have a far lesser negative impact on the environment and on climate change, and plant-based foods can be highly nutritious. All of the leading dietetic associations, including the British Dietetic Association, recognise that totally plant-based diets are suitable for every age and life stage.

The Vegan Society can help your catering team to add good vegan options to your menus. They have an in-house dietitian who can help with balanced meals and answer any questions you may have. You can contact Heather Russell on [nutrition@vegansociety.com](mailto:nutrition@vegansociety.com). They also have resources for caterers here: <https://www.vegansociety.com/cateringforeveryone>.

I hope you will acknowledge that I should have been provided with vegan options during my stay and that you will agree that vegan options ought to be offered to everyone every day.

I look forward to hearing from you.

Yours sincerely

[your name]

### *Medication*

Dear [GP / Sister of ward]

I am writing to ask [name of GP practice / hospital] to consider my request for an alternative to [standard issue medication] as it is not suitable for vegans, as it [contains gelatine / lactose].

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. I live my life according to this moral philosophy. It is against my fundamental beliefs to consume things that contain animal ingredients.

My right to live according to my fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that the NHS has a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism. The policy of



## Research relating to Claimant's beliefs

providing medication which is not suitable for vegans indirectly discriminates against me.

As such, [name of GP / hospital] must consider my reasonable request for an alternative and provide that alternative unless it would be unduly disruptive for them to do so. I do not think it would be unduly disruptive in this case as I have looked into alternatives and have found [refer to alternative if possible – if not sure if there is an alternative ask them to confirm if there is an alternative which does not contain anything taken from an animal].

Moreover, as a public entity [name of GP / hospital] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups.

I would be very happy to discuss this and provide any more information that you may require.

I look forward to hearing from you.

Yours sincerely

[your name]

School

*Harassment / bullying*

Dear [Head]

I am writing to advise you that my child [has been / is being] bullied on account of [their / my] protected beliefs and to ask that you take appropriate steps to address this and ensure it does not happen again.

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. [They/!we] live [their/my/our life/lives] according to this moral philosophy.

Our right to live according to our fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that schools have a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism.

[describe what happened / how they were bullied]

## Research relating to Claimant's beliefs

[refer to the school's anti-bullying policy and request that action be taken]

Moreover, as a public entity [name of entity] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups.

I believe it would assist if [give suggestions for steps that ought to be taken if possible, for example it may be helpful if the staff and pupils are educated in what veganism is, in particular that it is not a diet or lifestyle but a moral conviction that it is wrong to use and kill other animals, as well as in the protections vegans have. You may want to suggest ways in which the staff and pupils could be educated in veganism. Perhaps the school could invite someone in to give a talk on veganism, to explain what it means and why people go vegan. You may also want to suggest that the school incorporate this into the curriculum to ensure it is taught to pupils year on year from now on]

As you can imagine, I am very troubled by what [name of child] has been through and I would like to ensure that this is remedied as a matter of urgency.

I would be very happy to discuss this and provide any more information that you may require.

I look forward to hearing from you.

Yours sincerely,

[your name]

### *Animal Use*

[This letter addresses the example of chicken hatching but it can be adapted for any form of animal use]

Dear [Head]

I am writing to ask that you end the practice of using live animals in class.

[Detail of the situation – for example hatching chickens in class]

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. [They/we] live [their/our life/lives] according to

## Research relating to Claimant's beliefs

this moral philosophy. This means that [they/we] do not use animals as if they were our resources.

Our right to live according to the fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that state schools must not interfere with our right to freedom of conscience and have a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism. By using animals in class the school is in breach of these rights in relation to my child.

Moreover, as a public entity [name of school] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups. It would be in line with this duty to stop using animals in class at all.

As a vegan parent, I also have the right to have my child educated in accordance with my fundamental convictions. The use of animals goes against those convictions. It is not possible to effectively remove my child from the activity as it is in the classroom over a period of weeks. They cannot avoid seeing their teachers and fellow students using the animals.

Using animals is not necessary in order to educate children. Whatever particular educational benefit it is thought that children will gain from this experience can be provided using an alternative that avoids animal use. In any event, the main thing that is conveyed to children by using animals in class is that other animals are things that we can buy and sell, obtain to use for our own unnecessary purposes and then dispose of when they are no longer of use or interest to us. That is not what we should be teaching children about animals.

I hope that you will agree that animals should not be used in class and that you will put an end to this practice and incorporate alternatives into the curriculum. For example, the children could learn about animals by visiting an animal sanctuary such as [name local vegan sanctuary] where animals are living out their lives and they can learn that they each have a personality, interests and relationships, just as dogs and cats do. Unlike a zoo, where animals are kept in captivity for our amusement, at a sanctuary they live as much as possible according to their own interests and for no other purpose than their own lives.

I look forward to hearing from you.

Yours sincerely

[your name]

## Research relating to Claimant's beliefs

### *Excursions*

Dear [Head]

I am writing to ask that you reconsider the trip that has been arranged for [class – pupils] to the [zoo / wildlife park / sea life centre etc]. My child [name] is in class [-].

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. [Name of child] lives [his/her/their] life according to this moral philosophy. This means that they do not use animals as if they were our resources, including by viewing them in captivity.

Our right to live according to the fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that state schools must not interfere with our right to freedom of conscience. As a vegan parent, I also have the right to have my child educated in accordance with my fundamental convictions. The use of animals for entertainment goes against those convictions.

The school also has a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism. Organising a trip that necessarily excludes [name of child] is discriminatory. The prohibition against discrimination applies to the entire education process, including trips and excursions. The Equalities and Human Rights Commission provides guidance about this obligation and recommends forward planning to ensure that trips are arranged that are inclusive for all children.

Moreover, as a public entity [name of school] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups. It would be in line with this duty to have a policy against trips that involve animal use and exploitation, to ensure trips are suitable for all.

Viewing animals in captivity is not necessary in order to educate children. Whatever particular educational benefit it is thought that children will gain from this experience can be provided using an alternative that avoids animal use. In any event, the main thing that is conveyed to children by viewing animals in captivity is that other animals are things we use for our own unnecessary purposes. That is not what we should be teaching children about animals.

I hope that you will agree that an alternative activity that is suitable for everyone would be preferable. For example, the children could learn about animals by visiting an animal sanctuary such as [name local vegan sanctuary] where animals are living out their lives and they can learn that they each have

## Research relating to Claimant's beliefs

a personality, interests and relationships, just as dogs and cats do. Unlike at a zoo, where animals are kept in captivity for our amusement, at a sanctuary they live as much as possible according to their own interests and for no other purpose than their own lives.

I look forward to hearing from you.

Yours sincerely

[your name]

### *Food*

Dear [Head]

I am writing to ask that you ensure that my child is provided with food that is suitable for vegans.

[Detail of the situation – does the school canteen have no vegan options? Is your child entitled to free school meals but is not able to take them up because there is no suitable food? What has been the consequence for them / you as a result of the lack of provision?]

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. [They/we] live [their/our life/lives] according to this moral philosophy. This means that [they/we] do not consume anything that has been taken from an animal.

Our right to live according to the fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that state schools must not interfere with our right to freedom of conscience and they have a responsibility under the Equality Act 2010 to avoid any discrimination on the grounds of veganism. By failing to provide vegan food [name of school] is in breach of these rights.

Moreover, as a public entity [name of school] is bound by the Public Sector Equality Duty, which requires them to have due regard for the need to eliminate unlawful discrimination, advance equal opportunity and foster good relations, including by taking steps to meet the needs of people from protected groups. It would be in line with this duty to look at developing good, tasty, nutritious plant-based meals on all your standard menus.

I appreciate that schools work with a tight budget and that they must cater to all. It is possible to provide good vegan food within the school budget, and many schools already provide very good vegan options. Moreover, food that is

## Research relating to Claimant's beliefs

suitable for vegans is inclusive as it can be enjoyed by everyone. If you included good vegan options on your standard daily menus you would find that non-vegans would also select these dishes.

There are other benefits to increasing the amount of plant-based options on your menus. Plant-based options have a far lesser negative impact on the environment and on climate change, and plant-based foods can be highly nutritious. All of the leading dietetic associations, including the British Dietetic Association, recognise that totally plant-based diets are suitable for every age and life stage.

The Vegan Society can help your catering team to add good vegan options to your menus. They have an in-house dietitian who can help with balanced meals and answer any questions you may have. You can contact Heather Russell on [nutrition@vegansociety.com](mailto:nutrition@vegansociety.com). They also have resources for caterers here: <https://www.vegansociety.com/cateringforeveryone>.

I hope you will acknowledge that my child should be provided with vegan options and that you will agree that vegan options ought to be offered to everyone every day.

I look forward to hearing from you.

Yours sincerely

[your name]

Private Service Provider

*Food provision*

Dear Sir/Madam,

I am writing to ask you to add vegan options to your menu.

Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose. I live my life according to this moral philosophy. This means that I do not consume anything that has been taken from an animal.

My right to live according to my fundamental conviction that it is wrong to use and kill non-human animals is protected under human rights law and equality law. This means that service providers have a responsibility under the Equality

## Research relating to Claimant's beliefs

Act 2010 to avoid any discrimination on the grounds of veganism. By failing to provide vegan food [name of business] is in breach of these rights.

Most food and drink venues now cater well for vegans, including chain restaurants, fast-food venues and those who specialise in particular animal products. Today it is the exception to find a venue that does not cater, such as your own. Not only does this demonstrate that it is not unduly burdensome to provide options, but most venues are finding that it is essential to provide good vegan options due to the demand and they are more likely to be successful if they do cater.

I would be very happy to discuss this in more detail with you and to provide examples of good vegan options available elsewhere.

I look forward to hearing from you.

Yours sincerely

[your name]



Research relating to Claimant's beliefs

## Research relating to Claimant's beliefs

### Glossary of acronyms

Equality and Human Rights Commission	UK EHRC
European Convention on Human Rights	ECHR
European Court of Human Rights	ECtHR
European Union	EU
Human Rights Act 1998	HRA
International Convention on Civil and Political Rights	ICCPR
Public Sector Equality Duty	PSED
Universal Declaration of Human Rights	UDHR
Country / nation / territory under one government	State

Research relating to Claimant's beliefs

## Research relating to Claimant's beliefs

### Appendix 1

#### Further information help and advice.

For more information and advice see:

##### 1. The Equality Advisory and Support Service

If you feel you are subjected to discrimination in England, Scotland or Wales, the Equality and Human Rights Commission advise that you get help from the Equality Advisory Support Service. The contact details are:

Equality Advisory Support Service (EASS)  
FREEPOST  
Equality Advisory Support Service  
FPN4431  
Telephone: 0808 800 0082  
Textphone: 0808 800 0084  
Monday to Friday, 9am to 8pm  
Saturday, 10am to 2pm  
Website: [www.equalityadvisoryservice.com](http://www.equalityadvisoryservice.com)

##### 1. Equality and Human Rights Commission

<https://www.equalityhumanrights.com/en>  
<https://www.equalityhumanrights.com/en/commission-scotland>  
<https://www.equalityhumanrights.com/en/commission-wales>

See publications such as:

<https://www.equalityhumanrights.com/en/advice-and-guidance/religion-or-belief-discrimination>  
<https://www.equalityhumanrights.com/en/publication-download/your-rights-equality-work-how-you-are-managed>  
<https://www.equalityhumanrights.com/en/advice-and-guidance/equality-act-guidance#h2>

##### 2. The Vegan Society

You can also contact The Vegan Society. Take a look at the Advocacy page at:  
<https://www.vegansociety.com/take-actionspeak-out/were-here-help>

##### 3. The Citizens Advice Bureau – [www.citizensadvice.org.uk](http://www.citizensadvice.org.uk)

## Research relating to Claimant's beliefs

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

<https://www.citizensadvice.org.uk/scotland/>

<https://www.citizensadvice.org.uk/wales/>

<https://www.citizensadvice.org.uk/nireland/>

You can also speak to advisors at the Citizens Advice Bureau. They have an online chat facility too: <https://www.citizensadvice.org.uk/about-us/contact-us/web-chat-service/>

See publications:

<https://www.citizensadvice.org.uk/discrimination/about-discrimination/equality-act-2010-discrimination-and-your-rights>

<https://www.citizensadvice.org.uk/law-and-courts/civil-rights/human-rights/what-rights-are-protected-under-the-human-rights-act/your-right-to-freedom-of-religion-and-belief/>

#### 4. Vegan Prisoners Support Group <http://vpsg.org/>

[www.goveganscotland.com](http://www.goveganscotland.com) discussed in the introduction – campaigns for vegan provision in state institutions and encourages vegan provision in private venues).

#### 5. International Vegan Rights Alliance: <http://www.theivra.com/>

Vegan Society - <https://www.vegansociety.com/>

## Research relating to Claimant's beliefs

### Appendix 2

#### Table of cases

Arrowsmith v UK App no 7050/75 [1978] ECHR (12 October 1978)

Baggs v Fudge [2005] ET 1400114/2005 (23 March 2005)

Bayatyan v Armenia (2011) 54 EHRR 467

Campbell and Cosans v UK (1982) Series A no 48

Finnon v Asda Stores Ltd ET/2402142/05

Grainger plc v Nicholson [2010] IRLR 4 (EAT).

Hashman v Milton Park (Dorset) Ltd [2011] ET 3105555/2009 (31 January 2011)

Jakóbski v Poland App no 18429/06 (ECtHR 7 December 2010)

Kelly & ors v Unison [2009] ET 2203854/08 (22 December 2009)

Kjeldsen, Busk Madsen and Pedersen (1982) Series A no 23

Maistry v The BBC [2011] ET1213142/2010 (14 February 2011)

McClintock v Department of Constitutional Affairs [2008] IRLR 29 (EAT)

Mr S T Uncles v NHS Commissioning Board and others [2017] ET 1800958/2016 (13 October 2017)

R (Williamson) v Secretary of State for Education and Employment [2005] 2 AC 246

Vartic v Romania App no 14150/08 (ECtHR 17 March 2014)

W v UK (1993) 16 EHRR (Commission Decision) no 18187/91 ECHR Decision of 10 February 1993

Walker (Appellant) v Innospec Limited and others (Respondents) [2017] UKSC 47

Williams v South Central Limited [2004] ET 2306989/2003 (16 June 2004)

X v UK App no 5947/72 15 ECHR Dec & Rep 8 (1976)

## Research relating to Claimant's beliefs

### Appendix 3

#### Further Reading

##### Animal Rights / Liberation

Regan T, *The Case For Animal Rights* (University of California Press, 1983)  
Regan T, *Defending Animal Rights*, 2001  
Francione G, *Animals, Property and the Law* (Temple University Press 1995)  
— *Rain Without Thunder: The Ideology of the Animal Rights Movement*.  
(Temple University Press, 1996)  
— *Animals as Persons: Essays on the Abolition of Animal Exploitation*  
(Columbia University Press 2008)  
The Francione sections of Francione and Garner R, *The Animal Rights Debate* (Columbia University Press 2010)  
[goveganworld.com/](http://goveganworld.com/)  
[theresanelephantintheroomblog.wordpress.com/](http://theresanelephantintheroomblog.wordpress.com/)  
[www.goveganscotland.com/](http://www.goveganscotland.com/)

##### Vegan Advocacy

Francione, G and Charlton, A, *Eat Like You Care*  
— *The Abolitionist Approach to Animal Advocacy*  
— 'Animal Rights: The Abolitionist Approach',  
<http://www.abolitionistapproach.com/>  
Taft, C, *Motivational Methods for Vegan Advocacy: A Clinical Psychology Perspective*, 2016



Research relating to Claimant's beliefs

Research relating to Claimant's beliefs

Research relating to Claimant's beliefs

## Research relating to Claimant's beliefs

### About the authors



**Dr Jeanette Rowley** is a long-standing vegan and animal rights activist. She has a PhD in law that focuses specifically on veganism and human rights. She is the founder of the International Vegan Rights Alliance, a member of The Vegan Society's Academic Advisory and Research Committee and a member of the Equality and Human Rights Commission Religion and Belief Research Network. She is a Master of Laws with Distinction and a Fellow of the Higher Education Academy.



**Barbara Bolton** is a practicing solicitor and an advocate for veganism and animal rights. She has a Bachelor of Laws with First Class Honours and a Master of Laws from NYU, where she was a Hauser Global Scholar, an international scholarship awarded on the basis of academic merit. Barbara has been practicing law since 1999 and is qualified in Scotland, England & Wales and New York. She is co-founder of volunteer vegan advocacy group Go Vegan Scotland and regularly gives lectures and workshops on veganism and vegan rights.



## Moral Vegetarianism

*First published Fri Sep 14, 2018*

Billions of humans eat meat. To provide it, we raise animals. We control, hurt, and kill hundreds of millions of geese, nearly a billion cattle, billions of pigs and ducks, and tens of billions of chickens each year.

To feed these animals, we raise crops. To raise crops, we deforest and use huge quantities of water. To quench these animals, we use still more water.

In turn, these animals produce staggering amounts of waste, waste that poisons water sources and soil. They produce staggering amounts of greenhouse gasses.

To raise these animals and produce this meat, farmers and slaughterhouse workers labor in conditions from onerous to brutal.

If controlling, hurting, or killing animals is wrong or if the production of these environmental effects or effects on people is wrong or if consuming the meat produced is wrong, then a breathtaking level of wrong-doing goes on daily.

Many fewer than a billion humans are vegetarian, have diets excluding meat. They are vegetarian for various reasons: because it's healthy, because their parents make them be vegetarian, because they don't like meat. Some are vegetarian on moral grounds. Moral vegetarianism is the view that it is morally wrong—henceforth, “wrong”—to eat meat.

The topic of this entry is moral vegetarianism and the arguments for it. Strikingly, most contemporary arguments for moral vegetarianism start with premises about the wrongness of *producing* meat and move to conclusions about the wrongness of *consuming* it. They do not fasten on some intrinsic feature of meat and insist that consuming things with such a feature is wrong. They do not fasten on some effect of meat-eating on the eater and insist that producing such an effect is wrong. Rather, they assert that the production of meat is wrong and that consumption bears a certain relation to production and that bearing such a relation to wrongdoing is wrong. So this entry gives significant space to food production as well as the tricky business of connecting production to consumption.

§1 introduces relevant terminology and an overview of the main positions. §2 explains meat production, the main moral arguments against it, and some responses to those arguments. That section—like the rest of the entry—focuses on medium-sized land animals. Yet fish and insects are killed in a number that dwarfs the number of land animals killed. Some issues these killings raise are covered in §3.

None of the foregoing is about consuming animals. §4 covers moral arguments from premises about meat production to conclusions about meat consumption. §5 considers some extensions of the arguments in §2. It wonders about which arguments against meat production can, if sound, be extended to show that animal product production or even some plant production is morally wrong. This last idea is relatively new. §6 briefly summarizes some other new issues in the moral vegetarian literature.

- 1. Terminology and Overview of Positions

- 2. Meat Production
  - 2.1 Animal Farming
  - 2.2 The Schematic Case Against Meat Production
    - 2.2.1 Suffering
    - 2.2.2 Killing
    - 2.2.3 Harming the Environment
    - 2.2.4 General Moral Theories
- 3. Fish and Insects
- 4. From Production to Consumption
  - 4.1 Bridging the Gap
  - 4.2 Against Bridging the Gap
- 5. Extending Moral Vegetarian Arguments: Animal Products and Plants
  - 5.1 Animal Products
    - 5.1.1 Eggs
    - 5.1.2 Dairy
  - 5.2 Plants
    - 5.2.1 Plants Themselves
    - 5.2.2 Plant Production and Animals
    - 5.2.3 Plant Production and the Environment
  - 5.3 Summary of Animal Product and Plant Subsections
- 6. Conclusion: Where the Debate About Vegetarianism Stands and Is Going
- Bibliography
- Academic Tools
- Other Internet Resources
- Related Entries

## 1. Terminology and Overview of Positions

Moral vegetarianism is opposed by moral omnivorism, the view according to which it is permissible to consume meat (and also animal products, fungi, plants, etc.).

Moral veganism accepts moral vegetarianism and adds to it that consuming animal products is wrong. Whereas in everyday life, “vegetarianism” and “veganism” include claims about what one *may* eat, in this entry, the claims are simply about what one may not eat. They agree that animals are among those things.

In this entry, “animals” is used to refer to non-human animals. For the most part, the animals discussed are the land animals farmed for food in the West, especially cattle, chicken, and pigs. There will be some discussion of insects and fish but none of dogs, dolphins, or whales.

Primarily, this entry concerns itself with whether moral vegetarians are correct that *eating* meat is wrong. Secondly—but at greater length—it concerns itself with whether the *production* of meat is permissible.

Primarily, this entry concerns itself with eating in times of abundance and abundant choices. Moral vegans need not argue that it is wrong to eat an egg if that is the only way to save your life. Moral vegetarians need not argue it is wrong to eat seal meat if that is the only food for miles. Moral omnivores need not argue it is permissible to eat the family dog. These cases raise important issues, but the arguments in this entry are not about them.

Almost exclusively, the entry concerns itself with contemporary arguments.<sup>[1]</sup> Strikingly, many historical arguments and most contemporary arguments against the permissibility of eating meat start with premises about the wrongness of *producing* meat and move to conclusions about the wrongness of *consuming* it.

That is, they argue that

It is wrong to eat meat

By first arguing that

It is wrong to produce meat.

The claim about production is the topic of §2.

## 2. Meat Production

The vast majority of animals humans eat come from industrial animal farms that are distinguished by their holding large numbers of animals at high stocking density. We raise birds and mammals this way. Increasingly, we raise fish this way, too.

### 2.1 Animal Farming

Raising large numbers of animals enables farmers to take advantage of economies of scale but also produces huge quantities of waste, greenhouse gas, and, generally, environmental degradation (FAO 2006; Hamerschlag 2011; Budolfson 2016). There is no question of whether to put so many animals on pasture—there is not enough of it. Plus, raising animals indoors, or with limited access to the outdoors, lowers costs and provides animals with protection from weather and predators. Yet when large numbers of animals live indoors, they are invariably tightly packed, and raising them close together risks the development and quick spread of disease. To deal with this risk, farmers intensively use prophylactic antibiotics. Tight-packing also restricts species-typical behaviors, such as rooting (pigs) or dust-bathing (chickens), and makes it so that animals cannot escape each other, leading to stress and to antisocial behaviors like tail-biting in pigs or pecking in chickens. To deal with these, farmers typically dock tails and trim beaks, and typically (in the U.S., at least) do so without anesthetic. Animals are bred to grow fast on a restricted amount of antibiotics, food, and hormones, and the speed of growth saves farmers money, but this breeding causes health problems of its own. Chickens, for example, have been bred in such a way that their bodies become heavier than their bones can support. As a result, they “are in chronic pain for the last 20% of their lives” (John Webster, quoted in Erlichman 1991). Animals are killed young—they taste better that way—and are killed in large-scale slaughterhouses operating at speed. Animal farms have no use for, e.g., male chicks on egg-laying farms, are killed at birth or soon after.<sup>[2]</sup>

Raising animals in this way has produced low sticker prices (BLS 2017). It enables us to feed our appetite for meat (OECD 2017).

Raising animals in this way is also, in various ways, morally fraught.

It raises concerns about its effects on humans. Slaughterhouses, processing this huge number of animals at high speed, threaten injury and death to workers. Slaughterhouse work is exploitative. Its distribution is classist, racist, and sexist with certain jobs being segmented as paupers’ work or Latinx work or women’s (Pachirat 2011).

Industrial meat production poses a threat to public health through the creation and spread of pathogens resulting from the overcrowding of animals with weakened immune systems and the routine use of antibiotics and attendant creation of antibiotic-resistant bacteria. Anomaly (2015) and Rossi & Garner (2014) argue that these risks are wrongful because unconsented to and because they are not justified by the benefits of assuming those risks.



Industrial meat production directly produces waste in the form of greenhouse gas emissions from animals and staggering amounts of waste, waste that, concentrated in those quantities, can contaminate water supplies. The Böll Foundation (2014) estimates that farm animals contribute between 6 and 32% of greenhouse gas emissions. The range is due partly to different ideas about what to count as being farm animals' contributions: simply what comes out of their bodies? Or should we count, too, what comes from deforestation that's done to grow crops to feed them and other indirect emissions?

Industrial animal farming raises two concerns about wastefulness. One is that it uses too many resources and produces too much waste for the amount of food it produces. The other is that feeding humans meat typically requires producing crops, feeding them to animals, and then eating the animals. So it typically requires more resources and makes for more emissions than simply growing and feeding ourselves crops (PNAS 2013).

Industrial animal farming raises concerns about the treatment of animals. Among others, we raise cattle, chickens, and pigs. Evidence from their behavior, their brains, and their evolutionary origins, adduced in Allen 2004, Andrews 2016, and Tye 2016, supports the view that they have mental lives and, importantly, are sentient creatures with likes and dislikes. Even chickens and other "birdbrains" have interesting mental lives. The exhaustive Marino 2017 collects evidence that chickens can adopt others' visual perspectives, communicate deceptively, engage in arithmetic and simple logical reasoning, and keep track of pecking orders and short increments of time. Their personalities vary with respect to boldness, self-control, and vigilance.

We farm billions of these animals industrially each year (Böll Foundation 2014: 15). We also raise a much smaller number on freerange farms. In this entry "freerange" is not used in its tightly-defined, misleading, legal sense according to which it applies only to poultry and simply requires "access" to the outdoors. Instead, in the entry, freerange farms are farms that that, ideally, let animals live natural lives while offering some protection from predators and the elements and some healthcare. These lives are in various ways more pleasant than lives on industrial farms but involve less protection while still involving control and early death. These farms are designed, in part, to make animal lives go better for them, and their design assumes that a natural life is better, other things equal, than a non-natural life. The animal welfare literature converges on this and also on other components of animal well-being. Summarizing some of that literature, David Fraser writes,

[A]s people formulated and debated various proposals about what constitutes a satisfactory life for animals in human care, three main concerns emerged: (1) that animals should feel well by being spared negative affect (pain, fear, hunger etc.) as much as possible, and by experiencing positive affect in the form of contentment and normal pleasures; (2) that animals should be able to lead reasonably natural lives by being able to perform important types of normal behavior and by having some natural elements in their environment such as fresh air and the ability to socialize with other animals in normal ways; and (3) that animals should function well in the sense of good health, normal growth and development, and normal functioning of the body. (Fraser 2008: 70–71)

In this light, it is clear why industrial farming seems to do less for animal welfare than freerange farming: The latter enables keeping animals healthy. It enables happy states ("positive affect") and puts up some safeguards against the infliction of suffering. There is no need, for example, to dock freerange pigs' tails or to debeak freerange chickens, if they have enough space to stay out of each other's way. It enables animals to socialize and to otherwise lead reasonably natural lives. A freerange's pig's life is in those ways better than an industrially-farmed pig's.

Yet because freerange farming involves being outdoors, it involves various risks: predator- and weather-related risks, for example. These go into the well-being calculus, too.

Animals in the wild are subjected to greater predator- and weather-related risks and have no health care. Yet they score very highly with regard to expressing natural behavior and are under no one's control. How well they do with regard to positive and negative affect and normal growth varies from case to case. Some meat is produced by hunting such animals. In practice, hunting involves making animals suffer from the pain of errant shots or the terror of being chased or wounded, but, ideally, it involves neither pain nor confinement. Of course, either way, it involves death.<sup>[3]</sup>

## 2.2 The Schematic Case Against Meat Production

Moral vegetarian arguments about these practices follow a pattern. They claim that certain actions—killing animals for food we do not need, for example—are wrong and then add that some mode of meat production—recreational hunting, for example—does so. It follows that the mode of meat-production is wrong.

Schematically

$X$  is wrong.

$Y$  involves  $X$ . Hence,

$Y$  is wrong.

Among the candidate values of  $X$  are:

- Causing animals pain for the purpose of producing food when there are readily available alternatives.
- Killing animals for the purpose of...
- Controlling animals...
- Treating animals as mere tools...
- Ontologizing animals as food...
- Harming humans....
- Harming the environment...

And among the candidate values of  $Y$  are:

- Industrial animal farming
- Freerange farming
- Recreational hunting

Space is limited and cranking through many instances of the schema would be tedious. This section focuses on causing animals pain, killing them, and harming the environment in raising them. On control, see Francione 2009, DeGrazia 2011, and Bok 2011. On treating animals as mere tools, see Kant's *Lectures on Ethics*, Korsgaard 2011 and 2015, and Zamir 2007. On ontologizing, see Diamond 1978, Vialles 1987 [1994], and Gruen 2011, Chapter 3. On harming humans, see Pachirat 2011, Anomaly 2015, and Doggett & Holmes 2018.

### 2.2.1 Suffering

Some moral vegetarians argue:

Causing animals pain while raising them for food when there are readily available alternatives is wrong.

Industrial animal farming involves causing animals pain while raising them for food when there are

readily available alternatives. Hence,

Industrial animal farming is wrong.

The “while raising them for food when there are readily available alternatives” is crucial. It is sometimes permissible to cause animals pain: You painfully give your cat a shot, inoculating her, or painfully tug your dog’s collar, stopping him from attacking a toddler. The first premise is asserting that causing pain is impermissible in certain other situations. The “when there are readily available alternatives” is getting at the point that there are substitutes available. We could let the chickens be and eat rice and kale. The first premise asserts it is wrong to cause animals pain while raising them for food when there are readily available substitutes.

It says nothing about why that is wrong. It could be that it is wrong because it would be wrong to make *us* suffer to raise *us* for food and there are no differences between us and animals that would justify making them suffer (Singer 1975 and the enormous literature it generated). It could, instead, be that it is wrong because impious (Scruton 2004) or cruel (Hursthouse 2011).

So long as we accept that animals feel—for an up-to-date philosophical defense of this, see Tye 2016—it is uncontroversial that industrial farms do make animals suffer. No one in the contemporary literature denies the second premise, and Norwood and Lusk go so far as to say that

it is impossible to raise animals for food without some form of temporary pain, and you must sometimes inflict this pain with your own hands. Animals need to be castrated, dehorned, branded, and have other minor surgeries. Such temporary pain is often required to produce longer term benefits...All of this must be done knowing that anesthetics would have lessened the pain but are too expensive. (2011: 113)

There is the physical suffering of tail-docking, de-beaking, de-horning, and castrating, all without anesthetic. Also, industrial farms make animals suffer psychologically by crowding them and by depriving them of interesting environments. Animals are bred to grow quickly on minimal food. Various poultry industry sources acknowledge that this selective breeding has led to a significant percentage of meat birds walking with painful impairments (see the extensive citations in HSUS 2009).

This—and much more like it that is documented in Singer & Mason 2006 and Stuart Rachels 2011—is the case for the second premise, namely, that industrial farming causes animals pain while raising them for food when there are readily available alternatives.

The argument can be adapted to apply to freerange farming and hunting. Freerange farms ideally do not hurt, but, as the Norwood and Lusk quotation implies, they actually do: For one thing, animals typically go to the same slaughterhouses as industrially-produced animals do. Both slaughter and transport can be painful and stressful.

The same goes for hunting: In the ideal, there is no pain, but, really, hunters hit animals with non-lethal and painful shots. These animals are often—but not always—killed for pleasure or for food hunters do not need.<sup>[4]</sup>

Taken together the arguments allege that all manners of meat production in fact produce suffering for low-cost food and typically do so for food when we don’t need to do so and then allege that that justification for producing suffering is insufficient. Against the arguments, one might accept that farms hurt animals but deny that it is even *pro tanto* wrong to do so (Carruthers 1992 and 2011; Hsiao 2015a and 2015b) on the grounds that animals lack moral status and, because of this, it is not intrinsically wrong to hurt them (or kill or control them or treat them like mere tools). One challenge for such views is to explain what, if anything, is wrong with beating the life out of a pet. Like Kant, Carruthers and Hsiao accept that it might

be wrong to hurt animals when and because doing so leads to hurting humans. This view is discussed in Regan 1983: Chapter 5. It faces two distinct challenges. One is that if the only reason it is wrong to hurt animals is because of its effects on humans, then the only reason it is wrong to hurt a pet is because of its effects on humans. So there is nothing wrong with beating pets when that will have no bad effects on humans. This is hard to believe. Another challenge for such views, addressed at some length in Carruthers 1992 and 2011, is to explain whether and why humans with mental lives like the lives of, say, pigs have moral status and whether and why it is wrong to make such humans suffer.

### 2.2.2 Killing

Consider a different argument:

Killing animals while raising them for food when there are readily available alternatives is wrong.

Most forms of animal farming and all recreational hunting involve killing animals while raising them for food when there are readily available alternatives. Hence,

Most forms of animal farming and all recreational hunting are wrong.

The second premise is straightforward and uncontroversial. All forms of meat farming and hunting require killing animals. There is no form of farming that involves widespread harvesting of old bodies, dead from natural causes. Except in rare farming and hunting cases, the meat produced in the industrialized world is meat for which there are ready alternatives.

The first premise is more controversial. Amongst those who endorse it, there is disagreement about why it is true. If it is true, it might be true because killing animals wrongfully violates their rights to life (Regan 1975). It might be true because killing animals deprives them of lives worth living (McPherson 2015). It might be true because it treats animals as mere tools (Korsgaard 2011).

There is disagreement about whether the first premise is true. The “readily available alternatives” condition matters: Everyone agrees that it is sometimes all things considered permissible to kill animals, e.g., if doing so is the only way to save your child’s life from a surprise attack by a grizzly bear or if doing so is the only way to prevent your pet cat from a life of unremitting agony. (Whether it is permissible to kill animals in order to cull them or to preserve biodiversity is a tricky issue that is set aside here. It—and its connection to the permissibility of hunting—is discussed in Scruton 2006b.) At any rate, animal farms are in the business of killing animals simply on the grounds that we want to eat them and are willing to pay for them even though we could, instead, eat plants.

The main objection to the first premise is that animals lack the mental lives to make killing them wrong. In the moral vegetarian literature, some argue that the wrongness of killing animals depends on what sort of mental life they have *and* that while animals have a mental life that suffices for hurting them being wrong, they lack a mental life that suffices for killing them being wrong (Belshaw 2015 endorses this; McMahan 2008 and Harman 2011 accept the first and reject the second; Velleman 1991 endorses that animal mental lives are such that killing them does not harm them). Animals could lack a mental life that makes killing them wrong because it is a necessary condition for killing a creature being wrong that that creature have long-term goals and animals don’t or that it is a necessary condition that that creature have the capacity to form such goals and animals don’t or that it is a necessary condition that the creature’s life have a narrative structure and animals’ lives don’t or...<sup>[5]</sup>

Instead, the first premise might be false and killing animals we raise for food might be permissible because

[t]he genesis of domestic animals is...a matter...of an implicit social contract—what Stephen

Budiansky...calls 'a covenant of the wild.'...Humans could protect such animals as the wild ancestors of domestic cattle and swine from predation, shelter them from the elements, and feed them when otherwise they might starve. The bargain from the animal's point of view, would be a better life as the price of a shorter life... (Callicott 2015: 56–57)

The idea is that we have made a “bargain” with animals to raise them, to protect them from predators and the elements, and to tend to them, but then, in return, to kill them. Moreover, the “bargain” renders killing animals permissible (defended in Hurst 2009, Other Internet Resources, and described in Midgley 1983). Such an argument might render permissible hurting animals, too, or treating them merely as tools.

Relatedly, even conceding that it is *pro tanto* wrong to kill animals, it might be all things considered permissible to kill farm animals for food even when there are ready alternatives because and when their well-being is replaced by the well-being of a new batch of farmed animals (Tännsjö 2016). Farms kill one batch of chickens and then bring in a batch of chicks to raise (and then kill) next. The total amount of well-being is fixed though the identities of the receptacles of that well-being frequently changes.

Anyone who endorses the views in the two paragraphs above needs to explain whether and then why their reasoning applies to animals but not humans. It would not be morally permissible to create humans on organ farms and harvest those organs, justifying this with the claim that these humans wouldn't exist if it weren't for the plan to take their organs and so part of the “deal” is that those humans are killed for their organs. Neither would it be morally permissible to organ-farm humans, justifying it with the claim that they will be replaced by other happy humans.<sup>[6]</sup>

### 2.2.3 Harming the Environment

Finally, consider:

Harming the environment while producing food when there are readily available alternatives is wrong.

Industrial animal farming involves harming the environment while producing food when there are readily available alternatives. Hence,

Industrial animal farming is wrong.

A more plausible premise might be “egregiously harming the environment...” The harms, detailed in Budolfson 2018, Hamerschlag 2011, Rossi & Garner 2014, and Ranganathan et al. 2016, are egregious and include deforestation, greenhouse gas emission, soil degradation, water pollution, water and fossil fuel depletion.

The argument commits to it being wrong to harm the environment. Whether this is because those harms are instrumental in harming sentient creatures or whether it is intrinsically wrong to harm the environment or ecosystems or species or living creatures regardless of sentience is left open.<sup>[7]</sup>

The argument does not commit to whether these harms to the environment are necessary consequences of industrial animal farming. There are important debates, discussed in *PNAS* 2013, about whether, and how easily, these harms can be stripped off industrial animal production.

There is an additional important debate, discussed in Budolfson 2018, about whether something like this argument applies to freerange animal farming.

Finally, there is a powerful objection to the first premise from the claim that these harms are part of a package that leaves sentient creatures better off than they would've been under any other option.

### 2.2.4 General Moral Theories

Nothing has been said so far about general moral theories and meat production. There is considerable controversy about what those theories imply about meat production. So, for example, utilitarians agree that we are required to maximize happiness. They disagree about which agricultural practices do so. One possibility is that because it brings into existence many trillions of animals that, in the main, have lives worth living and otherwise would not exist, industrial farming maximizes happiness (Tännsjö 2016). Another is that freerange farming maximizes happiness (Hare 1999; Crisp 1988). Instead, it could be that no form of animal agriculture does (Singer 1975 though Singer 1999 seems to agree with Hare).

Kantians agree it is wrong to treat ends in themselves merely as means. They disagree about which agricultural practices do so. Kant (*Lectures on Ethics*) himself claims that no farming practice does—animals are mere means and so treating them as mere means is fine. Some Kantians, by contrast, claim that animals are ends in themselves and that typically animal farming treats them as mere means and, hence, is wrong (Korsgaard 2011 and 2015; Regan 1975 and 1983).

Contractualists agree that it is wrong to do anything that a certain group of people would reasonably reject. (They disagree about who is in the group.) They disagree, too, about which agricultural practice contractualism permits. Perhaps it permits any sort of animal farming (Carruthers 2011; Hsiao 2015a). Perhaps it permits none (Rowlands 2009). Intermediate positions are possible.

Virtue ethicists agree that it is wrong to do anything a virtuous person would not do or would not advise. Perhaps this forbids hurting and killing animals, so any sort of animal farming is impermissible and so is hunting (Clark 1984; Hursthouse 2011). Instead, perhaps it merely forbids hurting them, so freerange farming is permissible and so is expert, pain-free hunting (Scruton 2006b).

Divine command ethicists agree that it is wrong to do anything forbidden by God. Perhaps industrial farming, at least, would be (Halteman 2010; Scully 2002). Lipscomb (2015) seems to endorse that freerange farming would *not* be forbidden by God. A standard Christian view is that no form of farming would be forbidden, that because God gave humans dominion over animals, we may treat them in any old way. Islamic and Jewish arguments are stricter about what may be eaten and about how animals may be treated though neither rules out even industrial animal farming (Regenstein, et al. 2003).

Rossian pluralists agree it is *prima facie* wrong to harm. There is room for disagreement about which agricultural practices—controlling, hurting, killing—do harm and so room for disagreement about which farming practices are *prima facie* wrong. Curnutt (1997) argues that the *prima facie* wrongness of killing animals is not overridden by typical justifications for doing so.

## 3. Fish and Insects

In addition to pork and beef, there are salmon and crickets. In addition to lamb and chicken, there are mussels and shrimp. There is little in the philosophical literature about insects and sea creatures and their products, and this entry reflects that.<sup>[8]</sup> Yet the topics are important. The organization Fish Count estimates that at least a trillion sea creatures are wild-caught or farmed each year (Mood & Brooke 2010, 2012, in Other Internet Resources). Globally, humans consume more than 20 kg of fish per capita annually (FAO 2016). In the US, we consume 1.5 lbs of honey per capita annually (Bee Culture 2016). Estimates of insect consumption are less sure. The UN FAO estimates that insects are part of the traditional diets of two billion humans though whether they are eaten—whether those diets are adhered to—and in what quantity is unclear (FAO 2013).

Seafood is produced by farming and by fishing. Fishing techniques vary from a person using a line in a boat to large trawlers pulling nets across the ocean floor. The arguments for and against seafood

production are much like the arguments for and against meat production: Some worry about the effects on humans of these practices. (Some workers, for example, are enslaved on shrimpers.) Some worry about the effects on the environment of these practices. (Some coral reefs, for example, are destroyed by trawlers.) Some worry about the permissibility of killing, hurting, or controlling sea creatures or treating them merely as tools. This last worry should not be undersold: Again, Mood and Brooke (2010, 2012, in Other Internet Resources) estimate that between 970 *billion* and 2.7 *trillion* fish are wild-caught yearly and between 37 and 120 billion farmed fish are killed. If killing, hurting, or controlling these creatures or treating them as mere tools is wrong, then the scale of our wrongdoing with regard to sea creatures beggars belief.

Are these actions wrong? Complicating the question is that there is significantly more doubt about which sea creatures have mental lives at all and what those mental lives are like. And while whether shrimp are sentient is clearly irrelevant to the permissibility of enslaving workers who catch them, it does matter to the permissibility of killing shrimp. This doubt is greater still with regard to insect mental lives. In conversation, people sometimes say that bee mental life is such that nothing wrong is done to bees in raising them. Nothing wrong is done to bees in killing them. Because they are not sentient, there is no hurting them. Because of these facts about bee mental life, the argument goes, “taking” their honey need be no more morally problematic than “taking” apples from an apple tree. (There is little on the environmental impact of honey production or (human) workers and honey. So it is unclear how forceful environment- and human-based worries about honey are.)

This argument supporting honey production hinges on some empirical claims about bee mental life. For an up-to-date assessment of bee mental life, see Tye 2016, which argues that bees “have a rich perceptual consciousness” and “can feel some emotions” and that “the most plausible hypothesis overall... is that bees feel pain” (2016: 158–159) and see, too, Barron & Klein 2016, which argues that insects, generally, have a capacity for consciousness. The argument supporting honey production might be objected to on those empirical grounds. It might, instead, be objected to on the grounds that we are uncertain what the mental lives of bees are like. It could be that they are much richer than we realize. If so, killing them or taking excessive honey—and thereby causing them significant harms—might well be morally wrong. And, the objection continues, the costs of not doing so, of just letting bees be, would be small. If so, caution requires not taking any honey or killing bees or hurting them. Arguments like this are sometimes put applied to larger creatures. For discussion of such arguments, see Guerrero 2007.

## 4. From Production to Consumption

None of the foregoing is about consumption. The moral vegetarian arguments thus far have, at most, established that it is wrong to produce meat in various ways. Assuming that some such argument is sound, how to get from the wrongness of producing meat to the wrongness of consuming that meat?

This question is not always taken seriously. Classics of the moral vegetarian literature like Singer 1975, Regan 1975, Engel 2000, and DeGrazia 2009 do not give much space to it. (C. Adams 1990 is a rare canonical vegetarian text that devotes considerable space to consumption ethics.) James Rachels writes,

Sometimes philosophers explain that [my argument for vegetarianism] is unconvincing because it contains a logical gap. We are all opposed to cruelty, they say, but it does not follow that we must become vegetarians. It only follows that we should favor less cruel methods of meat production. This objection is so feeble it is hard to believe it explains resistance to the basic argument [for vegetarianism]. (2004: 74)

Yet if the objection is that it does not *follow* from the wrongness of producing meat that consuming meat is wrong, then the objection is not feeble and is clearly correct. In order to validly derive the vegetarian conclusion, additional premises are needed. Rachels, it turns out, has some, so perhaps it is best to



interpret his complaint as that it is *obvious* what the premises are.

Maybe so. But there is quite a bit of disagreement about what those additional premises are and plausible candidates differ greatly from one another.

#### 4.1 Bridging the Gap

Consider a *productivist* idea about the connection between production and consumption according to which consumption of wrongfully-produced goods is wrong because it produces more wrongful production. The idea issues an argument that, in outline, is:

Consuming some product *P* produces production of *Q*.

Production of *Q* is wrong.

It is wrong to produce wrongdoing. Hence,

Consuming *P* is wrong.

Or never mind *actual* production. A productivist might argue:

Consuming some product *P* is *reasonably expected to produce* production of *Q*.

Production of *Q* is wrong.

It is wrong to do something that is reasonably expected to produce wrongdoing. Hence,

Consuming *P* is wrong. (Singer 1975; Norcross 2004; Kagan 2011)

(The main ideas about connecting consumption and production that follow can—but won't—be put in terms of expectation, too.)

The moral vegetarian might then argue that meat is among the values of both *P* and *Q*: consuming meat is reasonably expect to produce production of meat. Or the moral vegetarian might argue that consuming meat produces more normalization of bad attitudes towards animals and *that* is wrong. There are various possibilities.

Just consider the first, the one about meat consumption producing meat production. It is most plausible with regard to *buying*. It is buying the wrongfully-produced good that produces more of it. *Eating* meat produces more production, if it does, by producing more buying. When Grandma buys the wrongfully produced delicacy, the idea goes, she produces more wrongdoing. The company she buys from produces more goods whether you eat the delicacy or throw it out.

These arguments hinge on an empirical claim about production and a moral claim about the wrongfulness of producing wrongdoing. The moral claim has far-reaching implications (DeGrazia 2009 and Warfield 2015). Consider this rent case:

You pay rent to a landlord. You know that he takes your rent and uses the money to buy wrongfully-produced meat.

If buying wrongfully-produced meat is wrong because it produces more wrongfully-produced meat, is it wrong to pay rent in the rent case? Is it wrong to buy a vegetarian meal at a restaurant that then takes your money and uses it to buy wrongfully-produced steak? These are questions for productivists' moral claim. There are further, familiar questions about whether it is wrong to produce wrongdoing when one neither

intends to nor foresees it and whether it is wrong to produce wrongdoing when one does not intend it but does foresee it and then about whether what is wrong is producing wrongdoing or, rather, simply producing a bad effect (see entries on the doctrine of double effect and doing vs. allowing harm).

An objection to productivist arguments denies the empirical claim and, instead, accepting that because the food system is so enormous, fed by so many consumers, and so stuffed with money, our eating or buying typically has *no* effect on production, neither directly nor even, through influencing others, indirectly (Budolfson 2015; Nefsky 2018). The idea is that buying a burger at, say, McDonald's produces no new death nor any different treatment of live animals. McDonald's will produce the same amount of meat—and raise its animals in exactly the same way—regardless of whether one buys a burger there. Moreover, the idea goes, one should reasonably expect this. Whether or not this is a good account of how food consumption typically works, it is an account of a possible system. Consider the Chef in Shackles case, a modification of a case in McPherson 2015:

Alma runs Chef in Shackles, a restaurant at which the chef is known to be held against his will. It's a vanity project, and Alma will run the restaurant regardless of how many people come. In fact, Alma just burns the money that comes in. The enslaved chef is superb; the food is delicious.

The productivist idea does not imply it is wrong to buy food from or eat at Chef in Shackles. If that is wrong, a different idea needs to explain its wrongness.

So consider instead an *extractivist* idea according to which consumption of wrongful goods is wrong because it is a benefiting from wrongdoing (Barry & Wiens 2016). This idea can explain why it is wrong to eat at Chef in Shackles—when you enjoy a delicious meal there, you benefit from the wrongful captivity of the chef. In outline, the extractivist argument is:

Consuming some product *P* extracts benefit from the production of *P*.

Production of *P* is wrong.

It is wrong to extract benefit from wrongdoing. Hence,

Consuming *P* is wrong.

Moral vegetarians would then urge that meat is among the values of *P*. Unlike the productivist argument, this one is more plausible with regard to *eating* than buying. It's the eating, typically, that produces the benefit and not the buying. Unlike the productivist argument, it does not seem to have any trouble explaining what is wrong in the Chef in Shackles case. Unlike the productivist argument, it doesn't seem to imply that paying a landlord who pays for wrongfully produced food is wrong—paying a landlord is not benefiting from wrongdoing.

Like the productivist argument, the extractivist argument hinges on an empirical claim about consumer benefits and a moral claim about the ethics of so benefiting.

The notion of benefiting, however, is obscure. Imagine you go to Chef in Shackles, have a truly repulsive meal, and become violently ill afterwards. Have you benefited from wrongdoing? If not, the extractivist idea cannot explain what is wrong with going to the restaurant.

Put so plainly, the extractivist's moral claim is hard to believe. Consider the terror-love case, a modification of a case Barry & Wiens 2016 credits to Garrett Cullity:

A terrorist bomb grievously injures Bob and Cece. They attend a support group for victims, fall in love, and live happily ever after, leaving them significantly better off than they were

before the attack.

Bob and Cece seem to benefit from wrongdoing but seem not to be doing anything wrong by being together. Whereas the productivist struggles to explain why it is wrong to patronize Chef in Shackles, the extractivist struggles to explain why it is permissible for Bob and Cece to benefit from wrongdoing.

A *participatory* idea has no trouble with the terror-love case. According to it, consuming wrongfully-produced goods is wrong because it cooperates with or participates in or, in Hursthouse's phrase, is party to wrongdoing (2011). Bob and Cece do not participate in terror, so the idea does not imply they do wrong. The idea issues an argument that, in outline, goes:

Consuming some product *P* is participating in the production of *P*.

Production of *P* is wrong.

It is wrong to participate in the production of wrongful things. Hence,

Consuming *P* is wrong. (Kutz 2000; Lepora & Goodin 2013)

Moral vegetarians would then urge that meat is among the values of *P*. Unlike the productivist or extractivist ideas, the participatory idea seems to as easily cover buying and eating for each is plausibly a form of participating in wrongdoing. Unlike the productivist idea, it has no trouble explaining why it is wrong to patronize Chef in Shackles and does not imply it is wrong to pay rent to a landlord who buys wrongfully-produced meat. Unlike the extractivist idea, whether or not you get food poisoning at Chef in Shackles has no moral importance to it. Unlike the extractivist idea, the participatory idea does not falsely imply that the Bob and Cece do wrong in benefiting from wrongdoing—after all, their failing in love is not a way of participating in wrongdoing.

Yet it is not entirely clear what it is to participate in wrongdoing. Consider the Jains who commit themselves to lives without *himsa* (violence). Food production causes himsa. So Jains try to avoid eating many plants, uprooted to be eaten, and even drinking untreated water, filled with microorganisms, to minimize lives taken. Yet Jaina monastics are supported by Jaina laypersons. The monastic can't boil his own water—that would be violent—but the water needs boiling so he depends on a layperson to boil. He kills no animals but receives alms, including meat, from a layperson. Is the monastic participating in violence? Is he participating because he is complicit in this violence (Kutz 2000; Lepora & Goodin 2013)? Is he part of a group that together does wrong (Parfit 1984: Chapter 3)? When Darryl refuses to buy wrongfully-produced meat but does no political work with regard to ending its production is he party to the wrongful production? Does he participate in it or cooperate with its production? Is he a member of a group that does wrong? If so, what are the principles of group selection?

As a matter of contingent fact, failing to politically protest meat exhibits no objectionable attitudes in contemporary US society. Yet it might be that consuming certain foods insults or otherwise disrespects creatures involved in that food's production (R.M. Adams 2002; Hill 1979). Hurka (2003) argues that virtue requires exhibiting the right attitude towards good or evil, and so *if* consuming exhibits an attitude towards production, it is plausible that eating wrongfully produced foods exhibits the wrong attitude towards them. These are all *attitudinal* ideas about consumption. They might issue in an argument like this:

Consuming some product *P* exhibits a certain attitude towards production of *P*.

Production of *P* is wrong.

It is wrong to exhibit that attitude towards wrongdoing. Hence,

Consuming *P* is wrong.

Moral vegetarians would then urge that meat is among the values of *P*. Like the participatory idea, the attitudinal idea explains the wrongness of eating and buying various goods—both are ways of exhibiting attitudes. Like the participatory idea, it has no trouble with Chef in Shackles, the rent case, the food poisoning case, or the terror-love case. It does hinge on an empirical claim about exhibition—consuming certain products exhibits a certain attitude—and then a moral claim about the impermissibility of that exhibition. One might well wonder about both. One might well wonder why buying meat exhibits support for that enterprise but paying rent to someone who will buy that meat does not. One might well wonder whether eating wrongfully-produced meat in secret exhibits support and whether such an exhibition is wrong. Also, there are attitudes other than attitudes towards production to consider. Failing to offer meat to a guest might exhibit a failure of reverence (Fan 2010). In contemporary India, in light of the “meat murders” committed by Hindus against Muslims nominally for the latter group’s consumption of beef, refusing to eat meat might exhibit support for religious discrimination (Doniger 2017).

The productivist, extractivist, participatory, and attitudinal ideas are not mutually exclusive. Someone might make use of a number of them. Driver, for example, writes,

[E]ating [wrongfully produced] meat is *supporting* the industry in a situation where there were plenty of other, better, options open...What makes [the eater] *complicit* is that she is a *participant*. What makes that participation morally problematic...is that the eating of meat *displays* a *willingness to cooperate* with the producers of a product that is produced via huge amounts of pain and suffering. (2015: 79; all italics mine)

This seems to at least incorporate participatory and attitudinal ideas. Lawford-Smith (2015) combines attitudinal and productivist ideas. McPherson (2015) combines extractivist and participatory ideas. James Rachels (2004) combines participatory and productivity ideas. And, of course, there are ideas not discussed here, e.g., that it is wrong to reward wrongdoers for wrongdoing and buying wrongfully produced meat does so. The explanation of why it is wrong to consume certain goods might be quite complex.

## 4.2 Against Bridging the Gap

Driver, Lawford-Smith, McPherson, and James Rachels argue that it is wrong to consume wrongfully produced food and try to explain why this is. The productivist, extractivist, participatory, and attitudinal ideas, too, try to explain it. But it could be that there is nothing to explain.

It could be that certain modes of production are wrong yet consuming their products is permissible. We might assume that *if* consumption of certain goods is wrong, then that wrongness would have to be partly explained in terms of the wrongness of those goods’ production and then argue that there are no sound routes from a requirement not to produce a food to a requirement not to consume it (Frey 1983). This leaves open the possibility that consumers might be required to do *something*—for example, work for political changes that end the wrongful system—but permitted to eat wrongfully-produced food.

As §4.1 discusses, Warfield raises a problem for productivist accounts that they seem to falsely imply that morally permissible activities like paying rent to meat-eaters or buying salad at a restaurant serving meat are morally wrong (2015). Add the assumption that *if* consumption is wrong, it is wrong because some productivist view is true, and it follows that consumption of wrongful goods need not be wrongful. (Warfield does not assume this but instead says that “the best discussion” of the connection between production and consumption is “broadly consequentialist” (ibid., 154).)

Instead, we might assume that an extractivist or participatory or attitudinal view is correct if any is and

then argue no such view is correct. We might, for example, argue that these anti-consumption views threaten to forbid too much. If the wrongness of producing and wrongness of consuming are connected, what *else* is connected? If buying meat is wrong because it exhibits the wrong attitude towards animals, is it permissible to be friends with people who buy that meat—or does this, too, evince the wrong attitudes towards animals? If killing animals for food is wrong, is it permissible merely to abstain from consuming them or must one do more work to stop their killing? The implications of various arguments against consuming animals and animal products might be far-reaching. Some will see this as an acknowledgment that something is wrong with moral vegetarian arguments. As Gruen and Jones (2015) note, the lifestyle some such arguments point to might not be enactable by creatures like us. Yet they see this not as grounds for rejection of the argument but, rather, as acknowledgment that the argument sets out an aspiration that we can orient ourselves towards (cf. §4 of Curtin 1991 on “contextual vegetarianism”).

A different sort of argument in favor of the all things considered permissibility of consuming meat comes from the idea that eating and buying animals actually makes for a great cultural good (Lomasky 2013). Even if we accept that the production of those animals is wrong, it could be that the great good of consuming justifies doing so. (Relatedly, it could be that the bad of *refusing to* consume justifies consumption as in a case in which a host has labored over barbecued chicken for hours and your refusing to eat it would devastate him.) Yet this seems to leave open the possibility that all sorts of awful practices might be permissible because they are essential parts of great cultural goods. It threatens to permit too much.

## 5. Extending Moral Vegetarian Arguments: Animal Products and Plants

Moral veganism accepts moral vegetarianism and adds to it that consuming animal products is wrong. Mere moral vegetarians deny this and add to moral vegetarianism that it is permissible to consume animal products. An additional issue that divides some moral vegans and moral vegetarians is whether animal product *production* is wrong. This raises a general question: If it is wrong to produce meat on the grounds adduced in §2, what other foods are wrongfully produced? If it is wrong to hurt chickens for meat, isn't it wrong to hurt them for eggs? If it is wrong to harm workers in the production of meat, isn't it wrong to harm workers in the production of animal products? If it is wrong to produce huge quantities of methane for meat, isn't it wrong to produce it for milk? These are challenges posed by moral veganism.

But various vegan diets raise moral questions. If it is wrong to hurt chickens for meat, is it wrong to hurt mice and moles while harvesting crops? If it is wrong to harm workers in the production of meat, isn't it wrong to harm workers in the production of tomatoes? If it is wrong to use huge quantities of water for meat, isn't it wrong to use huge quantities of water for almonds?

### 5.1 Animal Products

As it might be that meat farming is wrong, it might be that animal product farming is wrong for similar reasons. These reasons stem from concerns about plants, animals, humans, and the environment. This entry will focus on the first, second, and fourth and will consider eggs and dairy.

#### 5.1.1 Eggs

Like meat birds, egg layers on industrial farms are tightly confined, given on average a letter-sized page of space. Their beaks are seared off. They are given a cocktail of antibiotics. Males, useless as layers, are killed right away: crushed, dehydrated, starved, suffocated. As they age and their laying-rate slows, females are starved so as to force them to shed feathers and induce more laying. They are killed within a

couple years (HSUS 2009; cf. Norwood & Lusk 2011: 113–127, which rates layer hen lives as not worth living).

Freerange egg farming ideally avoids much of this. Yet it still involves killing off young but spent hens and also baby roosters. It often involves painful, stressful trips to industrial slaughterhouses. So, as it is plausible that industrially and freerange farming chickens for meat makes them suffer, so too is it plausible that industrially and freerange farming them for eggs does. The same goes for killing.

The threat to the environment, too, arises from industrial farming itself rather than whether it produces meat or eggs. Chickens produce greenhouse gas and waste regardless of whether they are farmed for meat or eggs. Land is deforested to grow food for them and resources are depleted to care for them regardless of whether they are farmed for meat or eggs.

In sum, arguments much like arguments against chicken production seem to apply as forcefully to egg production. Arguments from premises about killing, hurting, and harming the environment seem to apply to typical egg production as they do to typical chicken production.

### 5.1.2 Dairy

Like beef cattle, dairy cows on industrial farms are tightly confined and bereft of much stimulation. As dairy cows, however, they are routinely impregnated and then constantly milked. Males, useless as milkers, are typically turned to veal within a matter of months. Females live for maybe five years. (HSUS 2009; cf. Norwood & Lusk 2011: 145–150).

Freerange milk production does not avoid very much of this. Ideally, it involves less pain and suffering but it typically involves forced impregnation, separation of mother and calf, and an early death, typically in an industrial slaughterhouse. So far as arguments against raising cows for meat on the basis that doing so kills them and makes them suffer are plausible, so are analogous arguments against raising cows for dairy.

The threat to the environment is also similar regardless of whether cattle are raised for meat or milk. So far as arguments against raising cows for meat on the basis that doing so harms the environment are plausible, so are analogous arguments against raising cows for milk. Raising cows for meat and for milk produces greenhouse gas and waste; it deforests and depletes resources. In fact, to take just one example, the greenhouse-gas-based case against dairy is stronger than the greenhouse-gas-based case against poultry and pork (Hamerschlag 2013).

In sum, arguments much like arguments against beef production seem to apply as forcefully to dairy production. Arguments from premises about killing, hurting, and harming the environment seem to apply to typical dairy production as they do to typical beef production.

## 5.2 Plants

As it might be that animal, dairy, and egg farming are wrong, it might be that plant farming is wrong for similar reasons. These reasons stem from concerns about plants, animals, humans, and the environment. This entry will focus on the first, second, and fourth.

### 5.2.1 Plants Themselves

Ed drenches Fatima's prized cactus in pesticides without permission. This is uncontroversially wrongful but only uncontroversial because the cactus is Fatima's. If a cactus grows in Ed's yard and, purely for fun, she drenches it in pesticides, killing it, is that wrong? There is a family of unorthodox but increasingly

common ideas about the treatment of plants according to which any killing of plants is at least *pro tanto* wrongful and that treating them as mere tools is too (Marder 2013; Stone 1972, Goodpaster 1978, and Varner 1998 are earlier discussions and Tinker 2015 discusses *much* earlier discussions). One natural way to develop this thought is that it is wrong to treat plants this way simply because of the effects on plants themselves. An alternative is wrong to treat the plants this way simply because of its effects on the biosphere. In both cases, we can do intrinsic wrong to non-sentient creatures.

The objection raises an important issue about interests. Singer, following Porphyry and Bentham, assumes that all and only sentient creatures have interests. The challenge that Marder, et al. raise is that plants at least seem to do better or worse, to flourish or founder, because they seem to have interests in a certain amount of light, nutrients, and water. One way to interpret the position of Porphyry, et al. is that things are not as they seem here and, in fact, plants, lacking sentience, have no interests. This invites the question of why sentience is necessary for interests (Frey 1980 and 1983). Another way to interpret the position of Porphyry, et al. is that plants do have interests but they have no moral import. This invites the questions of when and why is it permissible to deprive plants of what they have interests in. Marder's view is that plants have interests and that these interests carry significantly more moral weight than one might think. So, for example, as killing a dog for fun is wrong, so, too, is killing a dandelion. If killing a chicken for food we don't need is wrong, so, too, is killing some carrots.

If it is impermissible to kill plants to provide ourselves food we don't need, how far does the restriction on killing extend: To bacteria? Pressed about this by Gary Francione, Marder is open-minded: "We should not reject the possibility of respecting communities of bacteria without analyzing the issue seriously" (2016: 179).

### 5.2.2 Plant Production and Animals

Marder's view rests on a controversial interpretation of plant science and, in particular, on a controversial view that vegetal responses to stimuli—for example that "roots...are capable of altering their growth pattern in moving toward resource-rich soil or away from nearby roots of other members of the same species" (2016: 176)—suffice to show that plants have interests, are ends in themselves, and it is *pro tanto* wrong to kill them and treat them as tools.

Uncontroversially, much actual plant production *does* have various bad consequences for animals. Actual plant production in the US is largely large scale. Large-scale plant production involves—intentionally or otherwise—killing a great many sentient creatures. Animals are killed by tractors and pesticides. They are killed or left to die by loss of habitat (Davis 2003; Archer 2011). The scope of the killing is disputed in Lamey 2007 and Matheny 2003 but all agree it is vast (cf. Saja 2013 on the moral imperative to kill large animals).

The "intentionally or otherwise" is important to some. While these harms are foreseen consequences of farming, they are unintended. To some, that animals are harmed but not intentionally harmed in producing corn in Iowa helps to make those harms permissible (see entry on doctrine of double effect). Pigs farmed in Iowa, by contrast, are intentionally killed. Chickens and cows, too. (Are any intentionally hurt? Not typically. Farming is not sadistic.)

The scale is important, too. Davis (2003) and Archer (2011) argue that some forms of meat production kill fewer animals than plant production and, because of that, are preferable to plant production.

The idea is that if animal farming is wrong because it kills animals simply in the process of producing food we don't need, then some forms of plant farming are wrong for the same reason. More weakly, if animal farming is wrong because it kills *very large* numbers of animals in the process of producing food we don't need, then some forms of plant farming are wrong for the same reason.

An outstanding issue is whether these harms are necessary components of plant production or contingent. A further issue is how easy it would be to strip these harms off of plant production while still producing foods humans want to eat at prices they are willing to pay.

### 5.2.3 Plant Production and the Environment

A final objection to the permissibility of plant production: There are clearly environmental costs of plant production. Indeed, the environmental costs of plant farming are large: topsoil loss; erosion; deforestation; run-off; resource-depletion; greenhouse gas emissions. To take just the last two examples, Budolfson (2016: 169) estimates that broccoli produces more kilograms of CO<sub>2</sub> per thousand calories than pork and that almonds use two and a half times the water per thousand calories that chicken does.

If some forms of animal farming are wrong for those environmental reasons, then some forms of plant farming are wrong for those reasons (Budolfson 2018).

Again, an outstanding issue is whether these harms are necessary components of plant production or contingent. A further issue is how easy it would be to strip these harms off of plant production while still producing foods people want to eat at prices they are willing to pay.

## 5.3 Summary of Animal Product and Plant Subsections

Moral vegetarian arguments standardly oppose treating animals in various ways while raising them for food that we do not need to eat to survive. This standardly makes up part of the arguments that it is wrong to *eat* animals.

These arguments against meat production can be extended *mutatis mutandis* to animal product production.<sup>[9]</sup> They can be extended, too, to some forms of plant production. This suggests:

The arguments against industrial plant production and animal product production are as strong as the arguments against meat production.

The arguments against meat production show that meat production is wrong. Hence,

The arguments against industrial plant production and animal product production show that those practices are wrong.

One possibility is that the first premise is false and that some of the arguments are stronger than others.

Another possibility is that the first premise is true and all these arguments are equally strong. We would then have to choose between accepting the second premise—and thereby accepting the conclusion—or denying that meat production is wrong.

Another possibility is that the argument is sound but of limited scope, there being few if any alternatives in the industrialized West to industrialized plant, animal product, and meat production.

A final possibility is that the parity of these arguments and evident unsoundness of an argument against industrial plant production show that the ideas behind those arguments are being misexpressed. Properly understood, they issue not in a directive about the wrongness of this practice or that. Rather, properly understood, they just show that various practices are bad in various ways. If so, we can then ask: Which are worse? And in which ways? The literature typically ranks factory farming as worse for animals than industrial plant farming if only because the former requires the latter and produces various harms—the suffering of billions of chickens—that the latter does not. Or consider the debate in the literature about the relative harmfulness to animals of freerange farming and industrial plant farming. Which produces more



animal death or more animal suffering? Ought we minimize that suffering? Or consider the relative harmfulness of freerange and industrial animal farming. Some argue that the former is worse for the environment but better for animals. If so, there is a not-easy question about which, if either, to go in for.

## 6. Conclusion: Where the Debate About Vegetarianism Stands and Is Going

Given length requirements, this entry cannot convey the vastness of the moral vegetarian literature. There is some excellent work in the popular press. *Between the Species*, *Journal of Agricultural and Environmental Ethics*, *Journal of Animal Ethics*, *Environmental Ethics*, and *Journal of Food Ethics* publish articles yearly. Dozens of good articles have been omitted from discussion.

This entry has omitted quite direct arguments against consuming meat, arguments that do not derive from premises about the wrongness of *producing* this or that. Judeo-Islamic prohibitions on pork, for example, derive from the uncleanness of the product rather than the manner of its production. Rastafari prohibitions on eating meat, for another example, derive in part from the view that meat consumption is unnatural. Historically, such prohibitions and justifications for them have not been limited to prohibitions on consuming meat. The *Laws of Manu*'s prohibition on onion-eating derives from what consuming onion will do to the consumer rather than the manner of onion-production (Doniger & Smith (trans.) 1991: 102). The Koran's prohibition on alcohol-drinking derives from what consuming alcohol will do to the consumer rather than the manner of alcohol-production (5:90–91).

Arguments like this, arguments against consumption that start from premises about intrinsic features of the consumed or about the consumed's effects on consumers, largely do not appear in the contemporary philosophical literature. What we have now are arguments according to which certain products are wrongfully produced and consumption of such products bears a certain relation to that wrongdoing and, *ipso facto*, is wrong. Moral vegetarians then argue that meat is such a product: It is typically wrongfully produced and consuming it typically bears a certain relation to that wrongdoing. This then leaves the moral vegetarian open to two sorts of objections: objections to the claims about production—*is* meat produced that way? Is such production wrongful?—and objections to the claims connecting consumption to production—*is* consuming meat related to wrongful production in the relevant way? Is being so related wrong? Explaining moral vegetarian answers to these questions was the work of §2 and §4.

There are further questions. If moral vegetarian arguments against meat-consumption are sound, then are arguments against animal *product* consumption also sound? Might dairy, eggs, and honey be wrongfully produced as moral vegetarians argue meat is? Might consuming them wrongfully relate the consumer to that production? Explaining the case for “yes” was some of the work of §5.

Relatedly, some plants, fruit, nuts, and other putatively vegetarian foods might be wrongfully produced. Some tomatoes are picked by workers working in conditions just short of slavery (Bowe 2007); industrial production of apples sucks up much water (Budolfson 2016); industrial production of corn crushes numerous small animals to death (Davis 2003). Are these food wrongfully produced? Might consuming them wrongfully relate the consumer to that production? Explaining the case for “yes” here, too, was some of the work of §5.

Fischer (2018) suggests that the answers to some of the questions noted in the previous two paragraphs support a requirement to “eat unusually” and, one might add, to produce unusually. *If* meat, for example, is usually wrongfully produced, it must be produced unusually for that production to stand a chance of being permissible, perhaps as faultless roadkill (Koelle 2012; Bruckner 2015) or as the corpse of an animal dead from natural causes (Foer 2009) or as a test-tube creation (Milburn 2016; Pluhar 2010; see the essays in Donaldson & Carter (eds.) 2016 for discussion of plant-based “meat”).

If consuming meat is usually wrong because it usually bears a certain relation to production, it must be consumed unusually to stand a chance of being permissible. Some people eat only food they scavenge from dumpsters, food that would otherwise go to waste. Some people eat only food that is given to them without asking for any food in particular. *If* consuming is wrong only because it produces more production, neither of these modes of consumption would be wrongful.

As some unusual consumption might, by lights of the arguments considered in this entry, turn out to be morally unobjectionable, some perfectly usual practices having nothing to do with consumption might turn out, by those same lights, to be morally objectionable. Have you done all you are required to do by moral vegetarian lights if you stop eating, for example, factory-farmed animals? Clearly not. If it is wrong to eat a factory-farmed cow, it is *for very similar reasons* wrong to wear the skin of that cow. Does the wrongful road stop at consumption, broadly construed to include buying, eating, or otherwise using? Or need consumers do more than not consume wrongfully-produced goods? Need they be pickier in how they spend their money than simply not buying meat, e.g., not going to restaurants that serve any meat? Need they protest or lobby? Need they take more direct action against farms? Or more direct action against the government? Need they refuse to pay rent to landlords who buy wrongfully-produced meat? Is it permissible for moral vegetarians to befriend—or to stay friends with—meat-eaters? As there are questions about whether the moral road gets from production to consumption, there are questions about whether the road stops at consumption or gets much farther.

As discussed in §5, the moral vegetarian case against killing, hurting, or raising animals for food might well be extended to killing, hurting, or raising animals in other circumstances. What, if anything, do those cases show about the ethical treatment of pets (Bok 2011; Overall (ed.) 2017; Palmer 2010 and 2011)? Of zoo creatures (DeGrazia 2011; Gruen 2011: Chapter 5; Gruen 2014)?

What, if anything, do they show about duties regarding wild animals? Palmer 2010 opens with two cases from 2007, one of which involved the accidental deaths of 10,000 wildebeest in Kenya, the other involving the mistreatment and death of 150 horses in England. As Palmer notes, it is plausible that we are required to care for and help domesticated animals—that's why it is plausibly wrong to let horses under our care suffer—but permissible to let similar harms befall wild animals—that's why it is plausibly permissible to let wildebeest suffer and die. And yet, Palmer continues, it is also plausible that animals with similar capacities—animals like horses and wildebeest—should be treated similarly. So is the toleration of 10,000 wildebeest deaths permissible? Or do we make a moral mistake in not intervening in such cases? Relatedly, moral vegetarians oppose chicken killing and consumption and yet some of them aid and abet domestic cats in the killings of billions of birds each year in the United States alone (Loss, et al. 2013; Pressler 2013). Is this permissible? If so, why (Cohen 2004; Milburn 2015; Sittler-Adamczewski 2016)? McMahan (2015) argues that standard moral vegetarian arguments against killing and suffering lead (eventually) to the conclusion that we ought to reduce predation in the wild.

What, if anything do moral vegetarian arguments show about duties regarding fetuses? There are forceful arguments that if abortion is wrong, then so is killing animals for food we don't need (Scully 2013). The converse is more widely discussed but less plausible (Abbate 2014; Colb & Dorf 2016; Nobis 2016).

Finally, in the food ethics literature, questions of food justice are among the most common questions about food consumption. Sexism, racism, and classism, are unjust. Among the issues of food justice, then, are how, if at all, the practices of vegetarianism and omnivorism or encouragement of them are sexist (C. Adams 1990) or racist (Alkon & Agyeman (eds.) 2011) or classist (Guthman 2011). Industrial animal agriculture raises a pair of questions of justice: It degrades the environment—is this unjust to future generations who will inherit this degraded environment? Also, what makes it so environmentally harmful is the scale of it. That scale is driven, in part, by demand for meat among the increasingly affluent in developing countries (Herrero & Thornton 2013). Is refusing to meet that demand—after catering to wealthy Western palates for a long stretch—a form of classism or racism?

The animals we eat dominate the moral vegetarian literature and have dominated it ever since there has been a moral vegetarian literature. A way to think about these last few paragraphs is that questions about what we eat lead naturally to questions about other, quite different topics: the animals we eat but also the animals we don't; eating those animals but also eating plants; refusing to eat those animals but also raising pets and refusing to intervene with predators and prey in the wild; refusing to eat but also failing to protest or rectify various injustices. Whereas the questions about animals—and the most popular arguments about them—are very old, these other questions are newer, and there is much progress to be made in answering them.

## Bibliography

- Abbate, Cheryl E., 2014, "Adventures in Moral Consistency", *Ethical Theory and Moral Practice*, 18(1): 145–164. doi:10.1007/s10677-014-9515-y
- Adams, Carol, 1990, *The Sexual Politics of Meat*, New York: Continuum.
- Adams, Robert Merrihew, 2002, *Finite and Infinite Goods: A Framework for Ethics*, New York: Oxford University Press. doi:10.1093/0195153715.001.0001
- Alkon, Alison Hope and Julian Agyeman (eds.), 2011, *Cultivating Food Justice: Race, Class, and Sustainability*, Cambridge, MA: MIT Press.
- Allen, Colin, 2004, "Animal Pain", *Noûs*, 38(4): 617–643. doi:10.1111/j.0029-4624.2004.00486.x
- Andrews, Kristin, 2016, "Animal Cognition", *The Stanford Encyclopedia of Philosophy* (Summer 2016 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/sum2016/entries/cognition-animal/>>.
- Anomaly, Jonny, 2015, "What's Wrong with Factory Farming?", *Public Health Ethics*, 8(3): 246–254. doi:10.1093/phe/phu001
- Archer, Michael, 2011, "Ordering the Vegetarian Meal? There's More Animal Blood on Your Hands", *The Conversation*, 15 December 2011, [Archer 2011 available online](#).
- Barnhill, Anne, Mark Budolfson, and Tyler Doggett (eds.), 2016, *Food, Ethics, and Society: An Introductory Text with Readings*, New York: Oxford University Press.
- (eds.), 2018, *The Oxford Handbook of Food Ethics*, New York: Oxford University Press.
- Barnhill, Anne and Tyler Doggett, 2017a, "Food Ethics I: Food Production and Food Justice", *Philosophy Compass* 13(3): e12479. doi:10.1111/phc3.12479
- , 2017b, "Food Ethics II: Consumption and Obesity", *Philosophy Compass* 13(3): e12482. doi:10.1111/phc3.12482
- Barron, Andrew and Colin Klein, 2016, "What Insects Can Tell Us About the Origins of Consciousness", *Proceedings of the National Academy of Sciences*, 113(18): 4900–4908. doi:10.1073/pnas.1520084113
- Barry, Christian and David Wiens, 2016, "Benefiting from Wrongdoing and Sustaining Wrongful Harm", *Journal of Moral Philosophy*, 13(5): 530–552. doi:10.1163/17455243-4681052
- Beauchamp, Tom L. and R.G. Frey (eds.), 2011, *The Oxford Handbook of Animal Ethics*, New York: Oxford University Press. doi:10.1093/oxfordhb/9780195371963.001.0001
- Bee Culture, 2016, "U.S. Per Capita Consumption of Honey Drops 3%, Imports Climb to 80% of Consumed Honey and Prices Drop 4%", *Bee Culture*, 31 March 2016, <[available online](#)>.
- Belshaw, Christopher, 2015, "Meat", in Bramble and Fischer (eds.) 2015: 9–29. doi:10.1093/acprof:oso/9780199353903.003.0002
- BLS (Bureau of Labor Statistics), 2017, "Average Retail Food and Energy Prices, U.S. and Midwest Region", [available online](#).
- Bok, Hilary, 2011, "Keeping Pets", in Beauchamp and Frey (eds.) 2011: 769–795.
- Böll Foundation, 2014, *Meat Atlas: Facts and Figures About the Animals We Eat*, second edition, Berlin: Böll Foundation. [[Böll Foundation 2014 available online](#)].
- Bowe, John, 2007, *Nobodies: Modern American Slave Labor and the Dark Side of the New Global Economy*, New York: Random House

- Bradley, Ben, 2015, "Is Death Bad for a Cow?", in Višak and Garner (eds.) 2015: 51–64.  
doi:10.1093/acprof:oso/9780199396078.003.0004
- Braithwaite, Victoria, 2010, *Do Fish Feel Pain?*, New York: Oxford University Press.
- Bramble, Ben and Bob Fischer (eds.), 2015, *The Moral Complexities of Eating Meat*, New York: Oxford University Press. doi:10.1093/acprof:oso/9780199353903.001.0001
- Bruckner, Donald W., 2015, "Strict Vegetarianism is Immoral", in Bramble and Fischer (eds.) 2015: 30–47. doi:10.1093/acprof:oso/9780199353903.003.0003
- Budolfson, Mark Bryant, 2015, "Is It Wrong to Eat Meat from Factory Farms? If So, Why?", in Bramble and Fischer (eds.) 2015: 80–98. doi:10.1093/acprof:oso/9780199353903.003.0006
- , 2016, "Consumer Ethics, Harm Footprints, and the Empirical Dimensions of Food Choices", in Chignell, et al. (eds.) 2016: 163–181. [Budolfson 2016 associated Excel workbook available online]
- , 2018, "Food, the Environment, and Global Justice", in Barnhill, et al. (eds.) 2018: 67–94.
- Callicott, J. Baird, 2015, "The Environmental Omnivore's Dilemma", in Bramble and Fischer (eds.) 2015: 48–64. doi:10.1093/acprof:oso/9780199353903.003.0004
- Carruthers, Peter, 1992, *The Animals Issue*, Cambridge: Cambridge University Press.  
doi:10.1017/CBO9780511597961
- , 2007, "Invertebrate Minds: A Challenge for Ethical Theory", *Journal of Ethics*, 11(3): 275–297.  
doi:10.1007/s10892-007-9015-6
- , 2011, "Animal Mentality: Its Character, Extent, and Moral Significance", in Beauchamp and Frey (eds.) 2011: 373–406.
- Cerulli, Tovar, 2012, *The Mindful Carnivore: A Vegetarian's Hunt for Sustenance*, New York: Pegasus Books.
- Chignell, Andrew, Terence Cuneo, and Matthew C. Halteman (eds.), 2015, *Philosophy Comes to Dinner: Arguments About the Ethics of Eating*, New York: Routledge.
- Clark, Stephen, 1984, *The Moral Status of Animals*, Oxford: Oxford University Press.
- Cohen, Carl, 2004, "A Critique of the Alleged Moral Basis of Vegetarianism", in Sapontzis (ed.) 2004: 152–166.
- Colb, Sherry F. and Michael C. Dorf, 2016, *Beating Hearts*, New York: Columbia University Press.
- Crisp, Roger, 1988, "Utilitarianism and Vegetarianism", *International Journal of Applied Philosophy*, 4(1): 41–49. doi:10.5840/ijap19884118
- Curnutt, Jordan, 1997, "A New Argument for Vegetarianism", *Journal of Social Philosophy*, 28(3): 153–172. doi:10.1111/j.1467-9833.1997.tb00393.x
- Curtin, Deane, 1991, "Toward an Ecological Ethic of Care", *Hypatia* 6(1): 60–74.  
doi:10.1111/j.1527-2001.1991.tb00209.x
- Davis, Steven, 2003, "The Least Harm Principle May Require that Humans Consume a Diet Containing Large Herbivores, Not a Vegan Diet", *Journal of Agricultural and Environmental Ethics*, 16(4): 387–394. doi:10.1023/A:1025638030686
- DeGrazia, David, 2009, "Moral Vegetarianism from a Very Broad Basis", *Journal of Moral Philosophy*, 6(2): 143–165. doi:10.1163/174552409X402313
- , 2011, "The Ethics of Confining Animals: From Farms to Zoos to Human Homes", in Beauchamp and Frey (eds.) 2011: 738–768.
- Delon, Nicolas, 2016, "The Replaceability Argument in the Ethics of Animal Husbandry", in *Encyclopedia of Food and Agricultural Ethics*, Living Edition, Paul B. Thompson and David M. Kaplan (eds.), Dordrecht: Springer Netherlands. doi:10.1007/978-94-007-6167-4\_512-1
- Diamond, Cora, 1978, "Eating Meat and Eating People", *Philosophy*, 53(206): 465–479.  
doi:10.1017/S0031819100026334
- Doggett, Tyler and Seth M. Holmes, 2018, "Food Labor Ethics", in Barnhill, et al. (eds.) 2018: 494–520.
- Dombrowski, Daniel, 2004, "A Very Brief History of Vegetarianism", in Sapontzis (ed.) 2004: 22–33.
- Donaldson, Brianne and Christopher Carter (eds.), 2016, *The Future of Meat Without Animals*, Lanham, MD: Rowman and Littlefield.
- Doniger, Wendy, 2017, "Hinduism and Its Complicated History with Cows (and People Who Eat Them)",

- The Conversation*, 16 July 2017, [Doniger 2017 available online](#).
- Doniger, Wendy and Brian Smith (eds.), 1991, *The Laws of Manu*, Hamondsworth: Penguin Classics. Translation of the *Manavadharmasastra*.
- Driver, Julia, 2015, "Individual Consumption and Moral Complicity", in Bramble and Fischer (eds.) 2015: 67–79. doi:10.1093/acprof:oso/9780199353903.003.0005
- Engel, Mylan Jr, 2000, "The Immorality of Eating Meat", in Louis P. Pojman. (ed.), *The Moral Life: An Introductory Reader in Ethics and Literature*, first edition, New York: Oxford University Press.
- , 2015, "Vegetarianism", in *Encyclopedia of Global Bioethics*, Henk ten Have (ed.), Cham: Springer International Publishing, 2925–2936. doi:10.1007/978-3-319-09483-0\_434
- Erlichman, James, 1991, "Cruel Cost of Cheap Pork and Poultry: The Meat Factory", *The Guardian*, 14 October 1991, p. 4.
- Estabrook, Barry, 2011, *Tomatoland*, Kansas City, MO: Andrews McMeel.
- Fan, Ruiping, 2010, "How Should We Treat Animals? A Confucian Reflection", *Dao*, 9(1): 79–96. doi:10.1007/s11712-009-9144-7
- FAO, 2006, *Livestock's Long Shadow: Environmental Issues and Options*, Rome: Food and Agriculture Organization of the United Nations. [[FAO 2006 available online](#)]
- , 2013, *Edible Insects: Future Prospects for Food and Feed Security*, FAO Forestry Paper 171, Rome: Food and Agriculture Organization of the United Nations. [[FAO 2013 available online](#)]
- , 2016, *The State of World Fisheries and Aquaculture 2016: Contributing to Food Security and Nutrition for All*, Rome: Food and Agriculture Organization of the United Nations. [[FAO 2016 available online](#)]
- Fischer, Bob, 2016, "Bugging the Strict Vegan", *Journal of Agricultural and Environmental Ethics*, 29(2): 255–263. doi:10.1007/s10806-015-9599-y
- , 2018, "Arguments for Consuming Animal Products", in Barnhill, et al. (eds.) 2018: 241–266.
- Foer, Jonathan Safran, 2009, *Eating Animals*, New York: Little, Brown.
- Francione, Gary L., 2009, *Animals as Persons: Essays on the Abolition of Animal Exploitation*, New York: Columbia University Press.
- Fraser, David, 2008, *Understanding Animal Welfare: The Science in its Cultural Context*, Cambridge, MA: Wiley-Blackwell.
- Frey, R.G., 1980, *Interests and Rights: The Case Against Animals*, Oxford: Clarendon.
- , 1983, *Rights, Killing, and Suffering: Moral Vegetarianism and Applied Ethics*, Oxford: Blackwell.
- Goodpaster, Kenneth, 1978, "On Being Morally Considerable", *Journal of Philosophy*, 75(6): 308–325. doi:10.2307/2025709
- Gruen, Lori, 2011, *Ethics and Animals: An Introduction*, New York: Cambridge University Press. doi:10.1017/CBO9780511976162
- (ed.), 2014, *The Ethics of Captivity*, New York: Oxford University Press. doi:10.1093/acprof:oso/9780199977994.001.0001
- Gruen, Lori and Robert Jones, 2015, "Veganism as an Aspiration", in Bramble and Fischer (eds.) 2015: 153–171. doi:10.1093/acprof:oso/9780199353903.003.0010
- Guerrero, Alexander A., 2007, "Don't Know, Don't Kill: Moral Ignorance, Culpability, and Caution", *Philosophical Studies*, 136(1): 59–97. doi:10.1007/s11098-007-9143-7
- Guthman, Julie, 2011, *Weighing In: Obesity, Food Justice, and the Limits of Capitalism*, Berkeley, CA: University of California Press.
- Haltzman, Matthew C., 2010, *Compassionate Eating as Care of Creation*, Washington, DC: Humane Society of the United States.
- Hamerschlag, Kari, 2011, *The Meat-Eater's Guide to Climate Change and Health*, July, Environmental Working Group, Washington, DC. [[Hamerschlag 2011 available online](#)]
- Hare, R.M., 1999, "Why I Am Only a Demi-Vegetarian", in Jamieson (ed.) 1999: 233–246.
- Harman, Elizabeth, 2011, "The Moral Significance of Animal Pain and Animal Death", in Beauchamp and Frey (eds.), 2011: 726–737.
- Harris, Craig K., 2016, "Seafood Ethics: The Normative Trials of Neptune's Treasure", in Rawlinson &

- Ward 2016: 315–328.
- Herrero, Mario and Philip K. Thornton, 2013, “Livestock and Global Change: Emerging Issues for Sustainable Food Systems”, *Proceedings of the National Academy of Sciences*, 110(52): 20878–20881. doi:10.1073/pnas.1321844111
- Hill, Jr., Thomas. E, 1979, “Symbolic Protest and Calculated Silence”, *Philosophy and Public Affairs* 9(1): 83–102.
- Holmes, Seth M., 2013, *Fresh Fruit, Broken Bodies: Migrant Farmworkers in the United States*, Berkeley, CA: University of California Press.
- Hsiao, Timothy, 2015a, “In Defense of Eating Meat”, *Journal of Agricultural and Environmental Ethics*, 28(2): 277–291. doi:10.1007/s10806-015-9534-2
- , 2015b, “A Carnivorous Rejoinder to Bruers and Erdős”, *Journal of Agricultural and Environmental Ethics*, 28(6): 1127–1138. doi:10.1007/s10806-015-9582-7
- , 2017, “Industrial Farming is Not Cruel to Animals”, *Journal of Agricultural and Environmental Ethics*, 30(1): 37–54. doi:10.1007/s10806-017-9652-0
- [HSUS] Humane Society of the United States, 2009, “An HSUS Report: The Welfare of Animals in the Meat, Egg, and Dairy Industries”, Humane Society of the United States. [[HSUS 2009 available online](#)]
- Hurka, Thomas, 2003, *Virtue, Vice, and Value*, New York: Oxford University Press. doi:10.1093/0195137167.001.0001
- Hursthouse, Rosalind, 2011, “Virtue Ethics and the Treatment of Animals”, in Beauchamp and Frey (eds.) 2011: 119–143.
- Jamieson, Dale (ed.), 1999, *Peter Singer and His Critics*, Malden, MA: Wiley-Blackwell.
- , 2008, *Ethics and the Environment: An Introduction*, New York: Cambridge University Press. doi:10.1017/CBO9780511806186
- Kagan, Shelly, 2011, “Do I Make a Difference?”, *Philosophy and Public Affairs*, 39(2): 105–141. doi:10.1111/j.1088-4963.2011.01203.x
- Kant, Immanuel, 1775–1780, *Lectures on Ethics*, in Louis Infield (trans.), *Kant: Lectures on Ethics*, London: Methuen, 1930.
- Keller, Julie C., Margaret Gray, and Jill Lindsey Harrison, 2016, “Milking Workers, Breaking Bodies”, *New Labor Forum*, 26(1): 36–44. doi:10.1177/1095796016681763
- Kemmerer, Lisa, 2011, *Animals and World Religions*, New York: Oxford University Press. doi:10.1093/acprof:oso/9780199790678.001.0001
- Koelle, Alexandra, 2012, “Intimate Bureaucracies: Roadkill, Policy, and Fieldwork on the Shoulder”, *Hypatia*, 27(3): 651–669. doi:10.1111/j.1527-2001.2012.01295.x
- Korsgaard, Christine, 2011, “Interacting with Animals: A Kantian Account”, in Beauchamp and Frey (eds.) 2011: 91–118.
- , 2015, “A Kantian Case for Animal Rights”, in Višak and Garner (eds.) 2015: 154–177. doi:10.1093/acprof:oso/9780199396078.003.0010
- Kutz, Christopher, 2000, *Complicity: Ethics and Law for a Collective Age*, Cambridge: Cambridge University Press. doi:10.1017/CBO9780511663758
- Lamey, Andy, 2007, “Food Fight! Davis versus Regan on the Ethics of Eating Beef”, *Journal of Social Philosophy*, 38(2): 331–348. doi:10.1111/j.1467-9833.2007.00382.x
- Lawford-Smith, Holly, 2015, “Unethical Consumption and Obligations to Signal”, *Ethics and International Affairs*, 29(3): 315–330. doi:10.1017/S089267941500026X
- Lepora, Chiara and Robert E. Goodin, 2013, *On Complicity and Compromise*, New York: Oxford University Press. doi:10.1093/acprof:oso/9780199677900.001.0001
- Lipscomb, Benjamin J. Bruxvoort, 2015, “‘Eat Responsibly’: Agrarianism and Meat”, in Chignell, et al. (eds.) 2015: 56–72.
- List, Charles, 2018, “Local Food and the New Hunters”, in Barnhill, et al. (eds.) 2018: 170–188.
- Lomasky, Loren, 2013, “Is It Wrong to Eat Animals?”, *Social Philosophy and Policy*, 30(1–2): 177–200. doi:10.1017/S0265052513000083





- Loss, Scott R., Tom Will, and Peter P. Marra, 2013, "The Impact of Free-Ranging Domestic Cats on Wildlife of the United States", *Nature Communications*, 4: 1396. doi:10.1038/ncomms2380 [Loss, Will, and Marra 2013 available online].
- Marder, Michael, 2013, *Plant Thinking: A Philosophy of Vegetal Life*, New York: Columbia University Press.
- , 2016, *Grafts: Writings on Plants*, Minneapolis, MN: University of Minnesota Press.
- Mares, Teresa, forthcoming, *The Other Border: Sustaining Farmworkers in the Dairy Industry*, Berkeley, CA: University of California Press.
- Marino, Lori, 2017, "Thinking Chickens: A Review of Cognition, Emotion, and Behavior in the Domestic Chicken", *Animal Cognition*, 20(2): 127–147. doi:10.1007/s10071-016-1064-4
- Matheny, Gaverick, 2003, "Least Harm: A Defense of Vegetarianism from Steven Davis's Omnivorous Proposal", *Journal of Agricultural and Environmental Ethics*, 16(5): 505–511. doi:10.1023/A:1026354906892
- McMahan, Jeff, 2008, "Eating Animals the Nice Way", *Daedalus*, 137(1): 66–76. doi:10.1162/daed.2008.137.1.66
- , 2015, "The Moral Problem of Predation", in Chignell, et al. (eds.) 2015: 268–293.
- McPherson, Tristram, 2015, "Why I Am a Vegan (and You Should Be One Too)", in Chignell, et al. (eds.) 2015: 73–91.
- , 2018, "The Ethical Basis for Veganism", in Barnhill, et al. (eds.) 2018: 209–240.
- Meyers, C.D., 2013, "Why It Is Morally Good to Eat (Certain Kinds of) Meat: The Case for Entomophagy", *Southwest Philosophy Review*, 29: 119–126. doi:10.5840/swphilreview201329113
- Michaelson, Eliot and Andrew Reisner, 2018, "Ethics for Fish", in Barnhill, et al. (eds.) 2018: 189–206.
- Midgley, Mary, 1983, *Animals and Why They Matter*, Athens, GA: University of Georgia Press.
- Milburn, Josh, 2015, "Rabbits, Stoats, and the Predator Problem: Why a Strong Animal Rights Position Need Not Call for Human Intervention to Protect Prey from Predators", *Res Publica*, 21(3): 273–289. doi:10.1007/s11158-015-9281-2
- , 2016, "Chewing Over In Vitro Meat: Animal Ethics, Cannibalism and Social Progress", *Res Publica*, 22(3): 249–265. doi:10.1007/s11158-016-9331-4
- Nefsky, Julia, 2018, "Consumer Choice and Collective Impact", in Barnhill, et al. (eds.) 2018: 267–286.
- Nobis, Nathan, 2016, "Review of Sherry F. Colb and Michael C. Dorf, *Beating Hearts: Abortion and Animal Rights* (2016)", *Notre Dame Philosophical Reviews*, 2016.06.25. [Nobis 2016 available online].
- Norcross, Alastair, 2004, "Puppies, Pigs, and People: Eating Meat and Marginal Cases", *Philosophical Perspectives*, 18(1): 229–245. doi:10.1111/j.1520-8583.2004.00027.x
- Norwood, F. Bailey and Jayson L. Lusk, 2011, *Compassion, by the Pound: The Economics of Farm Animal Welfare*, New York: Oxford University Press. doi:10.1093/acprof:osobl/9780199551163.001.0001
- OECD (Organisation for Economic Co-operation and Development), 2017, "Meat Consumption (Indicator)", Paris: OECD, [available online](#).
- Overall, Christine (ed.), 2017, *Pets and People: The Ethics of Companion Animals*, New York: Oxford University Press. doi:10.1093/acprof:oso/9780190456085.001.0001
- Pachirat, Timothy, 2011, *Every Twelve Seconds: Industrialized Slaughter and the Politics of Sight*, New Haven, CT: Yale University Press.
- Palmer, Clare, 2010, *Animal Ethics in Context*, New York: Columbia University Press.
- , 2011, "The Moral Relevance of the Distinction Between Domesticated and Wild Animals", in Beauchamp and Frey (eds.) 2011: 701–725.
- Parfit, Derek, 1984, *Reasons and Persons*, New York: Oxford University Press. doi:10.1093/019824908X.001.0001
- Plato, c. 380 BCE, *Republic*, in *Plato: Complete Works*, J. Cooper and D. Hutchinson (eds.), Indianapolis: Hackett, 1997.
- Pluhar, Evelyn, 2010, "Meat and Morality: Alternatives to Factory Farming", *Journal of Agricultural and*

- Environmental Ethics*, 23(5): 455–468. doi:10.1007/s10806-009-9226-x
- PNAS (Proceedings of the National Academy of the Sciences of the United States of America)*, 2013, Special issue on sustainable intensification, December 24, 2013.
- Porphyry, c. 300 CE [2000], *De abstinence*, translated by Gillian Clark as *On Abstinence from Killing Animals*, London: Bloomsbury, 2000.
- Pressler, Jessica, 2013, “Must Cats Die So Birds Can Live? Inside an Animal-Lover Civil War”, *New York* June 8, 2013. [Pressler 2013 available online]
- Rachels, James, 2004, “The Basic Argument for Vegetarianism”, in Sapontzis (ed.) 2004: 70–80.
- Rachels, Stuart, 2011, “Vegetarianism”, in Beauchamp and Frey (eds.) 2011: 877–905.
- Ranganathan, Janet, Daniel Vennard, Richard Waite, Brian Lipinski, Tim Searchinger, Patrice Dumas, Agneta Forslund, Hervé Guyomard, Stéphane Manceron, Elodie Marajo-Petitzon, Chantal Le Mouël, Petr Havlik, Mario Herrero, Xin Zhang, Stefan Wirsenius, Fabien Ramos, Xiaoyuan Yan, Michael Phillips and Rattanawan Mungkung, 2016, *Shifting Diets for a Sustainable Food Future*, Working Paper, Installment 11 of *Creating a Sustainable Food Future*, Washington, DC: World Resource Institute. [Ranganathan et al. 2016 available on-line].
- Rawlinson, Mary and Caleb Ward (eds.), 2016, *Routledge Handbook of Food Ethics*, New York: Routledge.
- Regan, Tom, 1975, “The Moral Basis of Vegetarianism”, *Canadian Journal of Philosophy*, 5(2): 181–214. doi:10.1080/00455091.1975.10716107
- , 1983, *The Case for Animal Rights*, Berkeley, CA: University of California Press.
- Regenstein, J.M., M.M. Chaudry, and C.E. Regenstein, 2003, “The Kosher and Halal Food Laws”, *Comprehensive Reviews in Food Science and Food Safety*, 2(3): 111–127. doi:10.1111/j.1541-4337.2003.tb00018.x
- Rossi, John and Samuel A. Garner, 2014, “Industrial Farm Animal Production: A Comprehensive Moral Critique”, *Journal of Agricultural and Environmental Ethics*, 27(3): 479–522. doi:10.1007/s10806-014-9497-8
- Rowlands, Mark, 2009, *Animal Rights: Moral Theory and Practice*, New York: Palgrave Macmillan. doi:10.1057/9780230245112
- Saja, Krzysztof, 2013, “The Moral Footprint of Animal Products”, *Agriculture and Human Values*, 30(2): 193–202. doi:10.1007/s10460-012-9402-x
- Sandler, Ronald, 2017, *Environmental Ethics: Theory in Practice*, New York: Oxford University Press.
- Sapontzis, Steve (ed.), 2004, *Food for Thought: The Debate over Eating Meat*. Amherst, NY: Prometheus.
- Schlottmann, Christopher and Jeff Sebo, forthcoming, *Food, Animals, and the Environment: An Ethical Approach*. New York: Routledge.
- Scruton, Roger, 2004, “The Conscientious Carnivore”, in Sapontzis (ed.) 2004: 81–91.
- , 2006a, *Animal Rights and Wrongs*, Revised Edition, London: Continuum.
- , 2006b, “Thoughts on Farming, Hunting, and Fishing”, in Scruton 2006a.
- Scully, Matthew, 2002, *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy*, New York: St Martin’s.
- , 2013, “Pro-Animal, Pro-Life: The Conscience of a Pro-Life, Vegan Conservative”, *National Review*, 7 October 2013. [Scully 2013 available online]
- Singer, Peter, 1975, *Animal Liberation*, New York: Harper Collins.
- , 1999, “A Response”, in Jamieson (ed.) 1999: 269–335.
- Singer, Peter and Jim Mason, 2006, *The Ethics of What We Eat*, Emmaus, PA: Rodale.
- Sittler-Adamczewski, Thomas M., 2016, “Consistent Vegetarianism and the Suffering of Wild Animals”, *Journal of Practical Ethics*, 4(2): 94–102. [Sittler-Adamczewski 2016 available online]
- Sorabji, Richard, 1993, *Animal Minds and Human Morals*, Ithaca, NY: Cornell University Press.
- Stone, Christopher D., 1972, “Should Trees Have Standing?”, *Southern California Law Review*, 45: 450–501.
- Tännsjö, Torbjörn, 2016, “It’s Getting Better All the Time”, in Barnhill, et al. (eds.) 2016: 362–366.
- Tinker, Tink, 2015, “The Irrelevance of Euro-Christian Dichotomies for Indigenous Peoples: Beyond



- Nonviolence to a Vision of Cosmic Balance”, in Irfan A. Omar and Michael K. Duffey (eds.), *Peacemaking and the Challenge of Violence in World Religions*, Malden, MA: Wiley, pp. 206–225.
- Tye, Michael, 2016, *Tense Bees and Shell-Shocked Crabs: Are Animals Conscious?*, New York: Oxford University Press.
- Varner, Gary E., 1998, *In Nature's Interests? Interests, Animal Rights, and Environmental Ethics*, New York: Oxford University Press.
- Velleman, J. David, 1991, “Well-Being and Time”, *Pacific Philosophical Quarterly*, 72(1): 48–77. doi:10.1111/j.1468-0114.1991.tb00410.x
- Vialles, Noëlie, 1987 [1994], *Le sang et la chair : les abattoirs des pays de l'Adour*, Paris: Editions de la Maison des sciences de l'homme. Translated by J.A. Underwood as *Animal to Edible*, New York: Cambridge University Press, 1994.
- Višak, Tatjana and Robert Garner (eds.), 2015, *The Ethics of Killing Animals*, New York: Oxford University Press. doi:10.1093/acprof:oso/9780199396078.001.0001
- Wallace, David Foster, 2004, “Consider the Lobster”, *Gourmet*, August 2004, pp. 50, 55–56, 60, 62–64. [Wallace 2004 available on-line]
- Warfield, Ted, 2015, “Eating Dead Animals: Meat Eating, Meat Purchasing, and Proving Too Much”, in Chignell, et al. (eds.) 2015: 151–162.
- Zamir, Tzachi, 2007, *Ethics and the Beast: A Speciesist Argument for Animal Liberation*, Princeton, NJ: Princeton University Press.

## Academic Tools

-  [How to cite this entry.](#)
-  [Preview the PDF version of this entry at the Friends of the SEP Society.](#)
-  [Look up this entry topic at the Indiana Philosophy Ontology Project \(InPhO\).](#)
-  [Enhanced bibliography for this entry at PhilPapers, with links to its database.](#)

## Other Internet Resources

- Adamson, P., 2012, “[King of Animals: Porphyry](#)”, podcast Episode 92 of *History of Philosophy Without Any Gaps*, LMU/Munich and Kings College London.
- Adamson, P. and J. Ganeri, 2016, “[Mostly Harmless: Non-Violence](#)”, podcast Episode 15 of *History of Philosophy Without Any Gaps*, LMU/Munich and Kings College London.
- Hurst, Blake, 2009, “[The Omnivore's Delusion: Against the Agri-intellectuals](#)”, in *The American*, 30 July 2009, American Enterprise Institute.
- CIW (Coalition of Immokalee Workers), 2010, “[Slavery in the Fields and the Food We Eat](#)”.
- Kaplan, David, [Philosophy of Food Project](#), University of North Texas
- Mood, A. and P. Brooke, 2010, “[Estimating the Number of Fish Caught in Global Fishing Each Year](#)”, at [fishcount.org.uk](http://fishcount.org.uk).”
- —, 2012, “[Estimating the Number of Farmed Fish Killed in Global Aquaculture Each Year](#)”, at [fishcount.org.uk](http://fishcount.org.uk).

## Related Entries

[animals, moral status of](#) | [cognition, animal](#) | [consciousness: animal](#) | [doing vs. allowing harm](#) | [double effect, doctrine of](#) | [ethics: in Indian and Tibetan Buddhism](#) | [moral status, grounds of](#)

## Acknowledgments

Surveys of the moral vegetarian literature are common. I have greatly benefited from reading, among others, Engel 2015, Fischer 2018, McPherson 2018, and Stuart Rachels 2011.

I have benefited, too, from helpful comments, criticisms, and suggestions. For them, I thank Anne Barnhill, Selim Berker, Mark Budolfson, Terence Cuneo, Bob Fischer, Rachelle Gould, Matthew C. Halteman, Elizabeth Harman, Oscar Horta, James John, Robert C. Jones, Jeff McMahan, members of the Vermont Ethics Group, Kate Nolfi, Clare Palmer, L.A. Paul, Tina Rulli, Jeff Sebo, Peter Singer, Sarah Stroud, Mark Timmons, Amy Trubek, and Alisha Utter.

Some material in this entry started life in Barnhill & Doggett 2017a and 2017b.

Copyright © 2018 by  
Tyler Doggett <[tyler.doggett@uvm.edu](mailto:tyler.doggett@uvm.edu)>

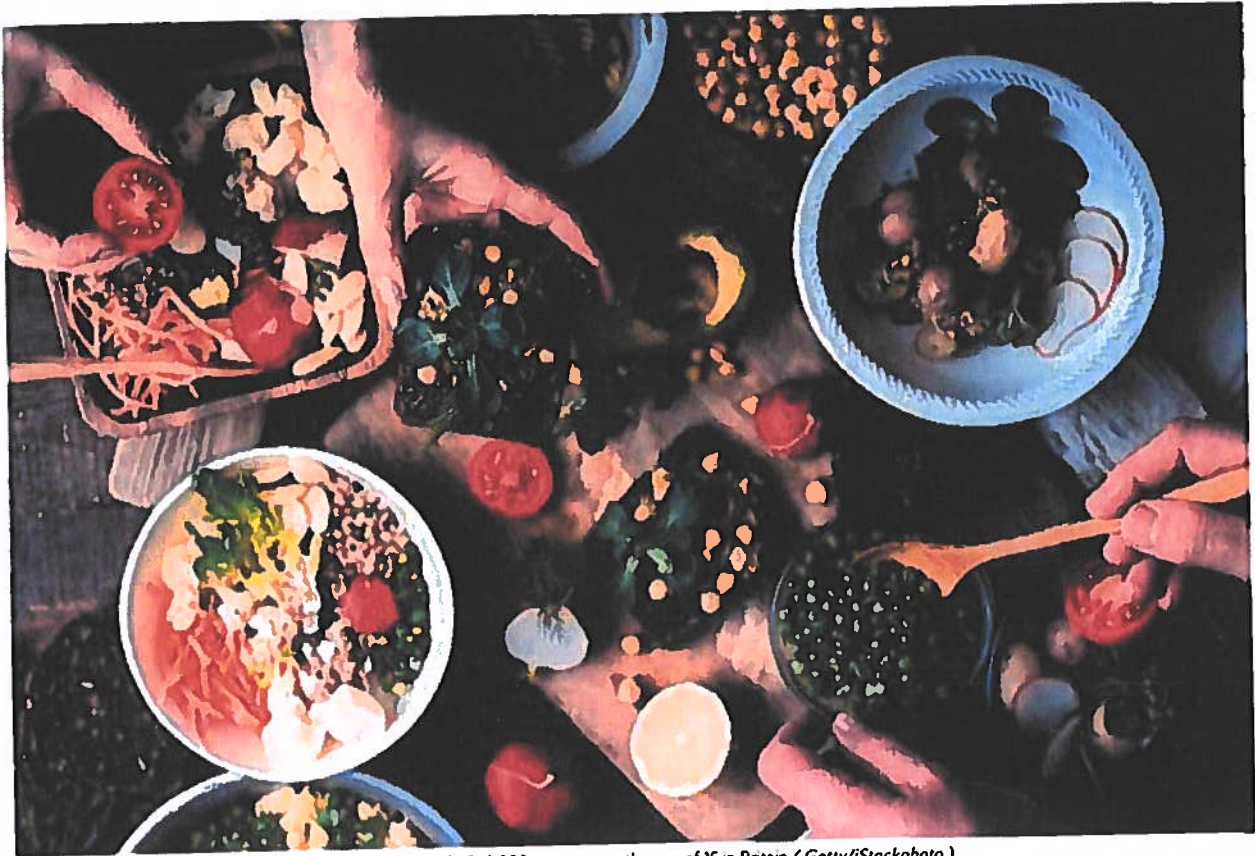
Open access to the SEP is made possible by a world-wide funding initiative.  
Please Read How You Can Help Keep the Encyclopedia Free

**Stanford** | Center for the Study of  
Language and Information

The Stanford Encyclopedia of Philosophy is copyright © 2016 by The Metaphysics Research Lab, Center for the Study of Language and Information (CSLI), Stanford University

Library of Congress Catalog Data: ISSN 1095-5054

INDY/LIFE



Roots manoeuvre: in 2016 it was reported there were only 540,000 vegans over the age of 15 in Britain (Getty/iStockphoto)

## NUMBER OF VEGANS IN UK SOARS TO 3.5 MILLION, SURVEY FINDS

Seven per cent of British people have gone plant-based

Olivia Petter | @oliviapetter1 | Tuesday 3 April 2018 13:45 | 95 comments

Like

Click to follow  
Indy/Life

Veganism has skyrocketed in recent years, with more people than ever before choosing to enjoy a plant-based life.

However, this is not simply a case of a few evangelical legume-lovers ordering chickpea sandwiches in Pret A Manger – according to a new survey by [comparethemarket.com](http://comparethemarket.com) there has been a significant spike in the number of people going vegan in the UK since 2016, with more than 3.5 million British people now identifying as such.

The research means that seven per cent of Great Britain's population are now shunning animal products altogether for life less meaty – and cheesy.

Watch more



The statistics show a substantial increase since those published by The Vegan Society and *Vegan Life* magazine in 2016, which revealed there were roughly 540,000 vegans over the age of 15 living in Britain.

Supported by Gresham College professor Carolyn Roberts, the research suggests that environmental concerns are largely responsible for edging people towards a vegan diet, as people strive to reduce their carbon footprint.



Apester Newsroom

## Apple will drop the hugely controversial keyboards in its MacBooks. Your reaction?

Thank god!

Oh no!

APESTER

“From farm to fork and beyond, food accounts for about 20 per cent of all our greenhouse emissions,” she said.

ADVERTISEMENT

in Retel sponsored by Teads

“Estimates suggest that if all of our meat eaters switched to a vegan diet, it would roughly halve total greenhouse gas emissions associated with food.”

Amongst the UK's 3.5 million vegans are a number of high-profile celebrities such as Ellie Goulding, Paul McCartney and David Haye, whose advocacy of veganism is undoubtedly partly to thank for the diet's shift from a niche, yoga-synonymous subculture into the mainstream.

It's only a matter of time until these famous faces join forces to launch a “Go vegan, or go home” clothing line.

**Break point for Johnson v Hunt.** Whether it's Wimbledon or Westminster, subscribe to *Independent Minds* to know the score. **Start your free trial.**

MORE ABOUT [VEGAN](#) [VEGANISM](#)

Show 95 comments

UK

The UK's best theme parks to visit this summer

CRIME

Paedophile 'to privately prosecute' boy he tried to rape

VOICES

Miley Cyrus is right - there is no such thing as virginity

SUBSCRIBE NOW



## Can You Afford to Retire Now?

FISHER INVESTMENTS UK | EBOOK | Sponsored

## This is How Britons Boost Their Income in 2019

THE MOVIE EXTRAS REGISTER | Sponsored

## People Born Between 1937 & 1985 Get Up To £220,880 for £10/Month - Today

LIFE COVER SCOUT | Sponsored

## Barclays To Refund £9 Billion To Customers (Look Up Your Name)

SMART FINANCES | Sponsored

### NEWS & ADVICE

Plane comes in to land just metres from tourists in Greece

### ENVIRONMENT

'Phenomenal' Arctic heatwave hits planet's most northerly settlement

## Time Day'S Best Game Console Deals: From Playstation VR Package To The Nintendo Switch

## Chickenpox dos and don'ts: useful tips for dealing with the illness

PROMOTED BY THE INDEPENDENT | Sponsored

## The £450 Mattress That The UK Is Loving

THE OTTY MATTRESS | Sponsored

### INDY/LIFE NEWSLETTER

Enter your email address

Register with your social account or [click here](#) to log in

Continue



Learn more

### Comments

Share your thoughts and debate the big issues

0 Independent Minds

95 open

Join the discussion

There are no *Independent Minds* comments yet - be the first to add your thoughts

7/19/2019

Number of vegans in UK soars to 3.5 million, survey finds | The Independent

LOGIN

SUBSCRIBE NOW



HERACLES PROPERTIES | Sponsored



BUSINESS NEWS

Netflix sees \$18bn wiped off stock market value as subscribers leave

NEWS

Mindhunter season 2: Netflix releases first look at return of thriller

## Hackney: What Does Laser Eye Surgery Actually Cost?

LASIK EYES | Sponsored

HOME NEWS

Woman dies after being found on fire in back garden



### GET IN TOUCH

Contact us

Jobs



### LEGAL

Code of conduct and complaints

Contributors

Cookie policy

Privacy notice

User policies

### OUR PRODUCTS

Subscriptions

Install our apps

Archive

### OTHER PUBLICATIONS

Evening Standard

Novaya Gazeta

### EXTRAS

All topics

Voucher codes

Advertising guide

Syndication

Join *Independent Minds* and get 1 month free

Subscribe from £5.99/month

1107.4



# Statistics

## Links

[General](#) / [Treatment of animals](#) / [Veganism in the UK](#) / [Business/Food sales](#) / [Innovation](#) / [Environment and sustainability](#) / [Beauty and household products](#) / [Health](#) / [Vegan Society statistics](#) / [Worldwide statistics](#)

## General

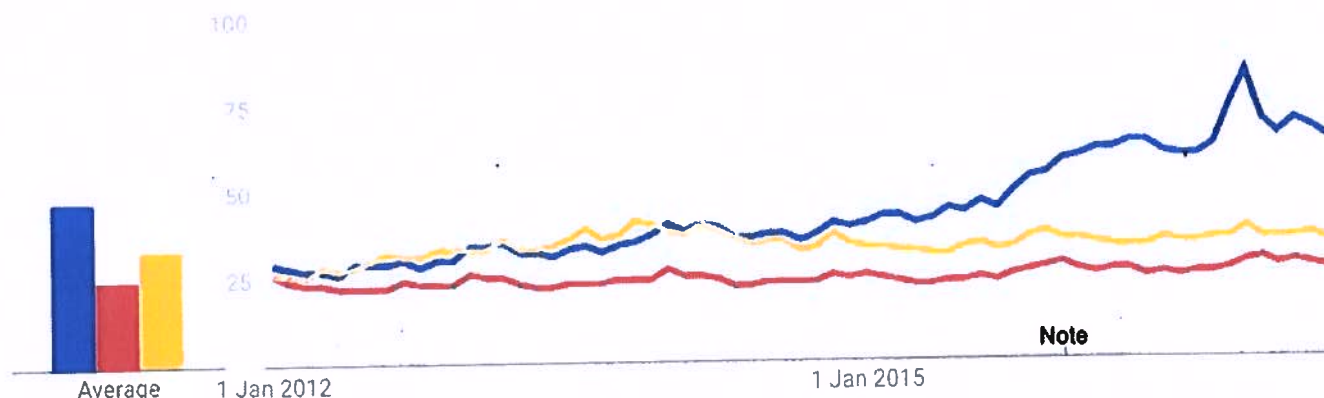
- If the world went vegan, it could save 8 million human lives by 2050, reduce greenhouse gas emissions by two thirds and lead to healthcare-related savings and avoided climate damages of \$1.5 trillion. [Source](#)
- Vegan trend quadrupled in the 5 years between 2012 and 2017, according to Google search. It now gets almost 3 times more interest than vegetarian and gluten free searches (see below).

Interest over time

Google Trends

Worldwide. 01/01/2012 - 01/01/2018. Web Search.

vegan    vegetarian    gluten free



Worldwide 01/01/2012 - 01/01/2018 Web Search

- Waterstones have 2,058 book titles with the word 'vegan' in them available (January 2019), compared to 994 in August 2018. [Source](#)

for us to set cookies. [More info](#)

<https://www.vegansociety.com/news/media/statistics>

OK, I agree

1107.S

7/19/2019 Statistics | The Vegan Society  
Vegan desserts' pins saved were up by 329% while 'plant proteins' went up by 417% on Pinterest in 2017. [Source](#)

## Treatment of animals

### Cows

- Dairy cows have been modified to produce up to 10 times more milk than they naturally would. [Source](#)
- Male calves are of no use to the dairy industry and are less suitable for beef production. This means that every year around 90,000 male dairy calves are shot soon after birth and discarded as a by-product. [Source](#)
- Domesticated cows have an average lifespan of 20 years, but on dairy farms they are killed after 5-6 years on average. [Source](#)
- 30% of UK dairy cows have mastitis, a bacterial infection of the udder. [Source](#)

### Chickens and other birds

- Every year in the UK we slaughter around 950 million birds for food consumption, including chickens, ducks and turkeys. [Source](#)
- 90% of chicken production in the UK is in intensive windowless sheds which house 20,000-50,000 chickens each. [Sources: \[1, p.10\], \[2\]](#)
- 51% of eggs produced come from chickens in battery cages. [Source](#)
- 40 million day-old male chicks are killed in the UK by either being gassed or being thrown into a macerator - this practice occurs in all egg farming systems, including organic and free-range. [Source](#)
- Beak trimming is the permanent removal of part of the beak of a bird at a young age. This is standard industry practice in the UK despite being illegal in many European countries due to the pain it inflicts. [Sources: \[1\], \[2\], \[3, p.21\]](#)
- A free-range egg farmer can legally house 16,000 birds in one building, meaning that they can house 9 birds per square metre of space. This means that free-range hens live out their entire lives in an overcrowded indoor farming unit. [Source](#)

### Pigs

- Less than 3% of UK pigs spend their entire lives outdoors. [Source](#)
- 1/3 of pigs in the UK are killed in gas chambers. [Source \[p.28\]](#)
- Around half of all antibiotics sold in the UK are used on farmed animals, with 60% of these being used on pigs. [Sources: \[1\], \[2\]](#)
- Most pigs are entitled to less than one square metre of space each and the majority of sows (female breeding pigs) are kept in farrowing crates. Farrowing crates were made illegal in



7/19/2019 Statistics | The Vegan Society  
several countries across Europe, but are still standard farming practice here in the UK. **Sources:** [1], [2, p.4]

## Fish and other sea animals

- 3/4 of the world's fisheries are either exploited or depleted. **Source**
- We kill between 1 and 2.8 trillion fish every year. This is 143–400x the amount of the entire human population. **Source**
- 308,000 cetaceans are unintentionally drowned each year after becoming entangled in fishing equipment. **Source**
- Farmed salmon has 10x the amount of cancer-causing organic pollutants than wild salmon. **Source**
- For every pound of fish caught, up to 5 pounds of unintended marine species are caught and discarded as by-kill. **Source**
- Sharks kill 12 people per year. People kill 11,414 sharks per hour. **Sources:** [1], [2]

## Sheep

- Around 1.4 million sheep and goats are killed without being stunned each year in the UK using halal practices. Many people in the UK oppose this form of slaughter, yet purchase halal meat unknowingly, since it is sold in most major outlets, including supermarkets and takeaways, without always being labelled as halal. **Sources:** [1], [2]
- Every year around 4 million newborn lambs die within a few days of birth, mainly because of malnutrition, disease or exposure to cold weather. **Source**
- Male lambs are castrated using elastration, a technique that involves a thick rubber band being placed around the base of the infant's scrotum, obstructing the blood supply and causing atrophy. This method causes severe pain to the lambs who are provided no pain relief during the process. Lambs also have their tails docked using the same method. **Source [p.2]**

## Veganism in the UK

- In 2018, the UK launched more vegan products than any nation. **Source**
- Demand for meat-free food in the UK increased by 987% in 2017 and going vegan was predicted to be the biggest food trend in 2018. **Sources:** [1], [2]
- The number of vegans in Great Britain quadrupled between 2014 and 2018. In 2018 there were 600,000 vegans, or 1.16% of the population; 276,000 (0.46%) in 2016; and 150,000 (0.25%) in 2014. **Sources:** Ipsos Mori survey, commissioned by The Vegan Society, 2018, and The Food & You surveys, organised by the Food Standards Agency (FSA) and the National Centre for Social Science Research (Natcen).
- Vegetarians (including vegans) look set to make up a quarter of the British population in 2025, and flexitarians just under half of all UK consumers. **Source**

- The sign-ups for the Veganuary campaign - where people eat vegan for the month of January - nearly doubled in 2019, with a whopping 250,000 people signing up. In comparison, there were 168,500 participants in 2018; 59,500 in 2017; 23,000 in 2016; 12,800 in 2015; and 3,300 in 2014. Source
- Almost half (42%) of UK vegans made the change in 2018, which shows veganism has been growing exponentially. Source
- 10% of British children aged eight to 16 are vegan or vegetarian, and 44% try to eat less meat, dairy and eggs. Source
- More than a quarter of all evening meals in the UK are vegan or vegetarian. Source
- Nearly a quarter of Brits consume plant milk. Source
- 1 in 3 Brits have stopped or reduced their meat consumption. Source
- Those who eat meat spend a whopping £645 extra a year on food, compared to those on a meat-free diet. Source
- If the UK population was killed at a rate farmed animals are killed around the world, it would end in just 11 hours. Sources: [1], [2], [3]
- 80% people have friends or family who are vegan, 84% have eaten a vegan meal and 90% thought it's easier to eat vegan today than 10 years ago, demonstrating the increased social presence of veganism in contemporary UK life. Source
- Bristol was the most popular British city for veganism in 2018, according to Google Trends, followed by the Edinburgh, Manchester and London. Source
- Over half (56%) of Brits adopt vegan buying behaviours such as buying vegan products and checking if their toiletries are cruelty-free. 50% of Brits said they know someone who is vegan. 1 in 5 Brits (19%) would consider going vegan. Source: Research carried out by Opinion Matters for The Vegan Society between 14 and 16 July 2017 involving a sample of 2,011 UK adults
- 35% of British consumers say they make a point of regularly having meat-free days (e.g. meat-free Mondays). 31% of British consumers say they have cut back on red meat in the last 12 months for health reasons. 25% of British consumers say that concerns about the environment have caused them to cut back on the amount of red meat they eat. Source: Unprocessed Poultry and Red Meat - UK, November 2016
- The number of vegan residents in UK care homes has almost trebled in the five years to 2019, with a total of 7,000 vegans and vegetarians within 11,000 care homes. Source
- **Scotland**: Demand for vegan haggis at Tesco in Scotland skyrocketed by 120% in 2018. Source
- **Scotland**: There were over 100 vegan businesses in Scotland in 2019, up from just a handful in 2012-13. Source

## Business/Food sales

- The total value of the UK plant based market was £443m in 2018. Source

- The UK market for meat-free foods was worth £572m in 2017. **Source**
- The UK meat-free market is estimated to grow from £559m in 2016 to £658m in 2021.  
**Source:** Mintel 'meat free food' report, UK, May 2017
- One in six products launched in the UK in 2018 carried a vegan claim. **Source**
- The global market for vegetarian/vegan products was worth \$51 billion in 2016. **Source**
- The line of 20 Wicked Kitchen vegan meals was rolled out at 600 Tesco stores at the start of 2018 and sold more than 2.5 million units in the first 20-week period ending in May 2018 — more than double the company's sales projections. **Source**
- Vegetarian and vegan baby food is predicted to grow by 10.6% between 2016-2021. **Source**
- The global vegan cheese market is expected to skyrocket to almost \$4bn by 2024. **Source**
- The global vegan meat market sales hit \$19.5bn in 2019. **Source**
- Waitrose launched dedicated vegan sections in more than 130 stores after increasing its vegan and vegetarian product range by 60%. **Source**
- Meat substitute sales grew by 451% in the European market in the four years to February 2018. **Source**
- Online grocer Ocado enjoyed a staggering 1,678% increase in sales within its 'vegan' category between 2015 and 2016. **Source**
- Dairy milk sales fell by around £240m between 2014 and 2016 in the UK. **Source**
- Demand for vegan and vegetarian ready meals and snacks at Tesco grew by 40% from 2016 to 2017. **Source**
- Fresh meat sales fell by £328m throughout 2016, a 7.3% decline (beef sales down £72m, pork lost £62m, sausages £51m, poultry £49m and lamb £21m). Cheese went down by £70m (2.8%). Free-from foods rose by £123m, with Alpro adding another £23m. **Source**
- Sainsbury's sales of its vegan cheeses surpassed the company's predictions by 300%. **Sources: [1], [2]**
- Sainsbury's saw a 24% increase in customers searching for vegan products online and a 65% increase in sales of plant-based products year-on-year. **Source**
- Veggie Pret was turning 70% profits increase within its first two weeks of operation, despite predictions that they would drop by up to 30%. **Source**
- A staggering 92% of plant-based meals consumed in the UK in 2018 were eaten by non-vegans. **Source**
- There was a 39% increase in searches for 'vegan fashion' and 'vegan clothes' from 2017 to 2018. **Source:** Hitwise UK survey
- **Scotland:** Sales of plant milk hit £367 million in the UK in 2017 and a farming expert called this an opportunity for Scotland to use its wonderful oats and pure water to produce oat milk. **Source**

# Innovation

- It is predicted that by 2040 only 40% of the global population will be consuming meat, with 35% consuming clean (lab) meat and 25% vegan meat replacements. [Source](#)
- Between 2012 and 2016 there was a 185% increase in the number of vegan products launched in the UK. [Source](#)
- Adverts for vegan job roles increased by 123% in 2018. [Source](#)
- Dairy giant Danone invested \$60 million in dairy-free products. [Source](#)
- America's largest meat processor Tyson Foods invested in vegan brand Beyond Meat. [Source](#)
- Ben & Jerry's, Breyers and HäagenDazs all offer vegan ice cream. [Source](#)
- McDonald's offers a vegan Happy Meal, including a breaded red pesto goujon wrap. [Source](#)
- KFC is trialling a vegan burger. [Source](#)
- **USA:** Burger company Bareburger announced that it will open a vegan chain and remove some of its meat options from the menu. [Source](#)
- **USA:** Elmhurst Dairy, a century-old company whose dairy milk could be found everywhere from Manhattan Starbucks cafés to 1,400 different public schools citywide, reinvented itself as a plant milk start-up in 2016 because – in its CEO's words – “milk has sort of gone out of style” and he said he had worked to keep the plant open “long past the years that it was economically viable”. [Source](#)

# Environment and sustainability

- A 2019 Harvard University report found the UK would be able to sustain itself with enough calories and protein if it returned meat, dairy and egg farms back to forest and grew health-promoting crops for human consumption in place of feed currently grown for animals. [Source](#)
- A 2018 Oxford University study – which is the most comprehensive analysis to date of the damage farming does to the planet – found that ‘avoiding meat and dairy is the single biggest way to reduce your impact on Earth’ as animal farming provides just 18% of calories but takes up 83% of our farmland. [Source](#)
- According to the Higg Materials Sustainability Index, leather from cows is nearly three times as harmful to the environment as vegan leather, and wool is twice as harmful as polyester. [Source](#)
- Every family in the UK ditching meat of one meal a week would have the same environmental impact as taking 16 million cars off the road. [Source](#)
- A 2018 Greenpeace report found that “global meat and dairy production and consumption must be cut in half by 2050 to avoid dangerous climate change and keep the Paris Agreement on track. If left unchecked, agriculture is projected to produce 52% of global greenhouse gas emissions in the coming decades, 70% of which will come from meat and dairy.” [Source](#)

- Animal agriculture is responsible for up to 91% of Amazon rainforest destruction. **Sources:** [1], [2], [3]
- Avocados are often accused of having a high environmental impact as they have a total water footprint of 1,981 m<sup>3</sup>/ton. When looking at animal products, the largest water footprint is from cow's meat (at 15,400 m<sup>3</sup>/ton), followed by sheep (10,400 m<sup>3</sup>/ton), pig (6,000 m<sup>3</sup>/ton), chicken (4,300 m<sup>3</sup>/ton) and eggs (3,300 m<sup>3</sup>/ton). So avocados' water footprint is still less than the lowest animal product. **Source**
- A study published in Environmental Research Letters found that eating a plant-based diet has three times more impact than washing your clothes in cold water; four times more than hang-drying clothes or recycling; and eight times more than upgrading light bulbs. **Source**
- We can always be more sustainable in our food choices, but an off-the-shelf vegan diet is the most sustainable of all diets. **Source**
- Average annual amount of CO<sub>2</sub> emitted by typical UK diets:  
Meat-eater - 2,055 kg  
Vegetarian - 1,391 kg  
Vegan - 1,055 kg **Source**
- A 2014 Chatham House report stated: "The livestock sector is a major emitter of GHGs ... it is unlikely that global temperature rises can be kept below two degrees Celsius in the absence of a radical shift in meat and dairy consumption." **Source**
- 82% of starving children live in countries where food is fed to animals who are then eaten by Western countries. **Sources:** [1], [2], [3]
- Clean meat (grown in a lab) could be produced with up to 96% lower greenhouse gas emissions, use 45% less energy, 99% lower land use, and 96% lower water use than conventional meat. **Source**
- Three meat companies – JBS, Cargill and Tyson – are estimated to have emitted more greenhouse gases in 2016 than all of France. **Source**
- A 2010 United Nations report said that a global shift towards a vegan diet is vital to save the world from hunger, fuel poverty and the worst impacts of climate change. **Sources:** [1], [2]
- **Henning Steinfeld**, Chief of FAO's Livestock Information and Policy Branch and senior author of United Nations' **Livestock's Long Shadow** report, said in 2006: "Livestock are one of the most significant contributors to today's most serious environmental problems. Urgent action is required to remedy the situation." **Source**

For more good statistics on the environment, please see [this link](#).

## Beauty and household products

- Vegan facial skincare launches almost tripled between 2013 and 2018, rising from 13% of all launches in 2014 to 28% in 2018. **Sources:** [1], [2]
- 19% people check if their toiletries are tested on animals. **Source**

- Sales of vegan cleaning products at Tesco increased by 80% in 2019. [Source](#)
- Superdrug's own brand vegan cosmetics saw a 750% sale increase in January 2019. [Source](#)
- Boots.com reported a 56% increase in vegan-related searches in 2019. [Source](#)
- 'Not tested on animals' is the most important packaging claim for 57% people. [Source](#)
- There was a 20% increase in searches for 'vegan make-up' from 2017 to 2018. [Source](#): Hitwise UK survey
- The sale of vegan prestige beauty products in the UK reported an increase of 38% in the 12-month period between February 2017 to end of January 2018. [Source](#)
- 76% people think that more effort should be made to find alternatives to using animals and 44% cite the word 'secretive' as the first thing on their mind associated with animal experimentation. [Source](#)
- Beauty brands with cruelty-free certification account for 20% of the women's face skincare and grew by 18% compared to the overall category which grew by only 7% in 2018. [Source](#)
- There was a 50% increase in the number of beauty and personal care products launched in the UK in 2016. Out of all beauty products with a vegan claim launched in the UK in 2016, 31% were skincare products, 29% colour cosmetics, 23% hair products, 13% soap and bath products, 2% fragrances and 2% deodorants. [Source](#)
- A Market Research Future report predicts a 6% growth in cruelty-free cosmetics in the years between 2017-2023. [Source](#)
- The UK is the biggest reported user of animals in Europe, with 3.9 million animal experiments reported in 2014. [Source](#)

Lots of facts and figures on animal testing can be found [here](#). Please contact [Cruelty Free International's \(formerly BUAV\) press office](#) with specific questions as this is their area of expertise.

## Health

- A global move to a vegan diet would avert 8.1 million premature deaths per year. [Source](#)
- We could feed twice as many humans with today's global harvest (in 2019) if we did not feed farmed animals but rather consumed the yield ourselves. [Source](#)
- World Health Organization's first step to healthy eating is: "Eat a nutritious diet based on a variety of foods originating mainly from plants, rather than animals". [Source](#)
- The World Health Organisation report in November 2015 ranked processed meat ranked as a group 1 carcinogen (the same category as cigarettes, alcohol and asbestos). Eating just 50g per day (two rashers of bacon) increases the risk of colorectal cancer by 18%. It also classified red meat as a group 2A carcinogen. [Source](#)
- Vegan diets have been linked to a 35% lower risk of prostate cancer. [Source](#)

- High blood pressure, a major risk factor for heart disease and stroke, is less common among vegans. [Source](#)
- Body mass index and cholesterol levels are lower among vegans. [Source](#)
- Those who eat seven or more portions of fruit and vegetables per day have a 33% reduced risk of premature death, compared with people who eat less than one portion. [Source](#)

## Vegan Society statistics

- The first ever newsletter by The Vegan Society records that there were just 25 members.
- Some 32,000 products spanning across 1,000 companies are currently registered with our Vegan Trademark. Out of these, over 11,000 are cosmetics and toiletries, produced by around 400 brands.
- The Vegan Trademark scheme began in 1990 but a half (16,000) of the 32,000 products registered with the Vegan Trademark were registered in the last two years alone, showing the number of registrations is growing exponentially.
- In 2017, a total of 6,318 products were registered with the Vegan Trademark, and in 2018 we registered 9,590 - a whopping 65% increase in the number of successful product registrations.
- Around 75% of trademarked products come from companies based outside of the UK, with Germany having the most Trademark holders, followed by Italy and then Spain. The Vegan Trademark is present in 53 countries around the world.
- Products made by companies such as Flora, Alpro, Asda, Aldi, LUSH, Costa Coffee, Nestle and Caffè Nero carry the Vegan Trademark.

## Worldwide statistics

- **Worldwide:** Australia was the most popular country for veganism in 2018, according to Google Trends, followed by the UK and New Zealand. [Source](#)
- **USA:** The number of vegans in America grew by 600% from nearly 4 million in 2014 to 19.6 million in 2017. [Source](#)
- **USA:** 1 in 3 Americans have stopped or reduced their meat consumption. [Source](#)
- **USA:** Agriculture is responsible for 80-90% of all US water consumption. [Source](#)
- **USA:** 80% of ALL antibiotics sold in the US are for farmed animals - not to treat illness but to promote growth and preventatively due to the awful conditions the animals are raised in. [Sources: \[1\], \[2\], \[3\]](#)
- **USA:** 400 million fewer animals were killed in 2014 compared to 2007 because people were eating less animal products. [Source](#)
- **USA:** There were as many people searching for vegan Thanksgiving recipes as there were people searching for turkey Thanksgiving recipes in November 2018. [Source](#)

- **USA:** Egg company Cal-Maine Foods reported a \$74m loss due to vegan egg alternatives. Source
- **USA:** A farm with 2,500 dairy cows produces the same amount of waste as a city of 411,000 people. Source
- **USA:** US retail sales of plant-based foods that directly replace animal products grew by 8.1% in the 12 months to August 2017. This is compared with a fall in sales of 0.2% for all foods sold across American grocery stores. Plant-based cheese alternatives were the fastest-growing category, enjoying an 18% growth. Source
- **USA:** Vegan milk is predicted to represent almost a half (40%) of the dairy and dairy alternative beverages industry by 2021 - up from 25% in 2016. The dairy-free industry is predicted to be worth \$28 billion - a staggering growth from only \$6 billion in 2016. Source
- **USA:** Plant milk accounts for 40% of all milk sales. **Source:** Gallup
- **USA:** 72% Americans oppose testing cosmetics products on animals. Source
- **Europe:** Europe was the largest market for meat substitutes in 2016, accounting for 39% of global sales. Source
- **Germany:** Germany is the global leader at vegan product development and launches, accounting for 15% of global vegan introductions between July 2017 and June 2018. Source
- **Germany:** One in ten consumers buy meat alternatives, rising to one in five for Germans in the 16-24 age group. In 2005, only 1% of Germans considered themselves vegetarians; this rose to 7% in 2018. Source
- **Iceland:** Iceland has topped the worldwide rankings for popularity of veganism between June 2018 and June 2019. Source
- **Italy:** Italy had the fastest growing vegetarian population over 2011-2016 with a growth of 94.4%. Source
- **Italy:** Around half of Italian consumers say they are lowering their red meat intake, while 24% say they are increasing the amount of vegetarian processed foods in their diet. Source
- **Ireland:** The Just Eat website saw a 94% increase in vegan food orders in Ireland in 2017. Source
- **Poland:** Around 60% of Poles said they planned to cut back on their meat consumption in 2018. Source
- **Sweden:** Sweden saw its largest decrease in meat consumption for 30 years with a 2.6% drop in people eating meat in 2017. Source
- **Australia:** Australia's packaged vegan food market is currently worth almost \$136 million and is set to reach \$215 million by 2020. Source
- **Southeast Asia:** Between 2012 and 2016, new vegetarian and vegan product launches increased by 140% and 440% respectively in Southeast Asia alone. Source
- **South Africa:** South Africa is the only African country with a sizable vegan following and the 23rd most popular destination for vegans in the world. Source



Please see [this link](#) for more US statistics.

We adopt an interdisciplinary approach to research, recognising the value of discourses, theoretical standpoints, and methodological approaches from various disciplines - click [here](#) to read more.

MENU



Log in

search in all

## Mintel: 28% of Britons are reducing or limiting meat consumption

9 Aug 2017

Many Brits today are following the 'meat alternative and two veg' mantra, according to Mintel, who find that over a quarter of meat eating Brits have reduced or limited their meat consumption in the last six months.



Many Brits today are following the 'meat alternative and two veg' mantra, according to new research from Mintel which finds that over a quarter (28%) of meat eating Brits have reduced or limited their meat consumption in the last six months. What is more, a further one in seven (14%) adults say they are interested in limiting or reducing their consumption of meat or poultry in the future.

Health is the number one motivation for those limiting or reducing meat consumption. Today, as many as half (49%) of Brits who are interested in or who are already limiting or reducing meat consumption agree that eating too much meat is bad for their health. Meanwhile,

weight management (29%) is the second most popular reason for limiting or reducing meat consumption, while concern over animal welfare (24%) and the environment (24%) are equal motivators.

Mintel research shows that meat reduction campaigns are proving particularly influential; some 39% of meat limiters or reducers say that meat reduction campaigns (e.g. meat-free Mondays, National Vegetarian Week, Veganuary) have made them more aware of the benefits of eating less meat. Online bloggers and vloggers are also having a significant impact. As many as 16% of Brits say that advice from healthy eating bloggers and vloggers, such as Deliciously Ella and the Hemsley sisters, is encouraging them to reduce the amount of meat they eat, rising to three in 10 (29%) of those who have already reduced or limited their consumption of meat.

"Despite the ingrained popularity of meat and poultry, a clear trend has emerged of people cutting back and limiting how much of these products they eat," said Emma Clifford, Senior Food Analyst at Mintel. "That 'flexitarianism', a whole new dietary phrase, was coined to describe this movement also highlights its indisputably mainstream status. The flexitarian trend carves a very accessible and unrestricted middle ground between simply meat-eaters and non-meat eaters, while acknowledging a conscious effort to eat less meat. On top of the various other benefits linked to reducing meat consumption, following a meat-free diet is likely to be aspirational to many consumers and social media is playing an important role in the attraction of this endeavour."

Indeed, it seems that many are adopting this flexitarian approach, with just 9% of Brits saying they don't eat red meat or poultry. However, the younger generations are the most likely to be following a meat-free lifestyle. One in five (19%) Brits under the age of 25 say they do not eat red meat or poultry, rising to one in four (25%) women in this age group.

And while animal welfare (54%) is the number one reason why non-meat eaters say they avoid meat, for those under 25, environmental benefits is the leading factor. Indeed, this group is the only group which is more likely to avoid meat for environmental reasons (29%) as opposed to concerns over animal welfare (22%).

"The ethical card in terms of helping to maintain a green planet is a powerful one for meat-free brands to play, particularly now that the issue is attracting a lot of attention. Flagging up that consumers are making a choice which is good for the environment and which can help to create a greener future in the long-term is likely to be a persuasive selling point," Clifford said.

The trend towards meat reduction comes at a time when the meat-free foods market shows green shoots of recovery. Indeed, while volume and value sales dropped 14% and 10% respectively between 2012 and 2015, in 2016 volume sales grew 2% year on year, while rising average prices saw value sales jump 4% to £559 million.

Furthermore, the future looks fruitful. In 2017, the market is set to reach £572 million, with rising prices forecast to increase value sales to £658 million in 2021, an increase of almost a fifth (18%) between 2016 and 2021.

Overall, half (50%) of UK adults have eaten meat-free foods in the last six months\*, with 38% having eaten vegetable-based products, such as a burger made from vegetables, 32% eating bean-based products and 26% nut-based products.

"A number of factors have been at play helping to reverse the fortunes of the meat-free category. Lifestyle trends are helping to broaden the appeal of these products, most notably many consumers are becoming more vigilant about the amount of meat in their diet. Increased innovation, with a big new product development push from brands in 2016, and growing mainstream availability of these products, has also underpinned this positive performance," Clifford concluded.

Did you find this content useful?

Yes

No

## Companies mentioned

**MINTEL**

**MINTEL GROUP LIMITED**

> [View company profile](#)

## Are you a supplier

Here's what we can do for you

Generate quality leads for your business

Stay visible for 365 days of the year

Receive product inquiries and respond to meeting requests directly

Improve company online presence through Search Engine Optimisation

**REGISTER NOW**

## About us

Register your company

FAQ

Contact

Sitemap

## Contact us

UBMi B.V.

PO BOX 12740

+31 - (0)20 40 99 544



ingredientsnetwork.com

闽ICP备16019538号-3

## Showcase your company

Showcase your company and products to over 500,000 online visitors

REGISTER NOW

View suppliers

## Get updates from us first



Join our movement with newsletters, updates, and offers.

Policy

your email address

markets

Copyright © 2019. All rights reserved. Informa Markets, a trading division of Informa PLC.

Accessibility | Privacy Policy | Cookie Policy | Terms Of Use | Visitor Terms And Conditions

7/19/2019

Mintel: 28% of Britons are reducing or limiting meat consumption



Long Read - May 2019

# FOOD IN THE ANTHROPOCENE

A growing body of research is making clear the fact that the way we eat is unsustainable, for human health and for the environment. With our food system responsible for at least 15% of greenhouse gas emissions, and an increasing burden of ill health related to consumption of red and processed meat, there is an urgent need to find answers to the question of how to feed the world's population - projected to reach 10 billion by **2050** - in a healthy and sustainable way.



By **Sally-Anne Stewart**

Communications and Media Manager, Oxford Martin School



How we transport our food, store it, cook it, and how much is lost or wasted (an estimated 30% worldwide) are also key considerations in the sustainability of our food system as a whole. And widely varying scenarios across the globe mean there can be no one-size-fits-all solution – while in affluent societies excessive calorie intake has contributed to a rapid rise in rates of obesity, in the developing world more than three billion people are classed as malnourished.

The work of the Oxford Martin School's research community seeks to inform multiple facets of this issue, contributing to both the scientific evidence base and the public discourse around healthy, sustainable diets. From fundamental changes to farming methods to the potential of alternative protein sources, our work in this area is focused on identifying solutions that will benefit both people and planet.

## Meat: a key contributor to global warming

The world's total global meat consumption currently stands at more than 300 million metric tonnes per year, having risen from seven million in 1960, and could rise by as much as 76% by the middle of this century (including a doubling in the consumption of poultry, a 69% increase in beef, and a 42% increase in pork). The rearing of livestock for meat, eggs and dairy products generates some 15% of total global greenhouse gas emissions and uses 70% of agricultural land.

A 2014 paper published in *Climatic Change* was the first to provide quantitative evidence that going meat-free can dramatically reduce the impact of our diets on the environment. The researchers analysed data from the diets of 65,000 meat eaters, fish eaters, vegetarians and vegans who had taken part in an Oxford-based cancer epidemiology study, and found the greenhouse gas emissions associated with a meat-based diet were approximately twice as high as those for vegans, and about 50 per cent higher than for vegetarians. As an example, if someone eating more than 100 grams of meat a day simply cut down to less than 50 grams a day, their food-related emissions would fall by a third.

On the thorny question of whether we need to stop eating meat to save the planet, study co-author Dr Peter Scarborough said people did not necessarily need to give up meat completely: just cutting down makes a big difference.

## The environmental cost of 'business as usual'

Without concerted action, the environmental impacts of the food system could increase by 50-90% by 2050 as a result of population growth and the rise of diets high in fats, sugars and meat, according to an October 2018 study published in *Nature*.

Those impacts could lead to proposed 'planetary boundaries', relating to changes in land use (e.g. from forest to grazing land), freshwater use and over-application of fertilisers, among others, being surpassed, leading to instability in the natural systems upon which life depends.





management practices and technologies in agriculture, and halve the amount of food we waste or which is spoiled before it reaches consumers.



© Adobe Stock

**The world's total global meat consumption currently stands at more than 300 million metric tonnes per year**

## Can grass-fed cattle help cut carbon?

Some commentators have argued that well-managed grazing can remove carbon dioxide from the atmosphere and sequester it in soils, and that these removals can substantially compensate for, or even exceed, all other emissions from the livestock that are doing the grazing. So could grass-fed beef be a climate solution, rather than a problem?

Professor Tara Garnett's 2017 report, *Grazed and Confused?*, provided in-depth analysis of the issue, concluding that grass-fed cattle remain net contributors to warming. She commented: "Ultimately, if high consuming individuals and countries want to do something positive for the



An extensive review published in *Science* in August 2018, led by the Oxford Martin School's Director, Professor Charles Godfray, looked at the options for policy-makers to effect change in people's eating habits. These ranged from 'rational choice', consumer-led options such as changes to nutritional labelling, through to fiscal interventions such as taxes. The latter idea provoked considerable public debate at the end of 2018 with the publication of a study modelling the potential benefits of a tax on red and processed meat. The research, led by Dr Marco Springmann, calculated that optimal taxation to account for health costs in high-income countries would mean a 20% tax on red meat and more than 100% on processed meat like bacon, sausages and jerky. Such measures could prevent 220,000 deaths globally and save over US\$40 billion in healthcare costs every year, he found.

## A healthy, sustainable diet: the lowdown

Oxford Martin School research played a key role in the formulation of the 'planetary health diet' outlined in the widely-reported EAT-Lancet Commission report, published in January 2019, which looked at how the world's population can be fed within environmental limits. The report advocates a 'flexitarian' diet: largely plant-based with unsaturated rather than saturated fats, and optional modest amounts of fish, meat, dairy and added sugars.

The authors recommended that by 2050 global consumption of foods such as red meat and sugar will need to decrease by more than 50%, while consumption of nuts, fruits, vegetables, and legumes must increase more than two-fold. The report emphasises that key to enabling this shift is ensuring that healthy diets are accessible and affordable to all, with social protections to ensure low-income groups are not adversely affected by any rises in food prices.

# ALTERNATIVE PROTEINS TO THE RESCUE?



in our diets from meat to alternatives such as mycoprotein, algae, peas, insects and lab-grown meat. It showed that these protein sources could reduce the overall global burden of diet-related deaths by 2.4%, with that number climbing to 5% in high- and upper-middle-income countries, and laid bare the striking difference in CO2 equivalent emissions between beef (23.9kg emissions per 200kcal) and alternative protein sources such as beans, insects, wheat and nuts (1kg per 200kcal). Chicken and other protein sources such as tofu, pork and alga produce only 3-6 kilograms CO2 equivalent.

Professor Godfray said a dialogue would be needed for a successful, large-scale transition to sustainable protein sources, saying: "For the foreseeable future, the meat and alternative-protein industries will coexist and have the opportunity to complement one another. Both incumbents and new players, and the various stakeholders who are involved throughout the protein supply chains, will gain from a nuanced debate about how to evolve and reshape regional and ultimately global food systems to provide healthy and sustainable diets.

"Only through dialogue and structured collaboration will society be able to transform the protein system, to create a future where safe, sustainable, affordable and healthy protein is provided to all."

## New proteins, old narratives?

With innovative alternative protein products beginning to make their way onto supermarket shelves and restaurant menus, considerable hype and discussion has built up, creating a new narrative landscape that will feed into consumer choices. Lab-grown meat has yet to reach commercial production but has already been extensively marketed and written about in the media.

Recent work by Dr Alexandra Sexton, researcher with the Oxford Martin Programme on the Future of Food and the LEAP programme, has examined the narratives (and counter-narratives) being created around new protein sources, from plant- and insect-based products to lab-grown meat. Analysing the promises contained within a range of marketing materials, she found cultural representations around gender and meat-eating were often being reinforced, and also noted embedded neo-colonial tendencies, such as promising to feed the world, often with an emphasis on 'technofixes' as a means for doing so.

## Lab-grown meat: not yet a climate cure

One of the heralded promises of lab-grown meat is its potential for radically reducing the greenhouse gas emissions involved in meat production. Research from the LEAP programme was the first to assess the climate-change impact of several production methods for lab-grown and farmed beef, accounting for the differing greenhouse gases produced.



carbon energy sources to fuel production will be key if lab-grown meat is to help in the drive to reduce carbon emissions.

## Farming for the future

Changing what we eat can help to dramatically reduce carbon emissions but, as highlighted earlier in this article, it is only one part of the picture. We are facing a pressing need to produce more, nutritious food for the world's growing population - one way to do this is through fundamentally redesigning our agricultural systems to increase yields while reducing environmental impacts such as pesticide pollution, soil erosion, and greenhouse gas emissions, an approach known as sustainable intensification.

A 2013 paper by Dr Tara Garnett and colleagues in *Science* examined the premises of sustainable intensification, situating the approach within a broader framework of priority actions for the food system, such as environmental considerations and systems of governance that improve the efficiency and resilience of the food system.

They wrote, "As we envisage it, sustainable intensification demands radical rethinking of food production to achieve major reductions in environmental impact. In some areas, increases in yield will be compatible with environmental improvements. In others, yield reductions or land reallocation will be needed to ensure sustainability and deliver benefits such as wildlife conservation, carbon storage, flood protection, and recreation. An overall increase in production does not mean yields should increase everywhere or at any cost. The challenge is context- and location-specific."

Discussing the research, Professor Godfray said: "The challenge of achieving sustainable food security for all is only in part a supply-side problem. Producing more food is important but it is only one of a number of policies that we must pursue together."



## FIND OUT MORE

Oxford Martin Programme on the Future of Food

LEAP: Livestock, Environment and People

Oxford Martin School  
University of Oxford  
34 Broad Street  
Oxford

<https://www.oxfordmartin.ox.ac.uk/long-read/food-in-the-anthropocene/>

1107.27





151 144 (0/1000 201400)

## Subscribe to our newsletter

About

Programmes

Publications

News

Events

People

Contact

### ENVIRONMENT

POLICY AND IMPACT

PUBLICATIONS

VIDEOS

### HEALTH

POLICY AND IMPACT

PUBLICATIONS

VIDEOS

### SOCIETY

POLICY AND IMPACT

PUBLICATIONS

VIDEOS

### ECONOMICS

POLICY AND IMPACT

PUBLICATIONS

VIDEOS

© 2019 Oxford Martin School, University of Oxford

Accessibility | Privacy

# Key facts

For more information, please visit our [FAQs](#).

## What is veganism?

A lifestyle that avoids all animal foods such as meat, dairy, eggs and honey; animal derived products like leather; and, as far as possible, products tested on animals.

The Vegan Society's formal definition is: "veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose."

## Veganism is a protected belief

Veganism is **protected** as a human right under **Article 9** of the European Convention for the Protection of Human Rights.

## A vegan diet is recognised as a valid diet

Veganism is widely recognised as a valid, healthy diet that everyone can thrive on. The **British Dietetic Association** recently stated that, '...well-planned plant-based, vegan-friendly diets can be devised to support healthy living at every age and life-stage.' (Memorandum of Understanding between The Vegan Society and the British Dietetic Association, The British Dietetic Association, 12th March 2014).

## How many vegans are there in Great Britain?

In 2018 The Vegan Society surveyed 2,000 people aged 15 or over across England, Scotland and Wales. We found the number of vegans in Britain has doubled *twice* in the past four years: from 0.25% (150,000) in 2014 to 0.46% (276,000) in 2016 to 1.16% in 2018 (600,000).

## Sale figures for vegan food products

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies

OK, I agree

The Mintel Meat-Free Foods UK Report for 2012 shows that meat-free and free-from sales are expected to reach a total of £949m in 2012 with meat-free sales set to reach £607m and free-from market sales expected to reach £342m.

Almost four in 10 (38%) Britons have bought vegetarian or meat-free food, while one in five (20%) has bought free-from food. The growth of the soya, rice and other alternatives to dairy milks as well as the dairy-free margarine market show the potential for this segment of the market.

## About The Vegan Society

The Vegan Society works to help more people become vegan with confidence, encourage more trusted Vegan Society Trademarked products to be available in shops, and take veganism to the mainstream. It provides information and guidance on various aspects of veganism for new and potential vegans, caterers, healthcare professionals, educators and the media. It also co-ordinates a variety of campaigns to raise awareness of the lifestyle.

The Vegan Society runs a mentoring scheme to help people who would like to become vegan called the **Vegan Pledge**. The number of Pledgers has doubled in the last year, with over 1000 people taking the Pledge each month.

Our multi-disciplinary **Research Committee** consists of over 25 academics pursuing research on a range of topics within veganism. Please let us know if you wish to speak to a specialist and we will recommend someone.

The Vegan Society is the oldest vegan organisation in the world and was founded in 1944. At the establishment of the Society, founder Donald Watson and his wife coined the term 'vegan' to describe the lifestyle of what were then called the non-dairy vegetarians. The word 'vegan' was created from the first and last letters of 'vegetarian'.

## When was the first vegan cookbook published?

The first animal-free cookery book, *Kitchen Philosophy for Vegetarians*, was published in England in 1849 by William Horsell of London. A review of the book claimed that "...butter and eggs are excluded" (*Vegetarian Advocate*, 8 September 1849, p.10), making it the first known 'vegan' cookbook.

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies.



The first US vegan cookery book, entitled *The Hygeian Home Cook-Book; or, Healthful and Palatable Food Without Condiments*, was published in the USA in 1874 by Russell Thacher Trall, MD, a founding member of the American Vegetarian Society in 1850.

The first cookery book to use the new word 'vegan' in its title was Fay K. Henderson's *Vegan Recipes* published in 1946.

## Famous vegan athletes

- Peter Siddle - Australian cricketer
  - Rich Roll
  - Brendan Brazier
  - Matt Danzig
  - Scott Jurek
  - Dean Howell
  - Frank Medrano
  - Robert Cheeke
  - Fiona Oakes – elite marathon runner who broke the female elapsed time record for completing the *Seven Continents & Polar Ice Cap Challenge*
  - Jim Morris
  - Cam Awesome
  - Meagan Duhamel - Olympic figure skater
  - Patrik Baboumian - strongman
  - Zak Covalcik, vegan track cyclist
  - Helen Fines - British runner
  - Josh Garrett - extreme distance hiker
  - Yassine Diboun - marathon Runner
  - Leilani Munter - racing driver
  - Kara Lang- Canadian womens football team
  - Esther Hahn - surfer
  - Sarah Stewart - wheelchair basketball player
  - Billy Simmonds - bodybuilder and winner of Mr Natural Universe 2009
- We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies

OK, I agree

1107.31

- Vicky Cosio - tennis player
- Peter Ebdon - world champion snooker player
- Emily Jans - kickboxer
- Amanda reister - boxing champion and bodybuilder
- Dr Ruth Heidrich - accomplished distance runner
- Steph Davis - world-recognised climber
- KennethG Williams – American bodybuilding winner
- Michael Zigomanis - professional ice hockey player
- Christine Varderos - cyclist
- Keith Homes

We use cookies on this site to enhance your user experience. By clicking any link on this page you are giving your consent for us to set cookies

**OK, I agree**

# Veganism and Equality Research

**An investigation into the experiences of UK vegans in the context of human rights and equality provisions**

**Jeanette Rowley**

## Summary

This small scale research project invited vegans to describe unfair experiences in personal, social and employment contexts. On the basis of the results, it is clear that members of the vegan community are at risk of unfair and discriminatory treatment in all major sectors of social life. This study reveals that the public sector is failing in its duty to accommodate veganism, particularly in health care. Protection for vegans in employment is urgently required in both the public and private sector. This study makes a number of recommendations related to the requirements of international and domestic law and urges the United Kingdom Equality and Human Rights Commission to pay particular regard to the vegan community.

## CONTENTS

1. The context for the research	2
2. The research aims	2
3. The researcher	2
4. Funding	3
5. Method	3
6. Results	4
7. Other comments	10
8. Conclusions	11
9. Recommendations	11

DRAFT

## 1. The context for the research

Anecdotal accounts of unfairness and discrimination emanating from within the vegan community necessitates research regarding the lived experience of vegans in employment, social and personal contexts.

Respecting the right of all people to live according to their own ethical convictions and to live meaningful lives, international law requires that states protect the right to freedom of religion and belief. The United Kingdom is subject to this requirement and has incorporated the right to this freedom into its domestic legislation by making available the rights contained in the European Convention of Human Rights. This is achieved through the Human Rights Act 1998 and through the provisions of current equality law: the 2010 Equality Act. In international law there is no hierarchy of legal protection for religions and (qualifying) beliefs.

The European Court of Human Rights and the UK Government agreed in 1994 that veganism was a qualifying belief<sup>1</sup> in law.<sup>1</sup>

The Equality and Human Rights Commission (EHRC) of the United Kingdom is the organisation under a statutory duty to monitor the implementation of human rights and equality provisions. The EHRC has repeatedly informed employers and society more generally, that veganism is a protected lifestyle under the Human Rights Act 1998 and the Equality Act 2010. In addition, the current equality provisions of the UK were specifically designed to promote diversity and inclusion.

The research was limited to vegans living in the UK.

### \*Why is veganism a protected "belief" in law?

Six vegan participants commented on the status of veganism in law as problematic due to it being designated a "belief", when in fact, veganism reflects deeply held ethical convictions. United Kingdom law, reflecting international law, legislates from the perspective that all other species are resources for human consumption of one kind or another. It has however, in line with international requirements, accommodated the opposing perspective, by acknowledging veganism as a valid alternative ethical position and lifestyle. Protection for the vegan community can only be forthcoming under already existing categories and terms contained in the Articles of various Treaties and Declarations. The relevant category for protection of a person's lifestyle is protection for one's "Religion or Belief" and not being a religion, veganism is protected under the alternative category "belief". This does not mean that international law or UK law implies that veganism is simply, or merely, an insignificant belief. In fact, in law, a qualifying "belief" must be cogent, coherent, meaningful, reflect one's deep convictions, be a weighty and substantial aspect of one's life and be worthy of respect. The UK has recognised veganism to comply with all of these attributes and has therefore complied with its duty and obligations to protect veganism as a qualifying ethical lifestyle of choice. As such, veganism attracts the same protection as that of any religion and is in no way relegated in status nor is it dismissed as an insignificant world view.

## 2. The research aims

The aim of the research was to ascertain the views and experiences of vegans in employment, social and personal contexts regarding how they felt treated in relation to current equality and rights provisions. Participating vegans were asked to provide their views regarding commonly used terms in equality law such as "dignity" and "harassment", and provide an unprompted account of circumstances in which they felt unfairly treated or discriminated against according to these terms. Participants were also invited to report positive experiences.

## 3. The researcher

The research was conducted by Jeanette Rowley as part of a PhD research project into the relationship of human rights law to veganism. The impetus for the research stems from Jeanette's many decades as a vegan and her passion to promote veganism as a way of life that contributes to the dismantling of the dominant

<sup>1</sup> W v United Kingdom 1993. The details of this case can be accessed here: <http://hudoc.echr.coe.int/sites/eng/pages/search.aspx?i=001-1303>



practices that protect and sustain the abuse of other species. A further impetus stems from the removal of "vegan examples" which were written into the Draft Code of Practice to the Equality Act 2010. The Draft Code of Practice, published by the UK Equality and Human Rights Commission was ground breaking because it explained to employers and society generally that veganism was a lifestyle protected by law at both the European and UK level. However, in the final version of the Code of Practice, the examples and references to veganism were removed. This was felt to be a backward step for veganism and thus required investigation and action. Under Freedom of Information rules, a request was made to the Equality and Human Rights Commission, to provide specific information about the removal of the text relating to the legal status of veganism. Information was forthcoming, is currently being used in other areas of the research and will be pursued further.

#### 4. Funding:

The research was privately funded and benefited from a discounted advertising rate offered by the Vegan Society of the United Kingdom.

#### 5. Method

The research was subject to the rules and regulations of Lancaster University Ethics Committee and all procedures and regulations concerning the personal data of participants were complied with.

An advertisement was placed in four issues of The Vegan magazine over the course of one year. The decision to use the magazine of the Vegan Society to advertise for participants was to aim the research at committed ethical vegans rather than those who merely follow a vegan diet for other reasons. Whilst not wishing to dismiss the views of non-subscribers to the magazine and non-members of the Vegan Society, it was acknowledged that promoting the research to a wider audience, emanating from an internet advertisement for example, may result in too many participants from outside of the United Kingdom. The research was also promoted at various "Vegan Fairs" in the UK. It was hoped that this type of advertising would produce the most reliable responses. The views of seventy four UK vegan participants were recorded and form the basis of this report.

Research participants were asked to read the documentation supplied which provided information about the aims of the research and frequently asked questions. A consent form was supplied, to be signed by the participant and returned to the researcher at Lancaster University or through a designated research email address. The research aimed to be open for a 12 month period from Spring 2013 to Spring 2014 but at the time of writing this report (March 2014) offers to participate are still forthcoming. Though some accounts from vegans may therefore be excluded from this report, all late participant views will contribute to a final generalised analysis and summary which will be used to inform the final thesis.

Participants were asked to write an unprompted brief account of experiences which they felt to be unfair or discriminatory. There was no expectation that participants would be familiar with rights or equality law and the account was to be as candid as possible. Participants were informed that positive experiences of being vegan in a non-vegan world were valuable to the research and were thus invited to provide this information simultaneously.

The descriptions of experiences of individual vegans was categorised and filed. Paper or emails containing contact data were then deleted or shredded. Participants had the option to be kept informed of the progress of the research and a small number explicitly requested that their contact data remained on file. Where this was requested, the contact details were filed separately. This ensures that the personal contact data of participants cannot be matched with specific experiences submitted for inclusion in the research.

Views of 74 participants were examined and categorised according to the circumstances of the experience. Some participants reported unfair treatment in more than one category. Categorisation to date (March 2014) indicates 16 areas of daily life in which vegans report experiencing varying degrees of exclusion, discrimination or unfairness and feeling a range of emotions related to those experiences.



## 6. Results

Seventy four vegans described a total of 221 experiences and feelings. A total of 15 positive experiences were recorded as can be seen in Figure 1. These were detracted from the total number of experiences in order to analyse the overwhelming prevalence of negative experiences. This report therefore analyses a total of 206 negative experiences. Figures 2 and 3 represent this data visually illustrating 3 main areas: availability and choice of food, attitudes and provision of essential items.



Figure 1 Number of experiences described

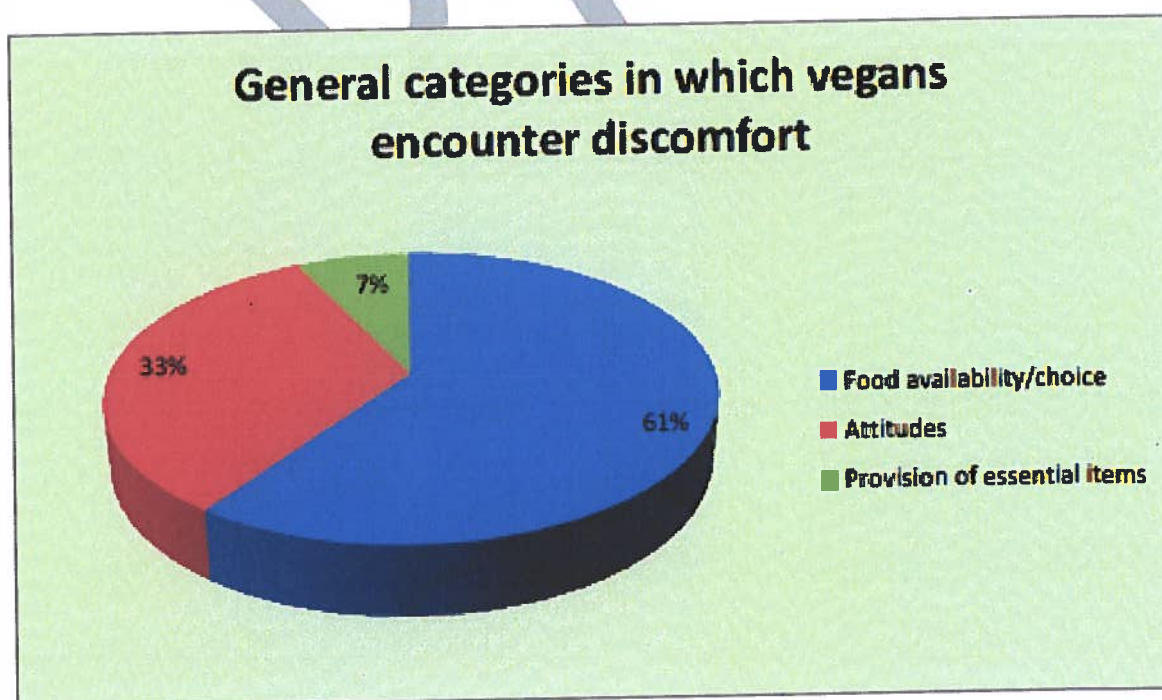


Figure 2 General categories in which vegans encounter discomfort.

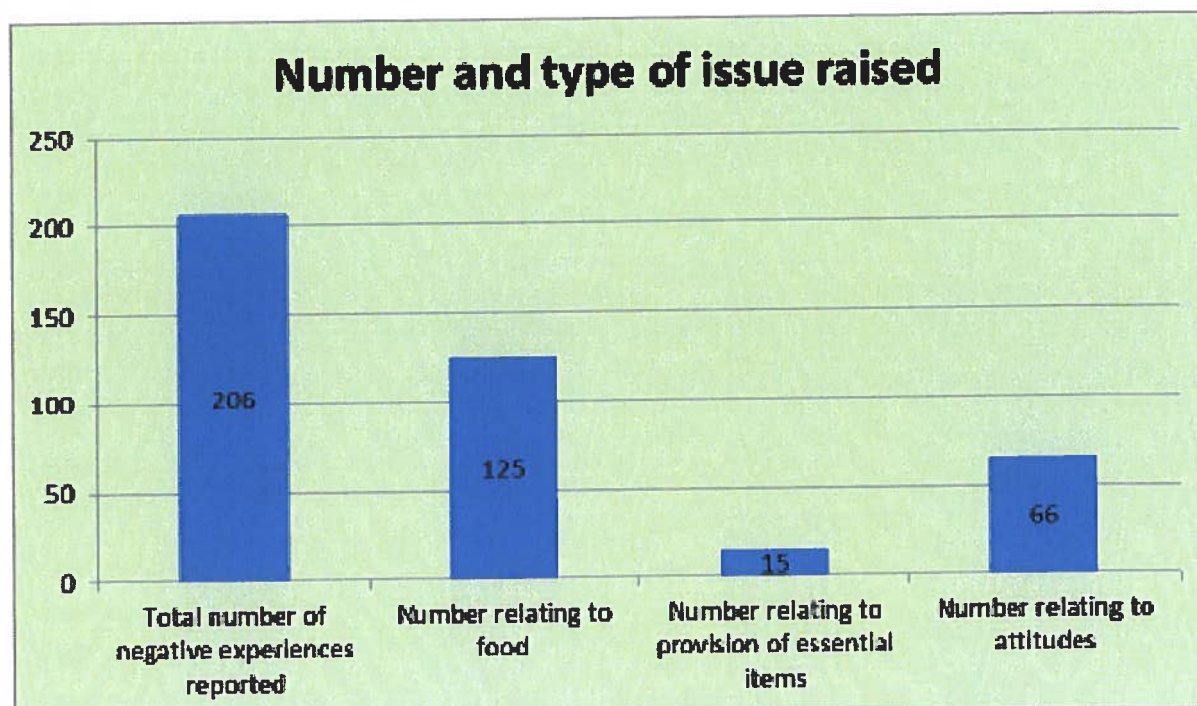


Figure 2 Number and type of issue raised.

These 3 general categories are further divided into 16 sub categories of daily life. Figure 3 indicates the categories and the percentage of negative experiences reported in each sub category.

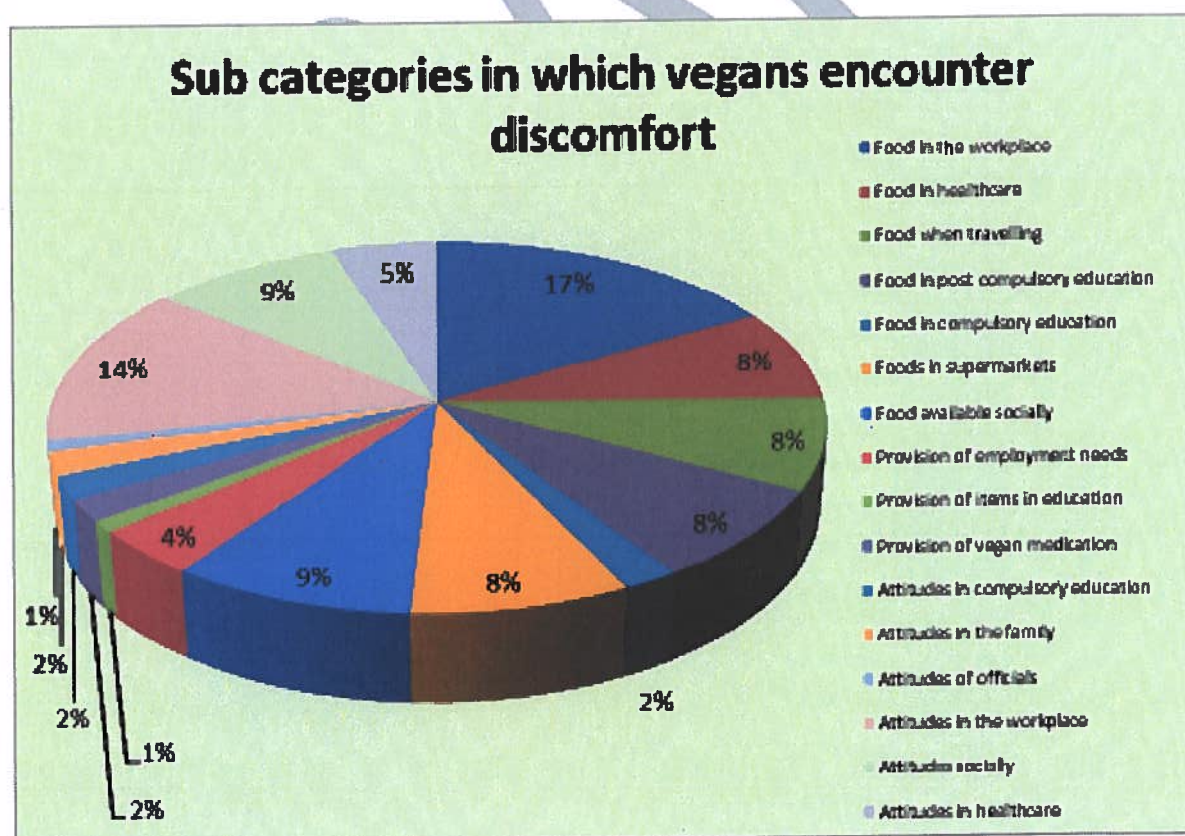


Figure 3 Sub categories in which vegans encounter discomfort.



A very small number reported single positive experiences in a limited number of these categories. Figure 4 indicates the type and number of positive experiences reported.

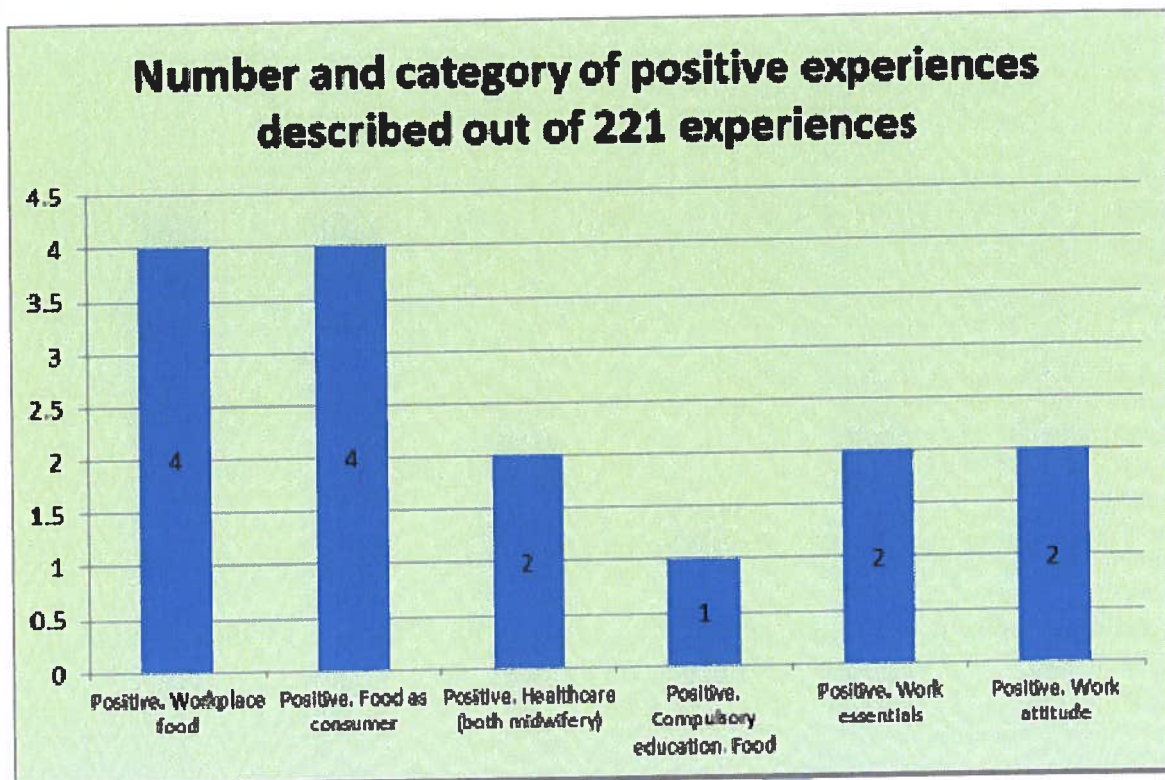


Figure 4 Number and category of positive experiences described.

The 16 categories, identified by 74 vegan participants as areas of life in which they encountered discomfort, span the breadth of daily life. The 206 incidents of negative experiences could indicate that most vegans are quite likely to come up against a lack of provision for their needs at some stage as they go about their normal day to day life. These experiences often generate feelings associated with exclusion, powerlessness and dismissal. In particular, vegans in the workplace stand out as significantly likely to experience the harmful effects of exclusion and dismissal, when the numbers of issues related to "food in the workplace" are combined with those related to "attitudes in the workplace". The survey indicates that almost a third of negative experiences raised by vegans relate to the workplace. Figure 5 highlights the workplace as particularly problematic for the vegan community.



## Percentage of negative experiences in main social sectors, expressed as percentage of total number of experiences recorded

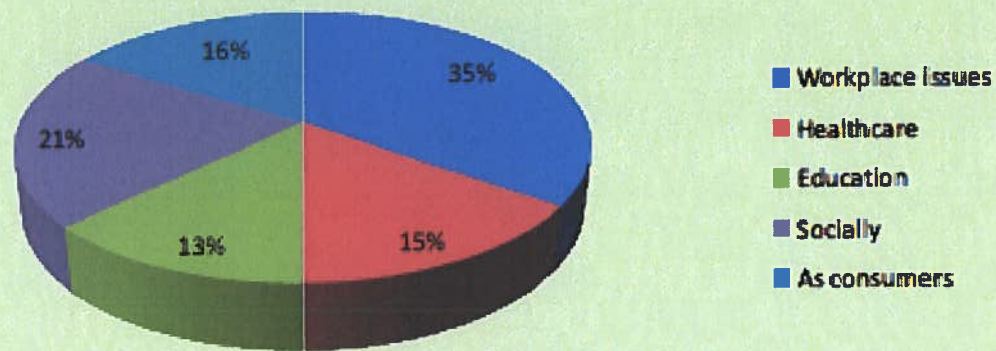


Figure 3 Percentage of negative experiences in main social sectors expressed as a percentage of total number of experiences recorded.

### Food availability and choice

An overwhelming area of dissatisfaction related to food availability and choice, with many participants feeling that they were unfairly discriminated against at work, in health care, in compulsory and post compulsory education, as consumers in supermarkets, in education, when out socially and when using transport. One participant indicated that direct discrimination had occurred because they had been told that they were "in the wrong place" to eat and that they should leave and go somewhere else. Other circumstances indicated that indirect discrimination had occurred because a policy of providing a "working lunch" for example did not take into account the dietary needs of those attending. Food availability on transport was reported as "extremely disappointing", participants reporting not just food unavailability but dismissive and objectionable comments from staff on trains and flights.

Participants reporting their views regarding food availability in education, supermarkets, restaurants, cafes and when using public transport felt that they were unfairly treated and that the vegetarian options – more predominantly available – ought to be vegan, describing this as "common sense" and "practical". Vegans reported a range of feelings in these social circumstances including "feeling ignored", "dismissed", being made to feel as if they were "making a fuss", feeling that there was a and "lack of consideration" for vegans as consumers. Some participants related their circumstances to equality provisions and felt their dignity as consumers was compromised, that their ethical convictions and lifestyle were trivialised and some being made to feel like "third class citizens". Participants reported catering employees encouraging the sale of produce on the basis that it is "probably" vegan. Participants felt that food supplied as vegan by non-specialist providers (vegan establishments and "health food" shops for example) was unsafe and a number of participants reported finding non-vegan items in sandwiches and on their plates in restaurants. Food labelling was also a source of frustration and confusion. However, positive social experiences were described, 2 of which indicated that food outlets had "gone out of their way" to ensure the vegan customer was properly provided for despite the fact that the vegan would be an infrequent visitor to the premises. Two participants raised the issue of food in compulsory education. This could become a more significant issue for vegan parents due to the intentions of government to supply a free school meal to all pupils. One participant reported that the school attended by her 5 year old child had accommodated their needs with no fuss at all and was delighted to be received so well after feeling very anxious about approaching the school. This is encouraging, but it must be made clear to all education state establishments that all states have a duty to provide culturally acceptable food under international law aside from being obliged to provide for one's religion or belief.



Instances of exclusion appear to manifest a range of negative emotions and feelings which seem to be more intense in two particular contexts: 1 the workplace and 2 in healthcare. In both of these contexts, the descriptions of participant experiences reveal that the manifestations of being excluded, marginalised and misunderstood result in varying degrees of psychological discomfort.

### Food in the workplace

A large proportion of experiences described that a request for vegan food often resulted in "further discussions", "undesirable comments" and a type of "interrogation" which sought to "challenge" the participant's ethical principles, such as being asked questions about shoes, belts, and bags worn by the participant. Participants explaining experiences in this category were by far the most expressive, describing the impact in terms of feeling "confronted", "excluded", "distressed", "dismissed", "powerless", "lonely", "anxious" (to request food or attend conferences), feeling that colleagues were "unfair", feeling "harassment", "unsettled", "shocked", a sense of "disrespect", "embarrassed", feelings of "being singled out", "publicly humiliated", feeling that there was "intentional harassment, hostility and dismissal", feeling that they have to put up with colleagues "ranting" about veganism and feeling "unsupported by senior management".

Where food was requested, participants report that it was often forgotten, or the prominent label "VEGAN" made the participant feel "embarrassed", "in the spotlight and singled out". Where vegan food was ordered but "forgotten", the participant had no option but to go out to buy their own food while their colleagues were catered for. Being aware of the status of vegans as "constantly complaining" resulted in participants tolerating the working conditions rather than raising the problem as an issue. A number of experiences described avoidance of social eating at work, vegans preferring to go out alone or eat while working due to "constant questioning" or "harassment". Participants described feelings of anger and frustration regarding the comparative choice in food for vegans and non-vegans; some observing that religions and those with medical conditions are taken more seriously" in the workplace.

Where participants took their own food to work, dissatisfaction was expressed regarding the lack of provision of fridge, microwave and other suitable kitchen utensils. Experiences described "filthy" microwaves and fridges and participants keeping their own crockery and utensils in their desk drawer for their own use. One experience described a situation where the vegan was asked not to take onion and garlic to the office but was required to tolerate the "foul stink" emanating from the desks of non-vegan colleagues.

A significant number of experiences related to the behaviour of some colleagues. Going beyond what can be regarded as "reasonable banter" the workplace was described as a place which could generate feelings of "severe anxiety". One participant felt the need to explore external professional advice rather than speak to management about unfair and unreasonable comments regarding their needs at work.

Overall, when the impact of a lack of provision of vegan food at work is combined with the percentage of issues reported about attitudes towards vegans in the workplace, the way a vegan feels and experiences life in the workplace is of significant interest in the context of equality, diversity and inclusion obligations and requirements.

### Attitudes in the workplace

Participants describing feelings of "powerlessness" and "having to put up with...". Being asked to perform tasks that caused subsequent discomfort, such as "buying milk", "carrying milk", ordering or being required to go and buy "non-vegan products" and handling "meat", appear to cause significant "distress" and feelings of "hate". Participants also reported feeling "left out" of celebrations, parties and other occasions, one experience describing an occasion where vegan food had been flatly refused by the organisers of a Christmas event. The most significant issue in this category was that what was acceptable "banter" for non-vegans was unacceptable for vegans. Participants report being taunted with "food" derived from animals, being subjected to "upsetting" situations, whereby a colleague would articulate graphic accounts of animal slaughter, and having to "tolerate" exaggerated displays of eating animal products, and lengthy accounts of how good the non-vegan colleague's food tasted. Participants reported feelings of "intentional hostility". One experience described a "typical" day in which colleagues shared cakes for a birthday celebration but the vegan was given a ball of bird seed – the type designed to hang in the garden. Experiences described feelings of "loneliness" for



vegans in the workplace. One participant described frequently occurring situations in which she would be subjected to unfair and unreasonable judgemental opinions about raising vegan children. Some participants felt offended by invitations to events such as horse racing from colleagues who were "aware" of the participant's principles. Participants reported "finding ways to cope" and attempting to avoid the "daily nonsense".

An area of interest for the survey was that a few experiences from male vegans described "intentional hostility" related to veganism and "maleness". The implication was that the vegan male is in some way less of a man than "real" men. One participant reported that things had become "almost unbearable at work these days".

### Provision of workplace accessories

Participants in this category reported a range of responses from employers regarding requests for suitable accessories. Most participants describing experiences in this category were employed in the public sector and required footwear and other uniform accessories, one had specifically requested soap for the toilets which was not forthcoming. All but 2 experiences in this category described refusal or resistance to requests for necessary items despite the vegan participants being protected by legislation. Where there are suitable alternatives to standard issue equipment, requests ought to be fairly and reasonably accommodated. In one case a participant had to buy uniform items which cost 4 times the price of the discounted one supplied by the employer. In another, repeated requests for vegan equipment were made, for items which were well known to be available, but have, so far, been refused. Meanwhile the same (public sector) organisation released funds to the value of £2000 to accommodate a non-vegan's employment request which the participant felt was "grossly unfair" but "typical". Some participants explained that they had to summon great courage to make a formal complaint whilst others indicated that they were too concerned to "make a fuss". One participant used knowledge of equality provisions to obtain boots in a situation where the issuing stores manager - who, incidentally, was also the equality and diversity officer - had refused to order suitable footwear. The same participant also demanded a replacement cover for technology equipment and was accommodated. One participant described how a replacement company car had been requested following receipt of one which was "full of skin". The request was accommodated the same day. One participant wrote that "there was no point" requesting suitable vegan products in the workplace. This may indicate the extent of perceived dismissal of veganism, and reflect the need to avoid stress and anxiety in the workplace resulting from the "fuss" status of requests.

Expressions vegans use to describe common negative experiences	
lack of consideration	have "raw" feelings
making a fuss	feeling ignored
third class citizens	find ways of coping
interrogated	intentionally harassed and dismissed
challenged	unsupported at work
excluded	in the spotlight
distressed	singled out
dismissed	constant questioning
powerless	severe anxiety
lonely	have to put up with a lot
anxious	left out
copied with unfairness	upset
harassed	have to tolerate a lot
unsettled	daily nonsense
shocked	grossly unfair
disrespected	thought of as being awkward
embarrassed	not properly cared for
driven out	burdened
publicly humiliated	stressed
confronted	villified
attacked	distrust



## Food and attitudes in healthcare

In healthcare, apart from 2 participants who reported wonderful experiences with NHS midwives during their vegan pregnancies, participants reported that though there appeared to be provision for a vegan diet and pre-ordering was available, the provisions of vegan food, and staff understanding about the needs of vegans was extremely problematic. Some participants were day clients or hospitalised for post-operative care and in very serious and sensitive health circumstances. Participants in this category felt "dismissed", "stressed", "burdened", treated as if "being awkward", "singled out" vociferously on the ward, reported feeling "not properly cared for" or "not given proper nutrition" and coping with attitudes that "violated" their moral principles. Participants reported staff having "little sympathy", a "lack of understanding", and "making them feel as though they were fussy eaters". Where food was provided there were instances of "offensive" substances (derived from animals) remaining on the plate, and instances of staff unable to verify ingredients. Participants were told to "choose something else" and made to feel as though they were adding to staff workload. Participants reported replying on family for food but also being told that food brought on to the ward is an infection risk. Experiences also described "going home hungry" following a stay in hospital. One participant reported that a member of Ward staff was encouraged by a colleague to lie about the content of a sandwich to an elderly vegetarian lady on the same ward saying that "she won't know it's beef". Where one participant had knowledge of provisions made for vegan prisoners and human rights provisions, it was stated that "prisoners are much better treated than patients". Both prison authorities and the National Health Service are required to protect vegans under the Human Rights Act 1998 as a result of veganism being protected by the European Convention on Human Rights in respect of it being a qualifying "belief" in law.

## Attitudes socially

Participants who described experiences in this category reflected sentiments similar to those describing workplace feelings. Feelings of being "ignored" "stunned and upset", feelings of "disrespect" in conversations, feelings of "intentional hostility" and "disappointment" and feeling that other people had "no interest" were common among participants. Participants expressed a power imbalance between vegans and non-vegans and suggested that there existed an atmosphere of priority for non-vegans. A number of participants reported that the "most difficult thing about being vegan" is coping with social attitudes. Participants reported situations that generated "raw" feelings, that they felt "driven out", and that non-vegans fail to understand the offence being caused by "repetitive questioning" and "insinuation". Experiences of vegans being made to feel "crazy", "weird" or "extreme" were also reported. Some participants felt that their feelings about being vegan were "hard to articulate". Participants felt that vegan issues were often overridden by other issues to do with allergies and environmental concerns. Similarly, where vegans were involved with "green initiatives" or diversity and equality initiatives they felt that their peers prioritised other areas of concern over possible vegan initiatives.

## 7. Other comments

Participants described feelings of exclusion, harassment and humiliation in other contexts. For example two young school children who were required to give presentations at school, spoke about veganism and both reported being laughed at, ridiculed and felt inadequately supported by their teachers. Another participant provided information about the use of non-vegan equipment at school and described a situation in which a young pupil had ended up in a conflict with the teacher because the football was made of animal skin. In post compulsory education a participant reported being publicly humiliated and embarrassed by the 2 separate course tutors who were otherwise exemplary in their teaching roles. On both occasions the resulting anxiety about what might happen next caused the participant to leave the course. One participant felt that a General Practitioner had dismissed their needs as a vegan and showed an uncaring and hostile attitude to the request for vegan medication. A small number of vegans reported feeling dismissed within their own families and felt that their ethical values were belittled. One participant who had struggled to obtain a refund, following a decision by a rail company to replace all the seats with ones made from animal skin; felt that he was expected to compromise his ethical beliefs and dignity. Other participants raised the issue of having to use unlabelled standard issue soap and cleaning products in the public sector which is under a specific duty to accommodate the needs of different cultures. A number of vegans reported "avoiding" socialising with non-vegans due to anticipated "harassment".



Three participants described experiences in which they felt "challenged" by institutional power. One reported being judged and advised by a local authority housing inspector to "eat meat", another felt "victimised" by the editor of a local newspaper who used his position and power to publicly insult and humiliate the vegan writer of a letter to the editor. A third reported being "warned" not to mention veganism in an interview which was to celebrate achievement and personal success specifically as a vegan.

## 8. Conclusion

The 16 categories within the major social sectors represent ordinary aspects of everyday life. In these categories it can be seen that vegans endure a range of unpleasant, unfair and discriminatory experiences. This small scale study illustrates that the vegan community consists of strong minded, resilient individuals but who are clearly at significant risk of direct and indirect discrimination under human rights and equality provisions, in both the public and private sector. It also reveals the more covert manifestations of exclusion and unfairness which revolve around anxiety and feelings of powerlessness and dismissal: feelings which equality, diversity and inclusion principles are designed to prevent.

International law requires that the policies and practices of a dominant culture must not be so coercive to the point that minority cultures suffer pressure, or be required to assimilate. It is clear from this study that members of the vegan community do feel that policies and practices of the dominant culture are coercive and enforce assimilation into a dominant opposing culture. For example, the participant forced to play football at school with a ball made of skin is coerced into a dominant culture not of her choosing and is required to assimilate. Similarly, where uniform items are available for vegan employees in the public sector but not provided, employees of the state are again coerced and forced to assimilate into a dominant culture not of their choosing. This enforced coercion and assimilation into a culture not of ones choosing is contrary to the principles and spirit of international and domestic law, and the following recommendations are thus made on the basis of the results of this study.

## 9. Recommendations

- The Equality and Human Rights Commission in their statutory duty to monitor and oversee equality and human rights in the UK should pay particular attention to the vegan community.
- The catering industry should be aware that vegan food is suitable for a bigger range of consumers than vegetarian food.
- The National Health Service catering staff should pay particular regard to the needs of vegans especially because food is a vital component of health and well-being and no service user should be without food or in circumstances which add to their stress and trauma in times of ill-health. In addition the NHS should promote training opportunities for all staff to understand more about equality law and the duty on the public sector to comply with legal obligations.
- Public authorities and the private sector should be encouraged to source vegan friendly soap and other essential items. This would accommodate the vegan community without alienating non-vegans, as non-vegans are able to use any soap whereas the vegan community apply ethical criteria.
- Schools, employers and all sectors of society should be encouraged to replace items made from the skin of other animals with appropriate synthetic ones to accommodate the vegan community. This does not alienate non-vegans nor assimilate non-vegans into a culture not of their choosing, but it does promote principles of inclusion.
- Veganism should be explicitly represented on the National Curriculum.
- Equality Impact Assessment Audits should make specific reference to veganism.
- Legal Departments in employment contexts should make explicit reference to veganism in dissemination of the provisions of rights and equality legislation. The current culture of dismissing and

withholding information about the legal status of veganism, from senior management, hinders acceptance of veganism and support for the needs of vegans in the workplace.

- The legal status of veganism should be promoted and strategically targeted.
- For all of the above, relevant members of Government should be requested to oversee action points.
- Further research should be conducted for the benefit of the vegan community. Particularly in healthcare, in the workplace and in education. There is also a need for research into the relationship of gender to workplace harassment as some participants felt that male vegans are subject to more serious hostility.

DRAFT



## QUARTZ

FLESH OF MY FLESH

# Veganism deserves the same protection against discrimination as religion, say philosophers

By Olivia Goldhill • December 4, 2018



REUTERS/HEINZ PETER BADER

Don't discriminate,

Imagine there's a boss who truly despises vegans. He eats red meat every day, wants all his employees to eat steaks, and refuses to hire any vegan employees.

(Someone, perhaps, a bit like the former Waitrose magazine editor, who was successfully pressured to resign after making an offensive "joke" about force-feeding vegans red meat.) Such a person would clearly be a jerk, but would they be discriminatory?

The question will be answered by a UK employment tribunal, which will hear a case in March 2019 brought by a man who claims he was fired for his vegan beliefs and, as such, was discriminated against. To decide

You have 2 free stories remaining this month.



1107.46

whether his case has grounding, the tribunal must first resolve whether veganism constitutes a “philosophical belief” under UK law, and so deserves the same protections as religious beliefs.

To qualify as a “belief” according to UK law veganism must:

- Be genuinely held.
- Attain a certain level of cogency and seriousness.
- Be worthy of respect in a democratic society. That means it cannot be incompatible with human dignity and must not conflict with the fundamental rights of others.
- Must be a belief, rather than an “an opinion or viewpoint based on the present state of information available.” (In other words, an opinion is relatively temporal compared to a belief.)

Quartz spoke with three philosophers—Peter Singer, utilitarian philosopher at Princeton University; Oxford University moral philosopher Jeff McMahan; Brian Earp, research fellow at the Oxford Uehiro Center for Practical Ethics—who all thought veganism deserved the same legal protection as religion. Three more (Charles Taliaferro, philosophy of religion professor at St. Olaf College in Minnesota; Josh Milburn, lecturer in political philosophy at the University of York; and Dominic Wilkinson, professor of medical ethics at Oxford University), emailed to say they agreed.

“I think it’s a sounder belief than any of the religions,” said Singer. “I think veganism rests on a strong moral

You have 2 free stories remaining this month.

×

1107.47

foundation. It's clearly a deep belief, it affects your life and the way you behave and outlook on the world, and I think should count as philosophical belief."

McMahan agreed that vegan is "indisputably" a philosophical belief. He pointed out that the subject is extensively debated by moral philosophers, showing that veganism is "recognized by philosophers as a highly important moral issue."

However, if someone is a vegan for reasons that are not based in moral or ethical concerns—Earp offered the examples of someone who is vegan because their friends were vegan, or because they thought it was healthy—that would not constitute a philosophical belief. But, when the practice is motivated by a concern for animal welfare or the environmental impact of eating meat, it does indeed form a philosophical belief system.

Both Singer and McMahan said they found the legal distinction between a "belief" and an "opinion" to be strange. McMahan, for example, suggested his view that human action contributes to climate change constitutes both a belief and an opinion. "I don't see the contrast," he said.

"It would be crazy," Singer added, "to hold any belief impervious to the present state of information." For example, if there was definitive proof that Jesus never existed, it would make little sense to continue to be Christian. Similarly, veganism wouldn't be warranted if it turned out that animals could not suffer and the science on climate change was all fake. "Veganism is based on the present state of information, but only in

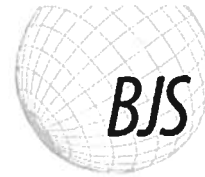
You have 2 free stories remaining this month.

×

1107.48

the same sense that any religious belief is based on the present state of information,” said Singer.

Overall, the philosophers said that not only does veganism meet the requirements of “philosophical belief” under UK law, but, broadly speaking, it deserves the same protections against discrimination as religious beliefs. If such reasoning convinces UK’s employment tribunal, then vegans will have legal standing to demand an end to any discrimination.



## **Vegaphobia: derogatory discourses of veganism and the reproduction of speciesism in UK national newspapers<sup>1</sup>**

Matthew Cole and Karen Morgan

---

### **Abstract**

This paper critically examines discourses of veganism in UK national newspapers in 2007. In setting parameters for what can and cannot easily be discussed, dominant discourses also help frame understanding. Discourses relating to veganism are therefore presented as contravening commonsense, because they fall outside readily understood meat-eating discourses. Newspapers tend to discredit veganism through ridicule, or as being difficult or impossible to maintain in practice. Vegans are variously stereotyped as ascetics, faddists, sentimentalists, or in some cases, hostile extremists. The overall effect is of a derogatory portrayal of vegans and veganism that we interpret as 'vegaphobia'. We interpret derogatory discourses of veganism in UK national newspapers as evidence of the cultural reproduction of speciesism, through which veganism is dissociated from its connection with debates concerning nonhuman animals' rights or liberation. This is problematic in three, interrelated, respects. First, it empirically misrepresents the experience of veganism, and thereby marginalizes vegans. Second, it perpetuates a moral injury to omnivorous readers who are not presented with the opportunity to understand veganism and the challenge to speciesism that it contains. Third, and most seriously, it obscures and thereby reproduces exploitative and violent relations between human and nonhuman animals.

**Keywords:** Discourse; media; newspapers; nonhuman animals; speciesism; veganism

---

### **Introduction**

Human violence towards and exploitation of nonhuman animals is endemic in 'developed' industrial societies, including the UK. For example, over 850 million nonhuman land-dwelling animals are annually slaughtered for human

---

Cole (Open University) and Morgan (School of City and Regional Planning, Cardiff University) (Corresponding author email: mdcc2@tutor.open.ac.uk)

© London School of Economics and Political Science 2011 ISSN 0007-1315 print/1468-4446 online.

Published by Blackwell Publishing Ltd, 9600 Garsington Road, Oxford OX4 2DQ, UK and 350 Main Street, Malden, MA 02148, USA on behalf of the LSE. DOI: 10.1111/j.1468-4446.2010.01348.x

food in the UK (DEFRA 2010a, 2010b). The number of aquatic animals slaughtered is not recorded, their individual deaths being subsumed by aggregate weight statistics. Veganism represents an opposition to violent and exploitative human-nonhuman animal relations. Veganism is defined by The Vegan Society (2008) as:

... a philosophy and way of living which seeks to exclude – as far as is possible and practical – all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose [ . . . ] In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals.

The institutionalization of human oppression of nonhuman animals is evidence of the pervasiveness of speciesism. Speciesism was first conceptualized by Richard Ryder as a form of prejudice against nonhuman animals, analogous to sexism and racism, that:

overlook[s] or underestimate[s] the similarities between the discriminator and those discriminated against and [ . . . ] show[s] a selfish disregard for the interests of others, and for their sufferings. (Ryder 1983: 5)

As David Nibert argues a *sociological* account of speciesism requires an analysis of its manifestation in social institutions and relationships, 'the social construction of speciesist reality' (2002: 195). This moves beyond the philosophical roots of the term in the works of Ryder, Peter Singer (1995), and more recently, Joan Dunayer (2004). These authors, while making vital contributions to understanding the embeddedness of speciesism in language, thought and action, effectively limit speciesism to an individual attitude or practice. Just as anti-feminist discourse perpetuates and legitimates patriarchal social relations (see Walby 1990), so, we argue, does anti-vegan discourse perpetuate and legitimate speciesist social relations.

Empirical sociological studies of vegans are rare (McDonald 2000; Cole 2008). When vegans are present as research participants, they are usually treated as a subset of vegetarians and their veganism tends to be viewed as a form of dietary asceticism involving exceptional efforts of self-transformation (see for example Beardsworth and Keil 2004). However, research also reveals the prominence of animal rights<sup>2</sup> as a motivation for many vegetarians (Amato and Partridge 1989; Beardsworth and Keil 1992, 1993, 1997). Given the subsumption of vegans among a larger group of vegetarians in much of the research literature, the importance of animal rights as a particular motivation for vegans is underexplored. When vegans are researched specifically, animal rights clearly emerges as the primary motivation (McDonald et al. 1999; McDonald 2000; Larsson et al. 2003). It is therefore plausible to assert that on the basis of existing evidence, veganism is understood by most vegans (though not necessarily in these terms) as an aspect of anti-speciesist practice.

However, the focus on diet, and specifically on dietary 'restriction', in much of the extant literature, tends to perpetuate a veganism-as-deviance model that fosters academic misunderstanding and misrepresentation of the meaning of veganism for vegans (Cole 2008). In terms of broader societal dispositions against veganism, the mass media are arguably of far greater significance than academia in that they represent a key site of contestation for the meaning of veganism. However, to our knowledge, no empirical sociological study of the representation of vegans or veganism in the UK media has previously been undertaken.

In this paper, we approach the news media adopting a Foucauldian conceptualization of discourses, recognizing them as 'structured ways of knowing' which become 'institutionalized as practices' (Ransom 1993: 123). As Teun van Dijk suggests, there is 'probably no other discursive practice, besides everyday conversation, that is engaged in so frequently and by so many people as news in the press and on the television' (1991: 110). While it cannot be asserted that audiences are passive consumers of media, news stories are interpreted and consequently reinforced within frameworks which derive at least in part from the assumption that there is a consensual nature of society (Hall et al. 1978). Given that often, news stories lie outside the audience's direct experience, the media's job is to render these stories comprehensible, placing them within a realm of understanding which makes them appear natural (Hall et al. 1978; Gitlin 1980; see also Herman and Chomsky 1994). Although the media does allow for disagreement with dominant discourses, these take place within often already established frameworks of understanding. Counter-discourses are therefore in a more difficult position, competing against pre-existing terms of reference (Hall et al. 1978). Consequently, as Foucault notes, there are parameters placed on what becomes possible to discuss and which help to explain 'why a certain thing is seen (or omitted) [and] why it is envisaged under such an aspect' (Foucault 1989: 61). It is in any case more difficult for those representing minority opinions to access the media than for mainstream groups or opinions (Danelian 1992). When access is granted, the tendency is to present dominant perspectives as coming from a professional – someone of 'high status', whereas alternative perspectives are less likely to be attributed to an expert (Kruse 1998).

With reference to vegans and veganism, it is not only media representations which send out a message to audiences about how such issues should be viewed, but also the way that the dominant practices around meat-eating are used to set the discursive parameters. This is not to argue that vegan discourses are completely absent from the media. For example, empirical evidence suggests that a transition to veganism often follows exposure to messages which are critical of speciesism and exploitative human-nonhuman relations. This includes non-mainstream media, such as vegan activist leaflets, books, films and websites (Amato and Partridge 1989; McDonald et al. 1999; Larsson et al.



2003). Therefore, mainstream media messages about veganism are contested. However, contestational messages are not as widely distributed and require more effort on the part of social actors to seek them out.

In this paper we critically examine the language used to describe vegans and the practice of veganism in UK national daily and Sunday newspapers, for the calendar year of 2007, with a view to understanding one instance of speciesist discourse. In the next section, we describe the method used to analyse newspaper discourses. We then discuss our results in terms of the frequency of particular discourses, before turning to an interpretation of the meaning of each in turn. We conclude with some thoughts on possible strategies for combating derogatory media discourses of veganism, centring on the assertion of veganism as anti-speciesist practice.

## Methods

LexisNexis, an online archive of content from printed sources, was used to search all UK national newspapers for the keywords 'vegan', 'vegans' and 'veganism' for the calendar year 2007, chosen as the most recent complete calendar year available when research began. This method had several advantages. It facilitated quick data gathering relative to manual archive searches. It allowed us to ascertain with some confidence the range of discourses in which keywords were embedded, in that, barring technical glitches, no use of the keywords in any UK national newspaper was missed. This was particularly useful in that it revealed discussions of vegans and veganism in unanticipated contexts, such as in 'celebrity vegan' stories. A drawback of LexisNexis is that it does not illuminate instances where veganism is discussed implicitly or tangentially, for example in the case of articles critical of the role of 'livestock' farming in climate change. LexisNexis is also less useful for detecting neologisms such as 'veg', used as a generic term to describe vegans and vegetarians simultaneously. Searching for the keyword 'veg' would have proved unwieldy given its ubiquitous use as shorthand for 'vegetables'. A further limitation is that LexisNexis does not provide accompanying images with articles. Analysis of visual representations of vegans and veganism would merit a separate study.

The assembled sources were read and broadly categorized as 'positive', 'negative' or 'neutral' according to our interpretation of the overall tone of each source. Letters from readers were included, as editorial decisions to publish them may reasonably be interpreted as constituting part of newspapers' discourse on vegans and veganism. During this process, recurring discursive themes emerged that were used to generate subcategories of 'negative' discourses. After initial coding, sources were re-read and 'negative' subcategories adjusted to more accurately reflect the discourses contained within them.

Finally, sources were read for a third time, with particular attention paid to those that contained more than one 'negative' discourse, or combinations of 'positive' and 'negative' discourses. Final allocations to categories were carried out on the basis of our interpretation as to the dominant discourse in each case.

## Results

Our search yielded 397 articles in which one or more of the keywords were used at least once. The articles were collated and read, and organized under three broad headings: 'positive', 'neutral' and 'negative' (see Table I). Of the 397 articles 22, or 5.5 per cent, were categorized as 'positive'; 80, or 20.2 per cent, were categorized as 'neutral'; 295, or 74.3 per cent, were categorized as 'negative'.

'Positive' articles were those deemed to be favourable towards vegans or veganism, for example giving glowing reviews of vegan food or providing an explanation of one or more argument for veganism. 'Neutral' articles mentioned vegans or veganism in passing without evaluative comment. Nearly all neutral articles were travel or food service reviews. 'Negative'

**Table I:** *Frequency of discourses of veganism by newspaper\**

Newspaper	Positive		Neutral		Negative		TOTAL
	N	%	N	%	N	%	
<i>Daily Express</i>	0	0	1	100	0	0	1
<i>Daily Mail</i>	3	6.5	2	4.3	41	89.1	46
<i>Daily Star</i>	0	0	0	0	13	100	13
<i>Daily Telegraph, The</i>	1	4.8	1	4.8	19	90.5	21
<i>Financial Times</i>	1	7.7	7	53.8	5	38.5	13
<i>Guardian, The</i>	10	10.5	36	37.9	49	51.6	95
<i>Independent, The</i>	1	6.7	2	13.3	12	80	15
<i>Mail on Sunday</i>	0	0	1	12.5	7	87.5	8
<i>Mirror, The</i>	2	12.5	1	6.3	13	81.3	16
<i>News of the World, The</i>	0	0	1	20	4	80	5
<i>Observer, The</i>	1	2.7	2	5.4	34	91.9	37
<i>People, The</i>	0	0	4	66.7	2	33.3	6
<i>Sun, The</i>	0	0	2	9.5	19	90.4	21
<i>Sunday Express, The</i>	1	9.1	2	18.2	8	72.7	11
<i>Sunday Mirror, The</i>	0	0	1	14.3	6	85.7	7
<i>Sunday Star, The</i>	0	0	0	0	2	100	2
<i>Sunday Telegraph, The</i>	0	0	1	12.5	7	87.5	8
<i>Sunday Times, The</i>	1	3.1	7	21.9	24	75	32
<i>Times, The</i>	1	2.5	9	22.5	30	75	40
<b>TOTAL</b>	<b>22</b>	<b>5.5</b>	<b>80</b>	<b>20.2</b>	<b>295</b>	<b>74.3</b>	<b>397</b>

Notes: \* N = Number of articles. Percentages are rounded to the nearest tenth of a percent and therefore do not always total 100.

articles were those which deployed one or more derogatory discourses, usually featuring one, or a combination, from a routinized set of anti-vegan stereotypes. In some cases, more than one derogatory discourse was present in the same article. These discourses, in order of frequency of occurrence, were:

- Ridiculing veganism
- Characterizing veganism as asceticism
- Describing veganism as difficult or impossible to sustain
- Describing veganism as a fad
- Characterizing vegans as oversensitive
- Characterizing vegans as hostile

Table II shows the occurrence of each 'negative' discourse in each newspaper.

Some articles were ambiguous in that they synthesized 'positive' and 'negative' elements. However, with one exception, we judged that all such instances had the rhetorical effect of the 'negative' elements undermining any 'positive' content. Such examples were therefore categorized as 'negative'. In practice, 'negative' discourses shade into, recall and reinforce each other, and their separation here is for analytical purposes only. Some of these interconnections will become apparent in the following sections, in which each of these discourses is considered in turn, before some reflection on the 'positive' and 'neutral' categories.

**Table II:** Frequency of negative discourses of veganism by newspaper

Newspaper	Ridicule	Ascetic	Difficult	Fad	Oversensitive	Hostile	TOTAL
<i>Daily Express</i>	0	0	0	0	0	0	0
<i>Daily Mail</i>	14	10	10	3	4	0	41
<i>Daily Star</i>	5	2	1	2	2	1	13
<i>Daily Telegraph, The</i>	3	4	5	5	1	1	19
<i>Financial Times</i>	2	1	1	0	0	1	5
<i>Guardian, The</i>	17	14	7	7	2	2	49
<i>Independent, The</i>	4	3	1	1	3	0	12
<i>Mail on Sunday</i>	1	4	1	0	1	0	7
<i>Mirror, The</i>	5	2	3	0	0	3	13
<i>News of the World, The</i>	2	1	1	0	0	0	4
<i>Observer, The</i>	10	6	9	3	5	1	34
<i>People, The</i>	2	0	0	0	0	0	2
<i>Sun, The</i>	5	4	5	0	3	2	19
<i>Sunday Express, The</i>	1	1	2	2	2	0	8
<i>Sunday Mirror, The</i>	0	3	0	3	0	0	6
<i>Sunday Star, The</i>	0	1	1	0	0	0	2
<i>Sunday Telegraph, The</i>	3	4	0	0	0	0	7
<i>Sunday Times, The</i>	9	9	3	1	1	1	24
<i>Times, The</i>	5	16	3	2	0	4	30
<b>TOTAL</b>	<b>88</b>	<b>85</b>	<b>53</b>	<b>29</b>	<b>24</b>	<b>16</b>	<b>295</b>

### ***Ridiculing veganism***

The ridicule of veganism usually proceeds through 'guilt-by-association', often drawing on a presumed status of veganism as self-evidently ridiculous in the newspaper readers' imagination:

VEGAN back-packer Tammy Andrews, [...] is taking her dead gran's crocodile bag to Australia . . . so she can bury it where it came from. (*The People* 2007b: 22)

In this case, the acceptance of the rightful objectification of crocodiles as 'providers' of skin for handbags, is implicitly deployed in order to make the respectful act of posthumously restoring subjectivity to that crocodile(s) appear ridiculous. Elsewhere, veganism is juxtaposed with other cultural phenomena that are presented as self-evidently ridiculous. One example comes from a *Guardian* story about the internet:

Among the bizarre personal lists of UFO sightings (pictured) and vegan-friendly cafés . . . (*The Guardian: The Guide* 2007: 31)

Such examples attempt to define veganism as an inoffensive eccentricity. Others juxtapose veganism with the language of human oppression, as in this homophobic example from a reader's letter on the subject of 'counciltax [sic] snoopers':

[t]hey will leave my home thinking I am a Devil-worshipping vegan naturist, hopelessly gay, with a much-kissed photo of John Prescott by my bed. (*Mail on Sunday* 2007: 80)

Sometimes ridicule combines quasi-scientific claims with anti-vegan stereotyping. In response to a reader's letter about a flatulent work colleague, Joe Joseph of *The Times* wrote:

. . . your colleague may recently have adopted a vegan diet for health or ecology reasons. Switching to such a diet can apparently result in the creation of half a litre of gas a day; which is paradoxical given that environmentally concerned people often switch to a vegan diet because they deem cows an eco-menace [...] because they produce clouds of methane. (*The Times: Times2* 2007b: 3)

This subversion of environmental arguments for veganism appears out of context with the reader's question, especially because the vegan diet of the offending colleague is a fiction of the journalist. It is also telling that only 'health or ecology reasons' are mentioned – the absence of animal rights philosophy as a basis for veganism is a consistent theme throughout newspaper discourses of all kinds. Commitment to animals' rights, unlike the 'strangeness', environmental or health claims of vegans, is rarely a target for ridicule in the

context of veganism. This represents a discursive divorce of veganism from animal rights debates, thereby defusing veganism of its most radical content. Given the prominence of animals' rights as a motivation for moving towards veganism (see the introduction to this paper) this represents a major distortion of the lived experience of veganism. This finding on the absence of the anti-speciesist content of veganism from newspaper discourse is supported by the prominence of the next derogatory discourse – veganism as asceticism.

### ***Characterizing veganism as asceticism***

The ascetic stereotype operates in more or less explicit forms. At the more implicit end of the scale comes the prefixing of 'vegan' or 'vegans' with adjectives that remind readers of the acts of self-denial or the abstemious disposition that vegans allegedly adopt. Most common is the phrase 'strict vegan' (for example, in the *Sunday Express* 2007: 13). Other examples include 'staunch vegans' (*The Sun* 2007b); 'ardent vegan' (*The Times* 2007a: 7) and 'fervent vegan' (*The Mirror* 2007b: 25). These adjectives reinforce an image of veganism requiring some more or less extraordinary effort of will in order to go against the omnivorous grain of British dietary culture. However, research indicates that vegans<sup>3</sup>, especially those motivated by animal rights, find their diets aesthetically preferable and no hardship (Rozin, Markwith and Stoess 1997; Hamilton 2006). The ascetic image also clears veganism of any associations with pleasurable eating experiences, despite research findings on the broader variety of plant-based foods enjoyed in vegetarian and vegan diets (Haddad and Tanzam 2003).

Vegans are more explicitly defined as ascetics in a number of ways. Asceticism is sometimes compounded by association with other stereotypes of self-denial, as in: '... a lifespan exceeding that of a vegan bank manager' (*The Observer* 2007: 35). Alternatively, hedonistic behaviour is deemed remarkable when displayed by a vegan: '[h]e may be a vegan, but that doesn't prevent him from being a party animal' (*Daily Mail* 2007d: 11). The tension between multiple forms of asceticism and hedonism was neatly illustrated in an interview with a musician:

No matter how rock'n'roll you become, how f\*\*\*ed up you get, people still think you are Buddhist vegans. (*The Times: The Knowledge* 2007: 28)

In contrast, multiple forms of self-denial are the presumed norm for vegans, in this case commingling with an assertion that 'women's rights' amounted to the right to alcoholic intoxication:

QUEEN Dullard Gwyneth Paltrow had plumbed new depths of boring, by announcing it is "inappropriate" for females to get drunk. The teetotal vegan, 34, set the women's rights movement back 20 years by declaring: "I think it's gross [...]" (*Daily Star* 2007b: 14)

Another image of multiple asceticism was conjured up in an article about actor Demi Moore: '[i]f you are a vegan and you have to wear support stockings, where is the joy in life?' (*Daily Mail* 2007g: 22).

The meaning of asceticism discourses is complex. One interpretation might be of a grudging respect for vegans succeeding in remaining 'strict' in a consumer-oriented omnivorous world full of temptations – 'be really good and go for vegan, organic booze!' (*The Observer Food Monthly* 2007a: 82). However, as we discuss below, the anticipated newspaper reader is almost never vegan. Instead, the image of asceticism serves to reassure the omnivorous reader of the normality of their dietary ethics, and by association the normality of their selves in contrast to the weirdness of vegans: 'scrawny hippies [...] vegan bones' (*The Daily Telegraph: Art* 2007: 16). If veganism were portrayed as pleasurable and easy to maintain, discourses of omnivory would be in a more precarious position on discursive terrain landscaped by vegans themselves, and populated with difficult debates about speciesism, violence and exploitation. Derogatory discourses therefore serve to keep veganism at arm's length, a way of acknowledging its existence without ever having to really think about the challenges it offers. Asserting the difficulty of a vegan diet fulfils the same function.

### *Describing veganism as difficult or impossible to sustain*

The 'difficulty' of veganism in newspaper articles typically boils down to the ridiculing of vegans' food as bland, unsatisfying, or impossible to obtain. This sometimes manifests as a pitying tone for the alleged paucity of vegans' diets and their exclusion from the supposed pleasure of eating nonhuman animals:

The Labour MSP [...] admits to supporting Kilmarnock FC, but she can't have a pie at Rugby Park because she is a vegan. (*Daily Mail* 2007f: 13)

A segue with asceticism is achieved through othering vegans' food as morally worthy yet unappetising: 'as ... wholesome as one of those pots of vegan yoghurt' (*Sunday Times* 2007f: 4). Meanwhile, the taken-for-granted blandness of vegan food is asserted even in the face of evidence to the contrary: 'suitable for vegans – though you'd never guess it from the taste' (*The Guardian: G2* 2007: 23). 'You' are not a vegan, otherwise the deliciousness of the 'vegan' Easter egg being reviewed would be unremarkable. In contrast, the deliciousness of the bodily secretions of nonhuman animals is presented as unimpeachably beguiling: 'she loves cheese too much to become a Vegan' (*Daily Mail: Weekend* 2007: 49). While the asserted difficulty of veganism is typically limited to these subtle phraseologies, ridicule, asceticism and the difficulty of veganism combine with overt speciesism in this spectacular example of 'you are what you eat' derogatory discourse:

If the choice is between swopping [*sic*] a balanced diet of food stuffs I can get at my local supermarket, for a faddish, fanatical diet cult [veganism, as promoted in the book *Skinny Bitch* . . .] I'd rather be a fat pig. (*Daily Mail* 2007c: 57)

This tacit, but ambiguous view of the easy life as the good life (supermarket omnivorous convenience versus cultish veganism) re-emerges in celebratory stories of the failures of vegans, typically centring on the irresistibility of nonhuman animal's flesh . . .

Liv Tyler went vegan for love when she met Joaquin Phoenix, but returned to beef when the relationship went sour. (*The Observer Food Monthly* 2007b: 27)

. . . or nonhuman animal's milk:

[. . .] he is a vegan, unlike her – she still cannot resist occasional dairy products. (*The Sunday Times* 2007c: 24)

Such examples reassure omnivorous readers that veganism is doomed to failure, and that they are not to feel guilty for not attempting it. It is a short step from celebrity vegan failure to a more thoroughgoing derogation of veganism as nothing more than a dietary fad.

### ***Describing veganism as a fad***

While it is straightforward to dismiss vegans in the abstract through ridiculing them or their diet, or by portraying vegans as ascetics, prominent individual vegans generally invite different derogation strategies. The most common is to dismiss their veganism as a fad, and thereby to taint all vegans by association with faddism. Although several celebrities are situated as vegan faddists, two examples deserve special attention for their consistent vilification throughout the year: Gwyneth Paltrow and Heather Mills. Paltrow is established as the celebrity vegan faddist *par excellence*:

Gwyneth Paltrow is so green she's practically salad. Charged by macrobiotic, wholegrain fuel and wielding a child called Apple, she and Chris Martin are Britain's first family of meatless food. (*The Observer Food Monthly* 2007b: 27)

This despite the questionable status of Paltrow's identity as a vegan:

One wonders whether strict vegan Gwynnie has thought this madcap foodie adventure through. Although she insists: "I won't be eating meat on this trip – I'll get by on fish and rice". (*Sunday Express* 2007: 13)

The genuineness of Paltrow's veganism is irrelevant to her usefulness as an icon of vegan faddism. Her apparent willingness to eat the flesh of sea-dwelling



animals is useful discursively as it feeds another stereotype – that of the hypocritical vegan who is vulnerable to the temptations of nonhuman animals' flesh. The article goes on: '[Q]uite what the mother-of-two will do when faced with a plate of chorizo is anybody's guess'.

The treatment of Heather Mills is more hostile and overtly sexist. In the early part of the year, her veganism was dismissed as the hysterical response of a jilted lover, jealous of the place of Linda McCartney in Paul McCartney's affections:

WHY can't Heather Mills see that she will not endear herself to the public by copying Paul McCartney's former wife Linda by going vegan and producing beauty products to rival former step-daughter Stella? (*Sunday Mirror* 2007: 43)

Later the press vilified Mills for hypocrisy, supposedly revealing her vegan commitment as a sham and serving to ridicule veganism by association. Coverage of her launch of Viva!'s (Vegetarians International Voice for Animals) campaign highlighting the role of 'livestock' farming in contributing to climate change, focused on her arrival in 'a gas-guzzling Mercedes 4 × 4' (*The Sun* 2007c) and a misrepresentation of comments aimed to highlight the bizarreness of the cultural practice of drinking the milk of other species: 'Heather said people should ditch drinking cow's milk and find alternatives – even dog's or rat's milk.' (*The Mirror* 2007a: 27). Mills later commented:

I said that if you drink cows' milk you may as well be drinking rats, dogs or cats milk, not that you should. I never said: Drink rats' milk. I'm vegan I wouldn't drink anything like that. (*Daily Mail* 2007a: 8).

Only the *Daily Mail*, covered this clarification. In contrast, *The Mirror* (2007a: 27), *The News of the World* (2007), *Daily Star* (2007a: 31), *The Sun* (2007c), and *The Sunday Times* (2007d: 17) all reproduced a fallacious report of Mills exhorting the consumption of rats' milk and/or highlighted her allegedly hypocritical use of a 'gas-guzzling' car, while substantially ignoring the environmental arguments behind Viva!'s campaign. The nadir of the coverage of this story came from the *Daily Star*, who, ironically and offensively, described Mills as '[t]he eye-rollingly crazy amputee':

The anti-Mills army are royally cheesed off with the mental vegan, 39, for becoming the most high-profile ambassador for rats' milk since The Simpsons character Fat Tony tried to feed it to Bart. (*Daily Star* 2007a: 16).

It is significant that the vegans singled out for press vilification are women. Faddism is frequently associated with women's subculture as a trivialization strategy (McRobbie 2000). Similarly, the discourse of the 'over-sensitive' vegan plays to a gendered stereotype of sentimentality. Available evidence suggests that vegans are approximately twice as likely to be female as male (Cole and Stewart 2010; Imaner Consultants 2003; Amato and Partridge 1989).<sup>4</sup> Possible

explanations for this include a greater capacity for empathy with nonhuman animals on the part of women as a result of a shared experience of (patriarchal) oppression (Adams 2000) and a gendered socialization process that disproportionately predisposes women to compassionate feelings towards nonhuman animals relative to men (Maurer 1990). Vilification of women's responses to nonhuman animal exploitation therefore combines sexism with a trivialization of a compassionate ethical response as 'sentiment'. Rod Brookes and Beverley Holbrook (1998), for example, highlight the gendered nature of press debates around the Bovine Spongiform Encephalitis (BSE) crisis in Britain in 1996. Women, including leading female politicians, were largely depicted as hysterical in their calls to stop eating beef while the voices of 'reassurance' were provided by male experts. The recent vitriolic backlash against Mills, inflamed by the back-story of her acrimonious divorce from Sir Paul McCartney, is reminiscent of the depictions of irrational women which proliferated at the time of the 'beef crisis'. Even more explicit vituperation is reserved for Mills, because she is seen as going *against* nature in her alleged advocacy of rats' milk. The questionable 'naturalness' of humans drinking the milk from any other species, including cows, is obfuscated in the newspaper reports. Such explicit antipathy is unusual however. A more typical press approach is to decry the thin-skinnedness of vegans.

### *Characterizing vegans as oversensitive*

The image of the oversensitive vegan plays to stereotypes of the sentimental 'animal lover' unable to cope with the harsh realities of nature red-in-tooth-and-claw. The typical form for this discourse is weak jokes at the expense of vegans. These jokes usually explicitly or implicitly associate meat-eating with toughness and realism in comparison:

[. . .] looks about as comfortable as a vegan in an abattoir. (*The Guardian: Sport* 2007: 20)

like [. . .] inviting a vegan to a fondue night. (*Daily Mail* 2007e: 56)

they will spit him out like veal at a vegan dinner party. (*The Sunday Times: Culture* 2007: 14)

When the target is female, anti-vegan and sexist discourse may be combined. But even when discussing veganism in the abstract, the oversensitive discourse is also a form of tacit feminization as it draws on gendered stereotypes of women as 'over-emotional' or irrational. The usually unstated 'oversensitivity' argument goes as follows:

[Vegans and/or women] are excessively sentimental. They are incapable of coping emotionally with the harsh realities of animal predation. Objecting to

violence against other animals, gives evidence of their irrationality. They are therefore unsuited to rational debate on human relationships with other animals. They are therefore to be ridiculed and excluded from such debates.

The effect of this rhetoric is that, by definition, only humans who consume nonhuman animals demonstrate themselves as not 'too sensitive'. Thereby anti-speciesism, as practiced by vegans, is excluded from discourse about human-nonhuman animal relations.

Occasionally 'oversensitivity' is used to legitimate direct attacks on vegans. The following letter to *The Sunday Times* editor entangles vegaphobia and Islamaphobia in its response to a report of a Muslim supermarket worker being exempted from handling alcohol:

If they are to allow Muslim staff to opt out of serving alcohol, then can the Jews refuse to serve bacon and the Hindus beef products or indeed vegans any kind of meat product? It's time to draw the line I fear. (*The Sunday Times* 2007e: 18)

This kind of indignation at real or imagined vegan claims to being treated with respect for their beliefs is relatively unusual, as it implies the exercise of a threatening agency to the speciesist order that is absent from the passivity imputed to the ascetic, faddist, or sentimentalist. On occasions, derogatory discourses take the imputation of vegan agency further, when they vilify the 'hostile vegan'.

### ***Characterizing vegans as hostile***

The rarest derogatory discourse was that of the hostile vegan. Examples ranged from the milder 'outspoken vegan' (*The Sun* 2007a) through 'militant vegan' (*The Times: Times2* 2007a: 6) to the outrageous 'vegan terrorists' (*The Times* 2007b: 12). But these examples referred to a fictional character in a television programme, a lead actor from the film *Babe*, and a character from a novel respectively. More unusual in its direct characterization of vegan hostility, though still tongue in cheek, was this allusion to the connection between veganism and animal rights activism: 'It's always: "I'm a vegan. Stop murdering animals, you bastards." ' (*The Sunday Times* 2007b: 54).

The major example of vegan hostility in 2007 was rather different in character, coming in the form of strident reports on the trial of 'vegan parents' for the murder of their baby in the USA: 'Vegan Killers' (*The Sun* 2007d); 'Vegan diet kills baby' (*The Mirror* 2007c: 23); 'Strict vegans guilty of murder' (*The Times* 2007c: 43). The veganism of the child's parents was stressed, despite the prosecutor's statement that '[t]he child died because he was not fed. The vegan diet is fine.' (*The Guardian* 2007b: 17). These reports indicate clear anti-vegan bias, in that, as the prosecutor stated, the veganism of the parents was

irrelevant to the death of the child from starvation. When non-vegans starve their babies to death, they are never reported as 'Omnivorous killers', and nor are we informed that a 'Meat and dairy based diet kills baby'. In this instance, a hostile, literally murderous, discourse is informed by the more usual ascetic discourse of veganism. The real hostility of vegans is implied here as visited upon their own, as an extreme, tragic, instance of the denial of the flesh.

The rarity of the hostile vegan discourse, in the context of the much more common strategies of ridiculing vegans and their food, accusations of asceticism or sentimentality, makes sense if we consider derogatory discourses as a coherent whole. The overall effect is to defuse the most unsettling aspect of veganism – the calling to account of omnivorism for its complicity in violence towards nonhuman animals. The association of veganism with some or other form of eccentricity amounts to a dissociation of veganism from animal rights activism, in spite of the links between the two within the activist community (Animal Aid 2009; Viva! 2009; and see Maurer 1990), and as discussed earlier, in vegans' own discourse.

Despite the overwhelmingly negative portrayal of vegans and veganism thus far discussed, there were some apparent exceptions, to which we now turn.

### *Positive and neutral discourses*

Articles that were 'neutral' in their treatment of veganism were almost all examples of products and services 'suitable for vegans', for example:

Like most places in Cuba, it is not ideal for vegans, considering most dishes contain meat, usually pork, but Liz is a vegetarian and she coped okay. (The People 2007a: 44)

The apparent effect of these examples is to ameliorate the monolithic effect of derogatory discourses. They appear to be well-meaning attempts to help vegan readers, or those looking after or catering for vegans, to negotiate the food service and travel industries. But on closer inspection, overtly 'neutral' discourses reinforce the conception of 'veganism as difficult', in that they make clear that special arrangements must be made in order for vegans to be 'catered for'. For a non-vegan reader, being vegan is therefore made to seem more difficult. One cumulative effect of 'neutral' newspaper discourse is that veganism among readers is only ever anticipated as a 'lifestyle' or consumer choice. This is especially evident when 'vegan foods' are promoted alongside meat:

Bestsellers include the Beet Burger (Cornish beefburger with beetroot, watercress and horseradish and roast garlic mayo) or the vegan Sunflower Burger (ginger, coriander and chilli tofu burger with tahini sauce, sweet roast peppers and salad sprouts). (The Sunday Times 2007a: 33)

The interests, concerns and experiences of vegans are almost never addressed, and almost never heard directly, save a handful of letters from vegans themselves in the course of 2007. Sometimes, the outsider-consumer status of vegans is made explicit: In *The Guardian*, ‘chef and committed carnivore’ Tom Norrington-Davis advises the anxious ‘meat-eater’ unfortunate enough to live with a vegetarian or vegan. Asserting that ‘chefs hate vegetarians’, he informs ‘us’ that ‘[i]f you thought eating out was bad, wait till you get a vegetarian round to meet the family’ and later alludes to negative stereotypes of ‘vegan food’ in the statement ‘[t]hen, of course, there is bean curd (oh, stop making that face)’ (all quotations *The Guardian* 2007a: 18). The article, written as a sympathetic guide to the uninformed ‘meat-eater’ in how to cope with the mysteries of vegetarians and vegans, instead reinforces our ‘otherness’ through deploying discourses of the difficulty of veg\*n diets (eating out and in familial relationships) and the asceticism of veg\*n diets (the allusion to the ‘well-known’ unpleasantness of tofu). Therefore, even in a newspaper that gives more visibility to veganism than others, such as *The Guardian* (see Table I), that visibility comes at the price of relegating veganism to a ‘lifestyle’ issue.

Among the few ‘positive’ articles on veganism, there is barely a mention of the ethics of non-violence, compassion, or anti-speciesism that underpins it. The sole example of a lengthy report on some of the advantages of veganism to be found in 2007, Edward Batha’s report on living as a vegan for a month, was substantially defused by his confessed identity as a ‘devoted carnivore’. After enumerating a list of health and well-being benefits accrued at the end of the month, Batha concedes that ‘[i]t’s not so bad, this vegan thing’ (*Daily Mail* 2007b: 38). Batha’s article is also revealing of his own (at least initial), and wider societal vegaphobic attitudes:

My decision to go vegan elicited a variety of responses, but not one was enthusiastic. Meat eaters thought it ludicrous, even vegetarians weren’t convinced it was possible, and one person told me he’d rather eat his arm. With ill-disguised glee they ran through lists of things I wouldn’t be able to eat. [...] The doctor was deeply sceptical [...] and said he wouldn’t recommend veganism as the body needed meat to function. (*Daily Mail* 2007b: 38)

When it is borne in mind that Batha’s article contained by far the greatest amount of pro-vegan content of 2007, it is reasonable to assert that newspaper discourses remained vegaphobic for the entire calendar year.

## Conclusion

In this article we have described a set of interconnected derogatory discourses that produced an overall vegaphobic bias in UK national newspapers in 2007.

There are three interlocking effects of derogatory discourses of veganism. The first is the marginalization of vegans themselves, evidenced through the ubiquity of the imagined omnivorous reader and the lack of articles addressing the beliefs, experiences or opinions of vegans. A partial recognition of the existence of vegans comes only through 'lifestyle' articles, especially in broadsheet newspapers, which suggests an anticipated reader disposed to lifestyle experimentation and therefore interested in veganism only as a consumer choice. Secondly, the derogation of veganism helps non-vegans to avoid confronting the ethics of exploiting, imprisoning and killing nonhuman animals. As Batha put it,

It is an uncomfortable fact that, as a meat eater, I am very happily complicit in being removed from the knowledge of how my meat [*sic*] gets to be on my plate, but vegans do not believe in burying their heads in the sand (*Daily Mail* 2007b: 38).

Making veganism sound outlandish or difficult, and misrepresenting the motivations of veganism as consumer choice, enables non-vegans to treat veganism as a curiosity, at best, or a dangerous obsession at worst, as in the case of the 'Vegan Killers'. The disarticulation of veganism from animals' rights obliterates the anti-speciesist heart of veganism and protects the mainstream omnivorous culture from criticism. This evokes parallels with Stanley Cohen's discussion of 'condemnation of the condemnors' (2001). Those who highlight behaviours they believe to be wrong find themselves to be the target of accusations of hypocrisy or deviance as those they condemn deflect attention from their own actions.

Thirdly, and most importantly, vegaphobic discourse facilitates the continued normalization of human violence on an unimaginable scale. Instead of veganism being used as an opportunity to open up debates about our relationships with nonhuman animals, it is abused as a reason not to care, or even think, about these issues. Given that the majority of journalists (as with the general population) are not vegan, this is unsurprising. It has been suggested that journalists will tend to highlight reports from those who possess similar viewpoints and opinions and will largely ignore those with which they disagree when making their own reports (Manning 2001). Our findings provide inferential support for that suggestion.

It may be a vain hope that speciesist Western culture is to be imminently overthrown in favour of a peaceful and compassionate vegan utopia. As Carrie Packwood Freeman notes, in terms of moral progress, 'the news poses no threat to the anthropocentric worldview that enables animal exploitation' (2009: 98). However, an understanding of the elaborate interplay of anti-vegan stereotypes, the near silencing of vegan opinion and experience and the absence of animals' rights viewpoints from discussions of veganism is suggestive of fruitful anti-speciesist strategies *vis-à-vis* the media. The sheer effort to

discredit veganism may be evidence of Brian Luke's (2007) view that human violence towards nonhuman animals is deeply problematic to most humans. If it were not, there would be little purpose to vegaphobic discourse as it was manifested in our research findings. Therefore, the effort to continually reassert the connection between veganism and nonhuman animal liberation remains worthwhile, and the temptation to promote veganism under the non-confrontational guise of convenient healthy lifestyle choice may be unwise. This is not to argue that education about the practicalities of living a non-violent life is not important, but it is prey to co-option. An effective practical interim strategy to combat media vegaphobia might be for vegan academics and NGOs to position themselves to newspaper editors and journalists as 'experts' or consultants on veganism and the real life experiences of vegans.

(Date accepted: September 2010)

## Notes

1. The authors would like to thank the anonymous reviewers for their comments and suggestions, Dr Erika Cudworth for proposing the term 'vegaphobia' and Dr Kate Stewart for helpful observations on earlier drafts of the paper.

2. We use the term 'animal rights' as a catch-all description of ethical concerns with human uses of nonhuman animals, not as an indication of a particular philosophical position.

3. 'veg\*n' indicates both vegan and vegetarian.

4. Social research has tended to treat vegans as a subset of vegetarians without presenting distinct gender statistics, and is therefore an unreliable source of information. However, it does also suggest an approximate 2:1 ratio of female to male vegetarians (for example see Beardsworth and Keil, 1992, 1997; Beardsworth and Bryman, 1999, 2004; Beardsworth, Bryman and Keil 2002).

## Bibliography

**Adams, C.J.** 2000 *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory* (10<sup>th</sup> Anniversary Edition), New York: Continuum.

**Amato, P.R. and Partridge, S.A.** 1989 *The New Vegetarians: Promoting Health and Protecting Life*, New York: Plenum Press.

**Animal Aid** 2009 'Go Vegan!', <http://www.animalaid.org.uk/h/n/CAMPAIGNS/vegetarianism/ALL/662/> (accessed 18 July 2010)

**Beardsworth, A.D. and Keil, T.E.** 1992 'The Vegetarian Option: Varieties, Conversions, Motives and Careers', *The Sociological Review* 40: 253–93.

**Beardsworth, A.D. and Keil, T.E.** 1993 'Contemporary Vegetarianism in the U.K.: Challenge and Incorporation?', *Appetite* 20: 229–34.

**Beardsworth, A.D. and Keil, T.E.** 1997 *Sociology on the Menu: An Invitation to the Study of Food and Society*, London: Routledge.



- Beardsworth, A.D. and Bryman, A.** 1999 'Meat Consumption and Vegetarianism Among Young Adults in the UK: An Empirical Study', *British Food Journal* 101(4): 289–300.
- Beardsworth, A.D. and Bryman, A.** 2004 'Meat Consumption and Meat Avoidance Among Young People: An 11-year Longitudinal Study', *British Food Journal* 106(4): 313–27.
- Beardsworth, A.D. Bryman, A. and Keil, T.** 2002 'Women, Men and Food: the Significance of Gender for Nutritional Food Choices', *British Food Journal* 104(7): 470–91.
- Brookes, R. and Holbrook, B.** 1998 '“MAD COWS AND ENGLISHMEN” Gender Implications of News Reporting on the British Beef Crisis' in C. Carter, G. Branstons, and S. Allan (eds) *News, Gender and Power*, London: Routledge.
- Cohen, S.** 2001 *States of Denial: Knowing About Atrocities and Suffering*, Cambridge: Polity Press.
- Cole, M.** 2008 'Asceticism and hedonism in research discourses of veg\*anism', *British Food Journal* 110(7): 706–16.
- Cole, M. & Stewart, K.** 2010 'Analysis of Vegan Society Membership Database', (unpublished report for The Vegan Society).
- Daily Mail** 2007a 'Bag Lady Heather Jets in for One Night in Dublin', 22 November: 8.
- Daily Mail** 2007b 'COULD LENTILS SAVE YOUR LIFE?', 31 July 2007: 38.
- Daily Mail** 2007c 'Do I Want to Be a Skinny B\*\*\*h? Fat Chance', 24 May: 57.
- Daily Mail** 2007d 'Has Kate Picked Another Party Animal?', 6 September: 11.
- Daily Mail** 2007e 'Have I Said You Look Hot Tonight?', 20 April: 56.
- Daily Mail** 2007f 'I Fought the Law and the Law Won, Says our Justice Minister Cathy', 26 February: 13.
- Daily Mail** 2007g 'Nicole and the Curse of the Saggy Knees', 7 March: 22.
- Daily Mail: Weekend** 2007 'In the Know', 24 March: 49.
- Daily Star** 2007a 'MAKE LADY MUCCA DRINK RATS' MILK!', 21 November: 16.
- Daily Star** 2007b 'Quickie', 27 March: 14.
- Daily Telegraph, The: Art** 2007 'Stunned by One of Cinema's Truest Depictions of Boxing', 5 May: 16.
- Danelian, L.** 1992 'Interest Groups in the News' in J. D. Kennamer (ed) *Public Opinion, the Press, and Public Policy*, Westport, CT: Praeger.
- DEFRA (Department for Environment and Rural Affairs)** 2010a 'United Kingdom Slaughter Statistics', <http://www.defra.gov.uk/evidence/statistics/foodfarm/food/slaughter/index.htm> (accessed 18 July 2010).
- DEFRA (Department for Environment and Rural Affairs)** 2010b 'UK Poultry Slaughtering', <http://www.defra.gov.uk/evidence/statistics/foodfarm/food/poultry/index.htm> (accessed 18 July 2010).
- Dunayer, J.** 2004 *Speciesism*, Derwood, USA: Ryce Publishing.
- Foucault, M.** 1989 'The Archaeology of Knowledge' in S. Lotringer (ed.) *Foucault Live: Collected Interviews 1961–1984*, New York: Semiotext (e).
- Gitlin, T.** 1980 *The Whole World is Watching: Mass Media in the Making and Unmaking of the New Left*, Berkeley: University of California Press.
- Guardian, The** 2007a 'How to Have Meat with Your Veg', 28 February: 18.
- Guardian, The** 2007b 'Parents Jailed for Death of Underfed Baby', 10 May: 17.
- Guardian, The: G2** 2007 'Shopping: Buy of the Week', 6 April: 23.
- Guardian, The: The Guide** 2007 'Internet: Platial palatial.com', 13 January: 31.
- Guardian, The: Sport** 2007 'Screen Break', 26 March: 20.
- Haddad, E.H. and Tanzam, J.S.** 2003 'What do Vegetarians in the United States Eat?', *The American Journal of Clinical Nutrition* 78: 626–32.
- Hall, S., Critcher, C., Jefferson, T., Clarke, J. and Roberts, B.** 1978. *Policing the Crisis*, London: Macmillan.
- Hamilton, M.** 2006 'Eating Death: Vegetarians, Meat and Violence', *Food, Culture and Society* 9(2): 155–77.
- Herman, E.S. and Chomsky, N.** 1994 *Manufacturing Consent: The Political Economy of the Mass Media*, London: Vintage.

- Imaner Consultants** 2003 'Vegan Profile', <http://www.imaner.net/panel/profile.htm> (accessed 18 July 2010).
- Kruse, C.R.** 1998 'Who Said That? Status Presentation in Media Accounts of the Animal Experimentation Debate', *Society and Animals* 6(3): 235–43.
- Larsson, C.L., Rönnlund, U., Johansson, G. and Dahlgren, L.** 2003 'Veganism as Status Passage: The Process of Becoming a Vegan Among Youths in Sweden', *Appetite* 41: 61–7.
- Lukes, B.** 2007 'Justice, Caring and Animal Liberation' in J. Donovan and C.J. Adams (eds) *The Feminist Care Tradition in Animal Ethics*, New York: Columbia University Press.
- McDonald, B.** 2000 '“Once You Know Something, You Can't Not Know It”: An Empirical Look at Becoming Vegan', *Society and Animals* 8(1): 1–23.
- McDonald, B., Cervero, R.M. and Courtenay, B.C.** 1999 'An Ecological Perspective of Power in Transformational Learning: A Case Study of Ethical Vegans', *Adult Education Quarterly* 50(1): 5–23.
- Mail on Sunday** 2007 'Shameless Sums Up This Scruffy, Workshy Britain', 18 March: 80.
- Manning, P.** 2001 *News and News Sources: A Critical Introduction*, London: Sage.
- Maurer, D.** 1990 *Vegetarianism: Movement or Moment?*, Philadelphia: Temple University Press.
- McRobbie, A.** 2000 *Feminism and Youth Culture* (2nd Revised edition), Basingstoke: Palgrave Macmillan.
- Mirror, The** 2007a 'Hypocrite', 20 November: 27.
- Mirror, The** 2007b 'I GAVE MEAT THE CHOP IN IRELAND', 19 July: 25.
- Mirror, The** 2007c 'VEGAN DIET KILLS BABY', 3 May: 23.
- News of the World, The** 2007 'Mills and Buffoons', 25 November.
- Nibert, D.** 2002 *Animal Rights/Human Rights: Entanglements of Oppression and Liberation*, Lanham, USA: Rowman & Littlefield.
- Observer, The** 2007 'Comment & Debate', 2 September: 35.
- Observer Food Monthly** 2007a 'BEST OF THE REST FROM ORGANIC WINE IN WALES TO THE BEST BACON IN LONDON AND ITALIAN ICE CREAM IN NEWCASTLE', 25 March: 82.
- Observer Food Monthly** 2007b 'Vegetarian Special', 29 April: 27.
- Packwood Freeman, C.** 2009 'This Little Piggy Went to Press: The American News Media's Construction of Animals in Agriculture', *The Communication Review* 12(1): 78–103.
- People, The** 2007a 'Holiday Hotspots', 19 August: 44.
- People, The** 2007b 'SMILEY PEOPLE', 9 April: 22.
- Ransom, J.** 1993 *Feminism, Difference and Discourse: The Limits of Discursive Analysis for Feminism*, London: Routledge.
- Rozin, P., Markwith, M. and Stoess, C.** 1997 'Moralization and Becoming a Vegetarian: The Transformation of Preferences into Values and the Recruitment of Disgust', *Psychological Science* 8: 67–73.
- Ryder, R.** 1983 *Victims of Science: The Use of Animals in Research* (revised edition), London: National Anti-Vivisection Society.
- Singer, P.** (1995) *Animal Liberation* (2<sup>nd</sup> Edition), London: Pimlico.
- Sun, The** 2007a 'A "Joint" Project', 14 May.
- Sun, The** 2007b 'Chicken Play Star Given a Roasting', 9 May.
- Sun, The** 2007c 'Mills & Zoom', 21 November.
- Sun, The** 2007d 'Vegan Killers', 4 May.
- Sunday Express** 2007 'Adam Helliker', 14 October: 13.
- Sunday Mirror** 2007 'LETTER: YOUR SAY – STOP BEING A COPYCAT', 14 January: 43.
- Sunday Times, The** 2007a 'Blas Burgerworks', 7 October: 33.
- Sunday Times, The** 2007b 'Dim T', 10 June: 54.
- Sunday Times, The** 2007c 'Essex Girl Fills White House Race with Lurve', 20 May: 24.
- Sunday Times, The** 2007d 'I Read the News Today, Oh Boy – Macca's Global Warming Appeal', 16 December 2007: 17.

- Sunday Times, The* 2007e 'Privileged Few', 7 October: 18.
- Sunday Times, The* 2007f 'Where Be Your Gibes Now?', 24 June: 4.
- Sunday Times, The: Culture* 2007 'Unless Sargent Produced Real Results, He Would Be Spat Out Like Veal at a Vegan Dinner Party', 10 June: 14.
- The Times* 2007a 'Clean-living Movers and Shakers', 27 January: 7.
- The Times* 2007b 'In Short', 21 July: 12.
- The Times* 2007c 'Strict Vegans Guilty of Murder after Their Baby Starves to Death', 10 May: 43.
- The Times: The Knowledge* 2007 'A New Favourite Uncle', 3 February: 28.
- The Times: Times2* 2007a 'Hey, Don't I Know You From Somewhere?', 16 January: 6.
- The Times: Times2* 2007b 'I Get on With Everybody in My Open-Plan Office Except for One Woman, Whose Rudeness to me Has Been Noticed by Colleagues', 20 February: 3.
- The Times: Times2* 2007c 'No Meat Can Equal More Flesh', 19 June: 10.
- van Dijk, T.A. 1991 'The Interdisciplinary Study of News as Discourse' in K. Bruhn-Jensen and N. Jankowski (eds) *Handbook of Qualitative Methods in Mass Communication Research*, London: Routledge.
- van Dijk, T.A. 1998 *Ideology*, London: Sage.
- Vegan Society, The 2008 'Memorandum of Association of the Vegan Society', [http://www.vegansociety.com/uploadedFiles/About\\_Us/Articles-of-Association-Nov-09.pdf](http://www.vegansociety.com/uploadedFiles/About_Us/Articles-of-Association-Nov-09.pdf) (accessed 18 July 2010).
- Viva! 2009 'Going Vegan', <http://www.viva.org.uk/goingvegan/index.php> (accessed 18 July 2010).
- Walby, S. 1990 *Anti-feminist Discourse: Theorizing Patriarchy*, Oxford: Blackwell.

Translate From: Detect language To: English View: Translation Original

# forovegetarianc

## Unión Vegetariana Española

FORUM ACTIVITY TODAY'S MESSAGES »UVE

New messages Help Calendar Forum actions Quick links

Forums Community Animal world Jordi Casamitjana. Zoologist: "Bullfighting is a social and individual

If this is your first visit, be sure to read the FAQ by clicking on the link. You must register to post content. To read, choose on

Google Error

Theme: Jordi Casamitjana. Zoologist: "Bullfighting is a social and individual disease"

Nov 19, 2009, 04:19 am

Snickers

Matter of background



Date of admission : September-2007

Location : In the capi

Messages : 28,442

Jordi Casamitjana. Zoologist: "Bullfighting is a social and individual

<http://www.ellibrepensador.com/2009/...dual%E2%80%9D/>

Jordi Casamitjana. Zoologist: "Bullfighting is a social and individual disease"

10/25/09 | by Javier Montilla | Section: Culture and shows

It can not be strange that he is a citizen of Spain, although settled in London, who dedicates his life to end the cruel tradition of bullfighting across the different corners of the planet. He states that the majority of bullfighting in the world are Spanish, because they have had contact with that idiosyncrasy and have opted to face him. However, for Casamitjana their struggle has not only been based on conferences, street protests and political action. His struggle has also led him to infiltrate all over the world in the sanctuary of bullfighting, the coso. With a single purpose: record.

[More](#)[Create Blog](#) [Sign In](#)

# The Abolitionist Reconciliation

Saturday, August 20, 2011

## Conflict Abolitionism

"I leave you in peace". This must be one of the most undervalued statements a person can make to another. Most non-human animals are masters of this expression, but we humans are just starting to learn it properly. Well, to remember it rather, since we used to say it with conviction all the time, before someone decided that it might be a good idea to build a complete civilization out of forgetting it, sometime 10,000 years ago or so.

Since we started to expand and conquer the world, we have done anything but leave anyone else in peace. If we don't kill them to eat them, we kill them for sport. If we don't kill them at all, we slave them for work or pleasure. If we don't slave them or kill them, we drive them away from their homes. If we don't banish, slave or kill them, we destroy their resources so they cannot survive or go anywhere else. Our presence has become a constant threat to everyone else.

We even have complete "legitimate" professions for those humans who work full time in "disturbing the peace" of others: hunters, fishermen, exterminators, animal collectors, shooters, vivisectionists, animal farmers, animal fighters, trappers, pest controllers, animal dealers, bombers, loggers, fumigators, zoo curators, abattoir workers, animal traders, etc, etc.

For an abolitionist such as myself, it's very easy to put distance from all of these people, and to campaign to abolish all these professions, but sometimes we have to face situations that are not based on such a clear-cut exploitationist scenarios, and where "conflict" seems to be more of an even keel problem. What about the Tanzanian farmer loosing his/her crops to raiding elephants? What about the Indian villager facing a hungry man-eating Bengal tiger? What about the Inuit trying to feed his family in the vegan-unfriendly Arctic?

These cases tell us that sometimes the "theory" of "leaving in peace all creatures" may not be a practical option that everyone has the luxury of being able to choose, and that the conflict of holding an abolitionist animal rights approach is not always easy to resolve in some practical circumstances. How should we then judge those under such circumstances? Are they "exempted" from the abolitionist process? Are they not part of a civilization driven by modern evolving principles?

Theoretically, the best way to judge them –if we need to– is to "empathise" with them fully, and see what we would do in the exact same circumstances. This is of course easily said that done, since we will never experience the exact same circumstances, even if we travel to where they are, try to live how they live, sleep in similar dwellings and encounter the same types of animals, since such circumstances are not only "external", but also "internal" (our education, our experiences, our knowledge of the world, our cultural background, etc.).

In most cases we cannot change our background, although we could indeed spend sufficient time living in a completely different anthropological context, cut-off from our past, so effectively "substituting" our birth background by a fresh new one. However, we don't really need to go to the North Pole for a few decades to "get the idea" of how the abolitionist conflicts plays out in exploitationist scenarios with a much reduced choice spectrum. This is because most of us can actually experience them right here in our homes, although we tend not to think too much about them, and let alone talk about them. There may be different types of animal "conflict" a vegan animal rights person may face living in the modern multicultural non-ethnic world of today's civilization. For instance, we can struggle with "ideological conflicts", "life-threatening conflicts", "competition conflicts", or "territorial conflicts". Let's go through a few examples of these I have faced myself –and I'm still facing – during my life in modern Europe.

I'm a vegan-animal rights-atheist-lefty person, and as such there is a classic ideological conflict that I have to endure –and I confess I have not managed to resolve it completely yet: "abortion". First of all, I must say that, being a man, such conflict is bound to play very differently than if I was a woman –especially if I was pregnant. I suppose in such circumstances it may either be easier to resolve (if my own life is a stake) or in fact more difficult (maternal instincts at play), but I will never know, and I've never been close to any

### Search This Blog

### Followers

Followers (4)



### Follow by Email

### Blog Archive

- ▼ 2011 (7)
  - ▼ August (2)
    - [Conflict Abolitionism](#)
    - [Abolitionist value](#)
  - ▼ June (2)
    - [Divine Abolitionism](#)
    - [Taxonomical abolitionism](#)
  - ▼ May (3)
    - [Green abolitionists](#)
    - [Neoclassical abolitionism](#)
    - [The Abolitionist Reconciliation](#)

### About Me

**Jaysee Costa**

Vegan Animal Right  
Environmentalist Atheist Lefty.  
Author of "The Demon's Trial".  
Twitter @jayseecosta

[View my complete profile](#)

woman who intimately shared such conflict with me. Having said that, I can declare that, in this subject, I've always been "pro choice". This is because of my general political affiliation to the left –which is traditionally promoter of women rights– but especially because of my detachment from any religion that would impose to me an anti-abortion doctrine. However, the vegan animal rights part of my ideological baggage has a "precautionary" element that tells me that we shouldn't "assume" an animal is not sentient if it has a different nervous system than us, or, in terms of quantity of neurons and sensory receptors, it has a "smaller" nervous system than us. Since "sentience" is the threshold criterion for the exploitation choice (we vegans exploit non-sentient living beings: plants), and we know that as long as the creature has a nervous system there may be certain sentience we cannot ignore, as a precaution we don't exploit any member of the Animal Kingdom, from sponges to plumbiers. However, if we apply such "precautionary principle" to human embryos, shouldn't we oppose to their killing? We could go down the route of only "accepting" abortions of embryos that haven't developed into fetus yet, and still haven't got any nervous system whatsoever, in addition to those abortions necessary to save the life of the mother. This is how I have traditionally resolved the conflict, and this is how I declare my "default" position about it.

However, in my mind sometimes I'm not certain about what this actually means in terms of "days of pregnancy", and what happens in the cases where the death of the mother that wouldn't abort is not certain, but just probable. I guess that I would have to trust Science to tell me when we can say there is already an active nervous system, and I would have to give full decision power to the mother in question who has only probabilities rather than certainties to inform her choice. This certainly still puts me in the "pro choice" box rather than in the "pro life" box (as those defending the anti-abortion option demagogically call themselves). However, Science has been notoriously slow in accepting the cognitive capabilities of many species, so how do I know that they are not underestimating the sentience of human fetuses? On the other side, being a defender of "rights" of the exploited and the oppressed, I cannot ignore the rights of women with unwanted pregnancies –from rape-like scenarios, not irresponsibility – whose lives may indeed be "ruined" by being forced to have children in environments where they are obliged to look after them without the minimum necessary resources and support –and then be hold accountable if they fail. Therefore, I'm still leaning towards the pro-choice side, but I consider the conflict "unresolved" and that I should be dealing with it on a case by case basis whilst Science continues to inform the Ethics around it. I must say that since I do have a strong allergy to religious fanatics, and these are the ones that tend to wave the anti-abortion flags –often with very ridiculous arguments– most vigorously, it has been very easily for me to take one "social" side on this issue, but I'm glad that so far I haven't experienced a "personal" situation where I would be forced to resolve the conflict in the context of my own animal rights beliefs alone, as opposed to my anti-religious beliefs.

The abortion debate that for most of us only poses an "ideological conflict" may indeed become a "life-threatening conflict" for those women whose pregnancy poses serious health complications. Sometimes, our lives are threatened to such an extent by someone else, than a conflict becomes a matter of "life and death". Although it can happen, it is not often a vegan animal rights person has become a possible victim of an animal predator. In cases like this, who could blame the vegans if they kill the animal to save their life? Recently there was a case on the news of a Polar bear fatal attack in Norway, and there is no reason to rule out the possibility that the expedition leader that shot the bear while it was mauling a second victim was not vegan himself. Would I have reacted differently? Probably not. However, more often than not, in the face of an animal predator of humans people tend to resort to excessively draconian and panicking measures, such as culling any animal they encounter of the same type "just in case", or "putting down" the animal once the human cannot be saved and there is no longer immediate threat to others since it is then automatically assumed that from then on the predator is more likely to attack another human in the future, which may not necessarily be true. As an abolitionist I oppose to such measures, either when the death occurs because human fault (like the cases of human deaths in circuses or zoos) or when a wild animal wanders into a human settlement that happen to be placed in the middle of its hunting territory. The right ethical solution should be measures to prevent the animal getting close to other humans, or to reduce the vulnerability of future potential victims, not measures to "revenge" the death, or to "punish" the animal, often made to avoid the feeling of powerlessness rather than to reduce the danger. I'm of course completely opposed of putting down domestic animals such as dogs for belonging to a breed deemed to be too dangerous –i.e. American pit bull terriers– because after all such animals were "created" by humans by artificial selection often by people who were trying to enhance the aggressiveness now others blame on them. "Capital Punishment" and eugenic/cleansing "exterminations" –both exponents of the worst humanity can offer– are equally wrong for humans than for other animals, so better solutions should be found even if they end up been more complex and expensive.

I don't know any vegan colleagues who had been attacked by a tiger, a hypo or a polar bear,

Pages

Home

Total Pageviews

2,409



but I do know many other cases of human-animal conflict that are common even in the lives of urban animal rights people, and because of that are a good way to test the robustness of their convictions and the integrity of their principles. These don't involve dramatic encounters with huge beasts, but mundane meetings with small creatures.

There is something fundamentally healthy about maintaining a good relationship with someone less than an inch tall. It's easy to be polite with giants, or with someone that, for all intent and purposes, is almost "you", but our decency will be better tested when looking at the way we relate to those that are so distinctively different to us that our instincts would even doubt about whether they feel or think anything, whether they have personalities, or even whether they are alive at all. I am talking about insects and similar creepy crawlies who inhabit all the corners of our world.

Is there any vegan animal right person that has not faced a "competition conflict" with an insect (or any other invertebrate for that matter)? What do you do if a mosquito attempts to use your blood to feed its offspring in a summer evening? What do you do if that mosquito is from the malaria bearing *Anopheles* species, and you know about it? What do you do with slugs that are eating your dinner when it is still growing in your inner-city allotment? What do you do if a wasp lands on the strawberry jam toast you are about to mouth while laying on your jacked picnic cloth in your local park in a sunny afternoon? All these creatures are entering in conflict with you because they are competing with a "food" resource you also want (your blood, your lettuce, your jam). I don't know what do you do in these cases, but I can tell you what I normally do.

Regarding the mosquito, if I know that it cannot carry malaria I let it sting me (although I would do my best to prevent them to enter my home at night by closing all windows, since their buzzing may disturb my sleep). Yes, it's a bit painful, but I don't really need that drop of blood that much, so it's only fair. However, if I was somewhere in the tropics in an *Anopheles* ridden country, the situation would certainly be different, although not impossible to resolve. I have indeed been in several occasions in these countries, and I found that talking the necessary precautions allowed me avoid the dilemma about what to do when having the mosquito already on my flesh ready to penetrate it. Good mosquito nets over my bed, and good insect repellent on my skin, have always done the trick for me. Conclusion: I have never killed a mosquito since I became vegan. Conflict mostly resolved – I say "mostly" because there may always be the possibility of a future encounter when I may react differently if a malarian mosquito slips through all the barriers and it's ready to sting me.

As far as the wasps are concerned, being a great admirer of these beautiful animals, I would gladly give them my jam, and I could even made a few extra toast for them, since I know that moving slowly and avoiding any violent hand movements –unlike the typical panic reaction I normally see even from the most macho and butch looking humans – is usually sufficient to avoid getting stung (incidentally, the "extra" toasts for the wasps placed at a certain distance from my picnic food would decrease the chances that I would bite accidentally one of the wasps if I am not paying enough attention).

I don't have an allotment –I would love to have one, though – but I can honestly say that if I had one I wouldn't kill the slugs or snails that try to eat my produce. I would try to find obstacles to made as difficult as possible their access to my plants, and I would religiously remove them by hand to be relocated elsewhere if all vegan horticultural solutions ended up being insufficient. However, I have to say that at the moment, and for a few years now, I have been facing a very "active" conflict with a type of insect that rather than competing for my food, is actually competing for my space. This is therefore a "territorial conflict" many of you may be familiar with, and I will tell you in detail how I have been addressing it. This is the universal urban conflict between human beings and what people call common "house pests".

I'm not talking about the cute mouse that occasionally visits my flat and, after a certain period of exploratory investigation, disappointingly leaves for better prospects elsewhere. I am talking about these universally unwelcomed human companions that can be found in most human dwelling in the world, to the horror of many. I'm talking about cockroaches. I don't know how other vegans deal with them when they have them in their homes, but this is how I have been doing it:

In winter 2004 I moved into an old ground floor flat in the south of London. When summer arrived I noticed the appearance of a few small brown cockroaches in the kitchen (the "small" common *Blattella germanica* –don't blame the Germans now, please), so I decided to monitor the situation to see if that would become a problem. They are quite small and very discrete, so they didn't bother me that much –I'm not repelled at their sight as many people is – and they tended to appear at night only, so I didn't think much of it. Since I also had a healthy population of house spiders I thought that perhaps they would take care of them without the need of any human interference. However, when the numbers started to grow slightly in the warmer days –not to the extreme of rendering inhospitability, though –I realised I had to do something.



Being a vegan animal rights person the option of just "exterminating" them with some poison was not in the cards. I was well aware that they didn't mean me any harm, and as long as I kept the food out of their way and the house relatively clean the transmission of any disease would be quite unlikely. They were not competing with me for my food (if anything, they were recycling any of my discarded food), they would always try to get away from me politely (having recently evolved with unwelcoming humans, that old predator avoiding behaviour had become markedly reinforced), they wouldn't bite me or anything like that (not that they could, with their tiny jaws), and possibly because of their dependency of water they seem confined to the kitchen alone (so, no risk of nasty surprises in the bedroom).

Therefore, we were simply talking about two species in the same space, and one of them –me– not really wanting the other there –for "comfort" reasons disguised as "sanitary", really. In other words, a classic case of interspecific "territorial conflict". Which had more right to be there? For me, that was a relevant question. I just arrived at my flat and they were already living in it, so from that point of view I was the intruder. But I was the one paying the rent so I believed that at some degree I was entitled to choose my flatmates. I presumed that previous tenants had tried unsuccessfully to get rid of them, so they were quite used to negotiate with humans. How far should I go in judging their entitlement? From the moment the flat was built? From the moment a human house was built in that spot? From the moment the first humans colonised the shores of the Thames? No matter how far I went, they seem to have been there first. As a taxonomical "Species" they are not autochthonous of the British Islands, not even of Europe, so perhaps that could be a good argument. They came from Africa, you see? But then again, *Homo sapiens* also came from Africa, so in this regard we are both immigrants, so this would not help my "claim". On the other side, as a taxonomical "Order", theirs (*Blattodea*) clearly trumps ours (*Primates*): they were already roaming this planet in the Cretaceous, when the dinosaurs were still around and our whole Class of Mammals was represented by just a few shrew-like furies. They were most definitively here first, and I knew it.

So, I decided to sign a peace treaty with them, based on the following "rules": 1) I would seal up all holes and cracks in the kitchen to minimise the areas they would be able to hide (and breed!), so they would have a limited space to expand. 2) I would never leave food or organic rubbish out and I would keep everything edible in the fridge or in closed containers, so if they wanted to stay they would have to contend themselves with very little to eat. 3) If I saw one during the day time, I would chase it until it would go out of sight. 4) If I saw one away from the kitchen, I would chase it until it returned to it or left the flat. 5) I would not deliberately kill them or poison them in any way. 6) If I saw them in their "reservation" (the kitchen) at the "legal" hours (between eleven PM and sunrise), I would leave them be "in peace".

Initially, it seemed to work, and they seemed to learn quickly about my rules (obviously there was some sort of pseudo-natural selection occurring, since the ones that stuck to the rules, for being undisturbed, seemed to reproduce more successfully than those breaking them). In winter they went away (because of the cold, since I hardly ever have the heating on), but then the following summer they reappeared, and every time the population seem to grow a bit respect the previous year, until there was too much rule breaking for my liking. I tried to figure out where they exactly spend the day, since I had already blocked all the cracks and holes I could think of. I suspected that the fridge has something to do with it, so I moved it away from the wall, and there they were, in a surprisingly high enough number that made me temporarily abandon the "treaty" and enter a state of "emergency". They obviously were roosting in the copious warm spaces inside the electrical appliances of my kitchen, which I couldn't block. I had to find a much more radical and fast solution. I decided to Hoover the lot out.

It wasn't my intention to kill them, I just wanted to mass-expatriate them, since the idea was to take the Hoover paper bag out immediately after the sucking, and let them crawl out in the garden. However, when I took it from the Hoover to put it into a plastic bag that I would then take downstairs to the rubbish bin (with a convenient opening so they could leave at night), I had a peek inside, and I could see that those that were still alive were very dusty and dizzy, and many others had perished during the process. I didn't feel good about it. I felt as a genocider. That rushed "emergency" solution was obviously unsatisfactory, so I had to investigate alternative methods. I tried several electrical devises that emit high frequency sounds that are supposed to repel them; I tried scattering Bay leaves they are supposed to hate. I'm not sure if these methods had any effect, but every year there was always a moment when suddenly the population seemed to grow more, "rule breaking" seemed to spread too much, and I ended resorting to the Hoover again in a moment of weakness. I found myself involved in a practice caused by a territorial conflict that now I desperately wanted to abolish.

There had to be a better way, and if there wasn't any already prescribed, I had to invent one myself. I was looking for a practical way to "catch" them for "repatriation" that would not involve their suffering or death, but they were way too fast for me to do it just "by hand". First

I tried the soapy water spray method. When I saw one breaking the rules, I would spray it with water that contained a bit of washing up liquid. The soap would cover some of their spiracles so they would get less oxygen in, which would slow them up enough so I could then pick them up by hand, open the window, blow the soap away from their spiracles, and let them go. However, especially with the very small ones, that didn't seem to work (I couldn't pick them up without hurting them), and in some cases I was too late so they died of suffocation before I had time to remove the soap, which of course made me feel very bad.

Another idea I had was relatively more successful. When I felt that the population had grown enough so there was some need for intervention, in the evenings I put cello tape in the areas where they normally go. Next morning I would find some stuck on it, and then carefully, using a toothpick, I would "un-stuck" them, put them into a bag, open the window, and let them go. However, this system wasn't good enough, since despite the fact they never died in the process, sometimes I broke one of their legs when I tried to free them. Besides, there was the "psychological" issue of being stuck all night to the tape, which kind of tormented me.

Eventually, I found the best solution, and so far it seems that it is working quite well. I use one of those big white yoghurt plastic pots, completely clean and dry, and with all labels removed. When I notice an unwelcome increase of population, the pot catching session begins. Every time I see one at any time I endeavour to catch it with the pot for translocation – I manage most of the time, I must say. What I do is to flick it with my hand very quickly (I'm getting good at it) in the direction of the pot, which makes it fall into it; then, for some mysterious reason, instead of trying to climb the sides of the pot and try to escape, they tend to run in circles at the bottom of it (quite possible caused by the translucent nature of the pot combined with the photophobic nature of their flight responses). This gives me sufficient time to go to the nearest window still holding the open pot and "free" them. If while I'm going to the window one does try to climb up the pot, a substantial tap with my finger on the top edge of the pot makes it fall again to the bottom. Somehow it works, and the whole operation takes no longer than five seconds. None of them get hurt in the process, as if I was using some sort of futuristic Insect Trek transporter that magically beam them up to the London's streets in a jiff.

This method, combined with the continuous generous –but not altruistic– help from the house spider crews that can reliably be found preying at the corners where the roaches like to hang out, keeps the population down, and considerably reduces "rule breaking", since those that are genetically more predisposed to wander far from the kitchen or be awake during the day will be removed from the population quickly not contributing to their next generation gene pool.

Now, after more than 30 generations, no more significant rule breaking and population boom occur anymore. The conflict seems to have been resolved, and now in my flat humans and roaches are no longer in mortal conflict. Although there is a considerable peace-keeping work involved for my part, every time I manage to free one of them to the outside world – with no harm done and the minimum stress possible – makes me feel good about myself, brightening my day. When I see them running in the garden trying to find a new dark crevice to make some sense to this new world of endless possibilities, I bid them adieu with a "I leave you in peace" greeting; they, collectively, seem to pay me in kind. Now I am actually glad to have them as flatmates.

There is an abolitionist way to address REAL animalist conflict –as opposed to the false conflicts that exploitationists use as justification for their abuses. There is, if you will, a type of "Conflict Abolitionism", based on recognising the conflict in the first place, careful consideration of both parties' interests and entitlements, avoiding "human convenience" as a criterion to resolve it, playing down the role of "custom" or "tradition" in the resolution, maintaining the abolitionist principles, accepting a human price to pay to compensate for our intrusion, being transigent with the outcome of an imperfect response, and on not giving up trying to find an improved solution.

During their lives abolitionists may often face real conflicts with actual animals, and sometimes is not that easy to avoid being hypocritical because of only applying abolitionism when judging other people's behaviour. I said in several occasions that abolitionism is a process, so all abolitionists that are involved in it are constantly "improving" the way they travel the journey, getting better at it. Not only they manage to abolish more and more types of animal abuse and getting closer to major abolitions, but they also get better at the way they relate to all the animals they encounter on the way. None of us has "arrived" at the final destination yet, so we all have lots to do in our activist work, and lots to change in our own lifestyles and behaviours. Becoming vegetarian is not enough. Becoming vegan is not enough. Boycotting circus with animals is not enough. Boycotting films with performing animals is not enough. We need to keep changing our attitudes and improving our relationships with all the animals we encounter, no matter how small or unpopular, "out there" in the wide wild world, but also in the confines of our small comfortable homes, where

nobody is looking.

Recognising that we are still in the beginning of the process as much as those that just joined us in our journey will help us to be less judgmental about them and find more reasons for reconciliation than for segregation. I know that I may have been lucky since so far I didn't have to face the most difficult conflicts others had to –some of which are still without known satisfactory solutions– but what counts is the "attitude" towards facing them, and the perseverance towards resolving them at everyone's satisfaction.

No human living in today's world can help sharing part of the negative impact humanity has already inflicted on other inhabitants of this planet. No person is completely harmless to those around. But we can strive to be as "friendly" as possible to everyone, and to get better at it with time and dedication.

Appreciating "peace" is well worth it.

Jaysee Costa

Posted by Jaysee Costa at 4:32 AM    No comments:



Sunday, August 7, 2011

## Abolitionist value

Life isn't simple. Reality isn't "black & white". In most cases, most of the time there are more than two simple opposite options, and more often than not quantity becomes quality with just a gradual increment of degree. You can be alive or dead, but also in many stages in between (in a comma, in a cryogenic state, under a cardiac arrest, watching daytime television...). You can be an animal or a mineral... but also a vegetable...or a fungus, a bacterium, a virus... or even a *prion* (a simple replicating protein that can infect organisms as a virus does). It may be sunny or it may be raining...or it may be misty...or it may be smoggy.

However, reality isn't "coloured" either. Most galaxies appear red because we see them moving away from us, but they would appear blue if looked from the other side. Some animals see colours like us, others see different colours than us, and others don't seem to see any colour at all, and yet all have their perfectly functioning realities to interact with, based on the same Universe. Most plants are green to photosynthesise food, but then some are red or yellow and can still do it. Most animal's blood is red because of the oxygen grabbing haemoglobin, but then in some is actually blue or green. The sky seems blue, but that's just an illusion. The setting sun seems orange, but that's just an impression. Some skins seem pink, but are they really? And what is the colour of a mongrel dog running very fast in a car park in a cloudy afternoon?

In fact, reality is beige. It's black, white, grey, red, blue, green, yellow, pink...all colours fighting with each other. Yes, beige, that colour we all despise. We don't like the fact that is so universal, so indefinable, so indescribable. We know the Universe is complex, but we like it simple, and this is why we have Science to make a manageable edited version of it. We polarise everything, because our brains are very primitive organs with a relative small computational power and if we keep the beige on all the time they may easily fry up.

Think about watching an analogue colour TV set. Using the right knob or button, if we gradually remove the colour we still can follow any reality broadcasted in it, even if there is no colour left. However, if we gradually remove any contrast (the difference between black and white) eventually such reality seems to disappear, despite the fact the same image is still received by the set. We do have brains operating in an analogue "black & white" architecture that forces us to simplify reality. This is why we prefer to see a couple as marry or divorced, a student as a pupil or a teacher, a parent as a father or a mother, or a government as fascist or communist. This is why we prefer to see an animalist campaign as abolitionist or reformist. But we know there is more than that. There are unengageable boyfriends, beneficial friends, unemployed post-graduates, legal guardians, experimental bisexuals, enemy combatants, liberal democrats, and voting teenagers. They are, too, reformist abolitionists, and I'm actually one of them.

Don't rush to judgement now. By having declared myself a "reformist abolitionist", don't brand me as "new-welfarist", or as "pseudo-abolitionist". I am not a reformist that uses occasionally abolitionism. I am not a reformist that disguises his discourse with an abolitionist tone, or vice versa. I am an abolitionist that sometimes uses reformist tactics to achieve abolitionist goals, and I can do that thanks to what I call "abolitionist value".

This is how this concept works. The world is beige, but our brains work better in "black &

white", so we devise clear principles or goals to use them as "flags", so people can identify them, gather around them, and "march" in socio-political journeys being lead by them, as "standards" in ancient military campaigns. So, when facing a social struggle aimed to change the *status quo*, the best course of action is to choose a distinguishable enough flag, keep it high as a standard to help guide people wishing to join you in your journey, but at the same time negotiate the terrain down below while holding it. In such a beige foggy *status quo*, we need those flags to stand up and shine as beacons to illuminate our journey towards our destination, but we also need to pay close attention to where we put our feet to avoid tripping over and to negotiate successfully any obstacle we may encounter in our way. Constantly assessing the relative "value" of the terrain we walk on in relation to our final objective is how we pay attention to it.

For me, in animal protection the flag has to be "abolition": stop forever the abuses and exploitation of animals. This is what lights the way in the animal protection struggle. Stopping abuse forever is not as a matter of opinion, a matter of style, or a matter of convenience, but is a matter of rights, a matter of law. We need that flag to know where we are going, to find our way when we get lost, and to "rally" our "troops" towards the right direction. But we often need to "march" on a very uneven terrain with many obstacles, and this may call for the skill and experience of seasoned activists, campaigners and lobbyists, who may need to "read" the grounds to choose the best possible routes. Sometimes we need to walk exhaustingly on uphill mountains, sometimes through painstakingly slow water-locked marshes, sometimes over dangerous quick-sandy pits, sometimes through frustrating impenetrable thickets. In doing so, we may need to stop waving the flag for a moment or two, and perhaps carry it for a while in our backpacks, if we don't want to lose it and we want to free our hands to help us to overcome the most difficult and challenging obstacles. But we should never abandon it, we should never forget about it, because without the flag, we may become just flaky wanderers aimlessly doodling through life like a balloon that is no longer hold.

The problem is that, so rare are the flat smooth paths in our journey that we spend a lot of time crawling rather than marching, so we do often forget about the flag we needed to wave every now and then. But if we remember it all the time, if we always try to read the abolitionist value of each step we take and each crevice of the terrain we pass by, we will be able to chose the path that carries the most abolitionist value of all, and still find our way without having to wave ceremoniously the flag all the time. The method works, but the devil is in the detail.

How can we measure abolitionist value of an "action"? Well, we need to "project" into the future the long term consequences of the action we are assessing, to see if something that is "bad" (what we are trying to abolish) has then stopped forever—or it's closer to stop forever— thanks to such action. We may need to "deconstruct" the bad thing into its components and see if the action will stop any of the important ones. We may need to analyse the genesis of the bad thing and see if the action will stop one of its main causes. We may need to identify the "actors" performing the bad thing and see if the action will make them stop doing it. And then we judge: if in all probability we believe, in accordance of what we know about the subject, that the action in question will not stop the bad thing happening, will not substantially reduce its occurrence or frequency, or if it does it only does it temporarily and in a very low degree, then such action has a very small abolitionist value. If, on the contrary, eventually the action will definitively stop the bad thing completely everywhere and forever, then it has a very high abolitionist value. However, unfortunately most actions will fall in between, so a great deal of good judging will be required.

It seems then that we need three things to make such judgement properly: good imagination to be able to project actions into the future and see their likely consequences, deep knowledge about the "bad thing" to be able to understand its causes, constituents and actors, and, most importantly, good understanding of what really means "abolishing" something. The latter seems obvious, but it's not. Nothing that has been abolished has disappeared completely from the face of the Earth. There are residuals of slavery in the world, as there are residuals of Apartheid in South Africa, or of monarchy in republics, but as long as the activity rarely occurs, it's rejected by the immense majority of the population for generations, and laws have been passed and enforced which drives it underground, we can say that abolition is being achieved. However, if the activity in question is made illegal but bans remain unenforced and the activity remains mainstream and acceptable by considerable sections of society, then there is much work to do.

Let's use an example: Bad thing= slavery. Action = lobby for a ban of the trade of slaves. Is the abolitionist value of such action high? Well, let's project it into the future. If people cannot trade slaves, will slavery end? Well, let's see what we know about slavery. We know that there are several types of slaves, the ones taken after conquest of foreign land, the ones born from other slaves, and the ones "bought" from slave traders. If we ban the trade we stop the creation of the third group straight away. Is this significant enough? If they represent the most important groups it will be, but one would expect that "captive born" slaves would be the



majority. However, if you cannot trade between slave owners, the "stock" of your own captive born slaves will weaken over time, and eventually it will be significantly depleted. Also, if you obtain "new" slaves from a conquest, you will not be able to "sell" them when you come back home, so it may turn out that they become an economic burden to you since they were very expensive to obtain, are more difficult to manage –for being born in their native land, so they are less "tamed"– and they may be less productive –still set in their "old ways". It does seem that "trading" is the key verb to maintain slavery. Since slavery is an economic practice, "trading" seems more important to its subsistence than "owning" is, which is what defines the "theoretical" concept of slavery (see how "understanding" the "bad thing" may give you a completely different perspective of it?). Therefore, abolishing the trade of slavery will, most probably, reduce considerably the practice of slavery, if not stopping it altogether. Lobbying for a ban (a legal instrument to stop something and punish those that want to continue practicing it) of the slave trade is, then, an action with high abolitionist value.

This was an historical example. But, was it? In no moment I specified that I was talking about human slaves. If I had, I could have been talking about the historical case of William Wilberforce MP's successful campaign to ban the human slave trade in the British Empire, which did play a very significant role in the abolition of slavery –and he was someone that never lost his grip of the abolitionist flag. But I hadn't. I was thinking in the contemporary zoo world, and the slaving of wild animals for the entertainment, conservation, educational and research industries. Would lobby for a ban of the trade of wild animals have a high abolitionist value regarding the abolition of zoos? It would. Has this ban already been in place anywhere? Not quite. We do have bans of obtaining "fresh" new slaves from the wild, but only if they belong to endangered species. However, zoos are "allowed" to capture specimens of non-endangered species in the wild, trade with them (for profit or not), and actually trade with any captive born wild animal, regardless of the species. Was the banning of the trade of wild-caught endangered species a bad thing, then? No, it wasn't, because it does have some abolitionist value. It does reduce the frequency and occurrence of captive wild animal "exhibits", so it does have some value. But banning the trade of any wild-caught animal would have more abolitionist value, and banning the trade of any wild animals even more. All these "actions", then, have certain abolitionist value, and therefore they are all genuine options to choose in our abolitionist journey. But some have more abolitionist value than others, so, if we can manage –in other words, if it is "practical", which is not the same than "convenient" – we should always choose those with the most abolitionist value possible.

"Practical"? Is this not one of those caveats that really mean "but we don't really mean it"? No, it's not. We should not confuse "practical" with "pragmatism". The former is just an attribute of something that can possibly happen since the logistics required for its happening are in place. The latter is a completely new "flag". A pragmatist is someone that advocates pragmatism, not someone that is practical. Everyone that "does" things is practical, and any event already done was practical because it happened (the opposite would be theoretical or hypothetical). A pragmatist, on the other hand, is an advocate of a particular way to "resolve" conflicts. A pragmatist chooses always "the middle way" of the conflict, never one extreme. He/she "avoids" the conflict by always choosing the option that will require the minimum effort, and will satisfy most of the parties. A pragmatist is not driven by high morals or principles shining in the horizon. A pragmatist is driven by the nuances and cracks felt through the soles of his/her feet, and simply bends with the wind and rolls with the punches. A pragmatist verb of choice is always "compromise". They don't push through. They don't drive across. They adapt, they resign, they allow. Pragmatists don't usually change the *status quo*; they normally work for it when revolution knocks.

However, when the animals' well-being (and their lives) is at stake, there isn't an acceptable middle way. There shouldn't be compromise between exploitationists and abolitionists, as there shouldn't be any between rapists and their victims, or slave owners and their slaves, because this is a situation between abusers and abusees (or their representatives), and this completely changes the paradigm of the rules of engagement in conflict resolution. There is a role for pragmatists in many areas of human enterprise, or even in human conflict when both parties are equal and no abuse takes place of one by the other, but there is no room for "pragmatists" as such in the animalist side of the animal protection debate, although there is plenty for practical and realistic animalists that chose real short term solutions rather than only endless theoretical discussions.

One can be pragmatist because of a weakness of character (or strength if you are looking it from a trader or diplomat point of view), and I suppose that can be corrected with moral guidance and perhaps a change of "profession". But in abolitionism those that consider themselves advocates of Pragmatism they have gone too far, since they have transferred such relative principled "weakness" into a flag, which may recruit others naively enough to believe that it's another "just cause" driven flag, as many others. It isn't, since an advocate of Pragmatism –with capital P – cannot have a moral compass. The wind will tell him/her in which direction to go, in which direction to bend. One day may be in one direction, and the next in the opposite. An advocate of Pragmatism is, in fact, that air loosing balloon we let go

—it will move in all directions and eventually will fall dead on the floor.

Some animalist abolitionists never let go of their abolitionist flag and they keep it high even in the middle of a hurricane, even if that makes them advance more slowly and trip more often. That is OK and also admirable. Other abolitionist shift continuously the position of their flag depending on the terrain and on the weather during their journey, and this also OK since they never abandon the flag and simply use the abolitionist value of the terrain to navigate towards the right direction, but it's also intelligent since they can advance even faster in the right circumstances—if they are skilful enough. Others, however, may have decided to leave the flag behind, and take the "Pragmatism" flag instead. For me, that's not OK.

So, yes; there are "lines" that I wouldn't cross. I wouldn't like to leave the readers of this blog with a parochial Kumbayahn feeling induced by my constant attempts to find reconciliation between apparent opposite animalists' positions. I do feel that most of us are indeed going in the same journey and it doesn't matter that much how we decide to go along with it, and how fast we intend to travel; we should tolerate this diversity, and welcome it. But for me, those that consistently go backwards despite warnings or that only go where the wind takes them—and they do that "by choice"—are abandoning the journey, and should no longer be considered part of our travelling party. They may not be fully fledged "exploitationists" yet—who deliberately chose actions with a negative abolitionist value—but they may be getting awfully close to become one of them if they are not careful, since the abolition value of their steps is most of the time close to zero.

I can put some concrete examples on the table since I feel I may have overused a little my favourite abstractions and analogies. One clear case would be an organization or group that, for convenience or to attract more members, changes from advocating veganism to advocate only vegetarianism—and then describes vegan groups as extremist. This for me would be a definitive step backwards; there is very little abolitionist value in this step. However, I wouldn't include in this those groups that always have advocated vegetarianism, since I consider them as having started the journey a bit late, and at some point in the future they may "mature" enough so they can begin to advocate for veganism as the rest of us. I have personally boycotted the attendance of international animal protection congresses that suddenly changed their "meals policy" from vegan to "vegetarian-with-vegan-options", while I would gladly attend a meeting of the International Vegetarian Society (not to be confused with the Vegan society) even if they served vegetarian food rather than only vegan, and more now since I was made aware recently that they acquired an all-vegan meal policy a few years back, definitively a step in the right direction.

Another example would be charities with campaigns that seem to aim to solve a particular animal issue, but in reality these are purely marketing driven campaigns aimed to get donations—or names to be added to a database used to ask for donations in the future. If the funds such actions gathered do end up contributing to some actual campaigns that have certain abolitionist value (not just regulatory reforms), that would be acceptable to me, but if they only are used to viciously pay the salaries of the same marketers of the organization in question, then the abolitionist value is close to zero. In the past I have personally resigned my employment from big animal protection organizations I have work with when I felt that the balance between marketing and campaigning had been broken in favour of the former, but I wouldn't hesitate to work with them again if such balance would be corrected. Even when I worked for such organizations—which had always defined themselves as animal welfare organizations—I only worked on their campaigns that had the biggest abolitionist value among all those they run, and when I did I tried to use the most abolitionist tactics I could devise.

Examples of "animal" actions of negative abolitionist values could be "conservation" campaigns for the regulation of hunting or fishing made by organizations representing hunters/fishermen's interests in "recovering" the populations of their disappearing quarry, or the culling of individuals of invading wild species to protect the autochthonous ones (the case of the hedgehogs' cull in the Scottish Western Islands springs to mind).

I am a "reformist abolitionist" but not a "pragmatist". This means that I never abandon my abolitionist goals, but on occasions (not very often) I use reformist tactics if they have sufficient abolitionist value and I cannot see any more "practical" alternative option (meaning "possible", not "convenient"). I avoid participating in "reforms" that are just "regulations". I only participate in reforms that can "change" the practice of the "bad thing" reducing its occurrence and frequency, or increasing the chances that it will be stopped altogether by reducing the number of "actors" or putting more obstacles in their way. And when I do, more than ever I wave the abolitionist flag, so nobody gets confused about my intentions. What I never do it to wave the Pragmatism flag, or hide the abolitionist flag as a pirate who disguises himself under the Navy's colours to "sneak" in towards his booty. I am practical, but uncompromising. I am realistic, but ethical. I am tactical, but consistent. I welcome everyone that travels in the abolitionist journey no matter how slowly and how late they joined us, but I

don't join those that go consistently backwards or have deliberately abandoned the abolitionist principles when they should know better.

In this beige world, this is how I find my own abolitionist reconciliation.

Jaysee Costa

Posted by Jaysee Costa at [9:30 AM](#)

No comments:



Monday, June 20, 2011

## Divine Abolitionism

Some words are just powerful. Because of the way they look, the way the sound, and because of what they mean. One of them is "revolution". The strong "r", to round vowels, the "on" ending. Very few words signify "change of *status quo*" as this one, and since the *status quo* is basically the reality of the moment, this word really means changing the world, turn it (or "revolve" it) upside down. Another one is "stop". Short, sharp, loud. The most imperative of all the words. It drains its power from the "action" that tries to affect. Stopping a rumour may not sound that much, but stopping a meteorite destroying Earth is another story, isn't it? See what happens when we merge these two words together: "stopution", "revolstop", "restoplution" and yes, you guessed it, "abolition". I know, it doesn't look at all as if it comes from the merge of these two words, but it does "mean" the merge of their meanings. Stop something forever, so it is not longer part of the world. Like "stop", it's an "imperative" verb, although doesn't have such an "instantaneous" effect. Like "revolution", it has a "social" taste, the result of the will of the people. This is why I like to be an abolitionist. It makes me feel a bit like a super-hero.

Many people know me for my animal rights abolitionism. I like it. I do my best to remind everyone about it. Because it shows that I'm sensitive and I care for animals, that I have a social and political opinion about how people treat them, that I'm not content with just complaining about it but I want the world changed, and that I belong to a cultural tradition of social heroes and ethical fighters who, perhaps because of a mix of optimistic audacity and calculating tenacity, they achieved good things which history honours. For me the term "abolitionist" has no connotations of "extremism" whatsoever. Neither has the term "animal rights", but some people do seem to link it to a more "radical" attitude – which is quite misguided since advocating for the rights of anyone, in any context, is a very considerate and civil thing to do, which is what one would expect the "mainstream" people would like. However, it's true that the first thing that people think about when they see the word "abolition" is not animal rights, but "slavery".

Despite the fact the term abolition can be used in any social and political context and against any constituent of the *status quo*, there is no doubt that the abolition of slavery is the most notorious of all abolitions. Firstly, because it actually happened, since, comparatively speaking, slavery "as we knew it" is practically gone from the world, and definitively gone from most modern societies –although some relics from it remain and some "derivations" of the original concept still lurk in the dark alleyways of our societies. Secondly, because it did revolutionise humanity, changing the socio-economic paradigm by altering the way we relate to those humans we don't consider "us". Finally, because it's one of the few international economically relevant endeavours where the "ethical" good guys prevailed over the "pragmatic" bad guys, despite what some "bitter" historians may told you.

Is really the abolition of slavery a historical "oddity" or a moral "exception"? I'm not so sure. There have been many more types of abolitions that did happen and also were very important in revolutionising the world. Perhaps they are less "talked about", and some may be less obvious, but I feel equally agreeable with them as I do with the abolition of slavery (regardless the species the slaves belong to).

For instance, the abolition of Monarchy. Compared with the medieval *status quo*, we can certainly say that the modern world is one where monarchies have been practically abolished –everywhere where they used to flourish anyway. You'll find that today there are more nations that call themselves republics than kingdoms; and, to be honest, who can argue against being more democratic, having fewer tyrannical rulers, valuing people for what they do and not for the colour of their skin or their blood, and spreading a bit more the wealth and power. That's why I also subscribe to this type of abolitionism. However, as explained in the first article of this series, we shouldn't forget that abolitionism is a "process". We can still see different "degrees" of democracy, despotism, elitism, and power-sharing, definitively more than different degrees of human slavery, anyway. This abolition, as the abolition of animal exploitation, is quite far to be close to its final cross line.



However, the abolition of monarchy is further in its way out that many people may think. For instance, believe it or not, we already abolished monarchy in the United Kingdom –the most archetypical monarchic nation there is. Well, some may see it has been “reformed”, but in fact the monarchy here –because this is where I live– is, for all intent and purposes, practically gone. Sure, we let them keep their houses, their clothes, and their trumpets –it wouldn’t be civilised otherwise– but we took from them all their power. The process of monarchy abolition started with the “*Magna Carta*” in 1215, and since then we have been peeling away everything that makes monarchy a monarchy, leaving only the harmless bits that have some decorative and sentimental value. We have not finished yet. Not long ago we took from them one of their favourite “field sports” –you know, hunting with dogs– and we are still on the case of their other “blood sports”, and on the case of their outrageous “blood hats”. However, we are not treating them badly. We let them be, and we even put them in our stamps and notes, so they don’t feel too left out. If we approach them, we even bow to them– so not to startle them– and if we need any distraction, we let them run loose –does this ring any wedding bells? Most of the time, though, we make fun of them, or of those that take them too seriously. Yes, we abolished the monarchy here, but kept some of the aristocratic furniture, just “for fun”.

In other countries they still have it; not necessarily the ones most people have in mind. There are many “republics” that still have “uncrowned” kings and queens, and they are taken very seriously indeed. Their fortresses were demolished and their drinks were thrown to the sea, but this doesn’t mean that their power was removed. Their names and appearances changed, as did any superfluous ritual that made them look “too old fashioned”, but they kept their power, their reverence, and their control. Hereditary rules were in theory eliminated, and yet sons keep succeeding their fathers, and ordinal numbers keep being added to their dynastic names. Sceptres and orbs were thrown away, but only to be substituted by red button devices and locked leather suitcases. They no longer pompously travel with golden coaches driven by wigged footmen, but still do with shiny limos driven by sunglassed gunmen. Besides, it is in these countries where you find the most obsessive monarchists of all –as I can testify directly since I saw them all when they came in mass to London this spring to do their “if wish I was your subject” sighs.

Well, I haven’t been entirely fair, have I? There is the so called “democracy”, the four-year terms limit, the “check and balances” thingy, *liberté, égalité, fraternité*, and some more important constitutional stuff that I’m sure many people would point out to me. But the analogy kept you going for a while, didn’t it? The thing is that the abolition of human autocracy, as is the abolition of divine autocracy, isn’t really a physical endeavour, but a psychological revelation. When you see that the emperor has no clothes, he’s no longer in charge of you. The abolition of “real” monarchy, real imperialism, can be lead from “within”. Like being vegan, it is something we all can do, in our everyday lives.

When I became British citizen many years ago, as a formality I had to go to Court to give an oath of allegiance to the Sovereign –since I was born overseas, and that was “the law”. However, thanks to living in a “liberated” nation, I had the choice of “Swearing to Almighty God”, or just “Asserting” –to “insignificant man”, I guess. It may surprise you that I chose the swearing. I didn’t do the “Quaker thing” (who traditionally oppose to oaths), I did the “republican atheist thing” –the good kind of republicans, that is– which means not to take it too seriously, and say whatever makes them happy. To make my home really “Home”, I satisfied the legal requirements of my up until then “hosts”, declaring to a false Queen and a false God my “allegiance”. And the good thing is that they all let me do it, and nobody ever asked me whether “I meant it”. No lightning came from the sky to pulverise me for my “irreverence”, nor anybody demanded my head to be “off” because my “sarcastic insubordination”. I gave to those words the importance they deserved, and I treated them as they are, just meaningless old fashion words which nonetheless somehow expressed my profound wish to make Britain my permanent home, and to show my acceptance of the truly liberal British values –at least as a “starting point”. In my mind, abolition had prevailed.

Let’s talk a bit more of the biggest power of all. As Cervantes made Don Quixote say, “Here is the Church we are now facing”. I don’t want to put off all the animal rights supporters that believe they themselves are supported by any deity. If that helps you to be kind to animals and makes you try to help them beyond what any of the books you worship prescribe, I will not take that away from you. But you’ll have to admit that, all things considered, if we put on an end of gigantic scales all those religious people actively involved in animal rights, and on the other all those non-religious doing the same thing, the former would be very much “up there”, with their legs hanging about. And this is not because the believers are less sympathetic to animals than the non-believers, or are happier with the current situation. It’s just because too many religions preach the “we are better than the others” mantra, the “do not eat these animals but please do eat many of those” creed, and, especially, “humans are the best!” chant.

True, some religions do preach vegetarianism, but that is not enough, is it? I remember in

one occasion when, while working on an abolitionist campaign in an overseas city, I was put up by religious devotees in a temple where only vegetarian food was served. I thought that it would be very easy for me to eat vegan there, but I was mistaken. Milk and butter was added to all their food, and my request for having a vegan version of it was actually dismissed. I was their guest, and they had "their ways"; their "immutable" ways –the trademark of religious doctrine.

However, it must be said that I have met religious followers that are very active in their fight for animal rights. It seems that their faith has not interfered with their ethics, and they are as upset about the support that some religions give to animal abuse as I am. They tend to be the minority among their peers, though. Even if they can dig out from their scriptures passages that support animal protection and stewardship, more often than not their faith colleagues tend to ignore them. Don't think that I am talking only about Christianity –with their ignored Assisi fellow – but Islam and Judaism also had their ignored animal rights defenders (have a read of the 10<sup>th</sup> century truly animal rights book "The Animals' Lawsuit Against Humanity", which is "*written first in Arabic by Muslims, then translated into Hebrew by a Jew at the request of a medieval Christian King, and recently translated into English and adapted by two Jews and a Christian, and illustrated by a Muslim lady from Pakistan in the employ of a Saudi princess*"). What about the vegetarian Indus and their sacred cows, you may say? Well, why not vegan instead, and why only cows then. What about the Buddhist and their reincarnation, you may say? Well, claiming that if you do bad things you will be reincarnated into a "lesser" animal is not a very good argument against "speciesism", is it? What about the Quakers and their role in the abolition of slavery, you may say? Ok, if you insist I'll give you the Quakers, but you can't deny they are the least religious-looking religious group there is –they even seem to accept atheists in!

I confess that when I recently saw an American animal protection campaign –or I think it was – that showed atheists offering looking after the pets of fundamentalist Christians after the "rapture" (when they are supposed to be taken from this world straight to Haven around the time of the Judgement Days, any day from now), it made me smile. However, I very much hoped for a "reply" from the Christians saying that they would take their animals with them to Haven, because they deserved it too. It never came –o at least it never reached me. So, I don't feel that expressing unmistakably that an absolute abolition of all religions of the world would make me happy, would deprive me of the popularity and respect from the people I would like to be more popular with –the good people that wouldn't need religion to continue doing "good".

I am an atheist, I can't help it. And if I could, I hope I would still remain one, since for me atheism is not the lack of a particular belief, but it's also the desire that everyone else would also abandon their religious faith, because most of us atheists, contrary to most agnostics, do feel that the world would be a better place if common sense and logic would be taken far more seriously than common books and faith. I am an abolitionist atheist that wants to abolish animal exploitation and religious tyranny, and who is very lucky to live in a country where I'm not being persecuted because of such opinion, not even given a disproving look –and here is a toast to the multicultural secular liberal Britain.

Abolitionism is powerful, because it allows challenging the most powerful of all; the most powerful men and women, and the most powerfully gods and goddesses. An abolitionist works to un-throne those Lords and Masters that abuse others because they feel they are intrinsically superior to them. Those that feel untouchable because they belong to a class, a gender, a race, a species or to another "spiritual plain", where there is no room for anybody else, and they can slave others as they wish. Abolitionism gives us the optimist power that can make us help the most abused and needed creatures of this world, and still feel that, even if it is going to take a very long time, even if we have to do it, reluctantly, step by step, in the end we are going to make the world much better.

Divine power must be abolished, for goodness sake.

Jaysee Costa

Posted by Jaysee Costa at [2:36 PM](#) No comments:

Labels: [abolitionism](#), [abolitionist](#), [animal rights](#), [animal welfare](#), [atheist](#), [monarchy](#), [religion](#)

[Home](#)

[Older Posts](#)

Subscribe to: [Posts \(Atom\)](#)

Awesome Inc. theme. Powered by Blogger.

More

[Create Blog](#) [Sign In](#)

# The Abolitionist Reconciliation

Monday, June 6, 2011

## Taxonomical abolitionism

"Jane, the last of the zoos' chimpanzees, was released today into the *International Chimpanzee Sanctuary*, the only remaining captive habitat for Great Apes". This could well be the headline of a news podsite –because there will be no newspapers or websites anymore then– sometime in the future, if the GAP (Great Apes Project) ends up been successful and brought to its final consequence. "Outside the zoo, a group of Gibbon Rights protesters gave their *farewell* to Jane in their usual fashion". That could be the subtitle.

You know, from all the animal rights' goals constantly labelled as idealistic by pessimistic observers –and as utopian by patronising cynics– giving to Great Apes equal rights to humans is the goal that could most likely generate an official and deserved "eat your words" reply from someone still alive today. After all, we share over 98% of our genes with Chimpanzees; we already know that mirrors trigger their vanity in the same way they trigger it to us; we know that they can love and mourn from fame and misfortune as we do; and if we give to them an equivalent of our talking throat –in the form of sign language or special computers– we know that they can be as boring as us at small talking. They look like us, they see the world like us, they metabolise the universe like us, and yes, they are capable to become thugs and murderers, exactly like us. Why not, then, treat them, legally speaking, like us.

I don't mean treating them "exactly" like us. We don't give the exactly same rights to all of us, do we? We give children of different ages different rights (sometime fewer than adults, such as the voting or the intoxicating rights, sometimes more than adults, such as "women and children first!" rights); different genders don't have equal rights yet (not only from a feminist point of view, but from a pro-choice and custody point of view as well), neither have couples of different types (consummated, consecrated, cohabitated, etc.), the same occurs with "sane" people relative to people with a different sense of reality, good citizens relative to off-the-fringe revels, mainstream believers relative to sidestream infidels, guilty people relative to "with-reasonable-doubt" guilty people, etc, etc.

It wouldn't be really such a bigger jump. Great Apes wouldn't be able to be used in vivisection anymore (but they are already banned in this regard in a few countries), it would not be allowed to hunt them anymore (some people still do) or trade parts of them internationally (which is already banned), entering the forest where they live would be equivalent of trespassing (and destroying their homes would be criminal damage), and, of course, they couldn't be kept in zoos anymore (or at least in captive environments where people would pay to see them "without their consent"). Economically speaking, the abolition of Great Ape legal discrimination would have a very little effect compared with the abolition of slavery, and philosophically speaking, we would find the same little effect compared with what "The Enlightenment" did to us. So, since we already have the scientific, economic and philosophical arguments firmly placed on very solid ground, it does seem that campaigning for the recognition of rights of Great Apes is certainly a "winner" objective achievable at relatively short term.

Why then, some people oppose to it? I'm not talking about the usual suspects –zoo keepers or vivisectionists– but just "people". Is it such a bigger deal that one should always oppose "by default" to increasing our rights system with just a couple of species more? Jared Diamond and his "The Third Chimpanzee" bestseller, in which he postulates that humans are just the third kind of chimpanzee (after Bonobos and actual Chimpanzees), has proven that the idea is not that revolutionary –he even got away by not calling the book "The three humans". We haven't hesitated either to describe as "humans" the very short "hobbits" –or Flores Men– the fossils of which were recently discovered in the Indonesian island of Flores, and turned out to belong to a different species of human (*Homo floresensis*) who was still living not that long ago. Oh well, perhaps is not that simple.

The fortuities of evolution have played an interesting trick to humanity by somehow fixing the way we look at ourselves making us very reluctant to increase the size of our "us". We like to keep the "us" concept very small indeed. Everyone else is an "alien", a "foreigner", an "outsider". If you are not with us, by definition you are "against us" –sounds familiar? We do seem to have some sort of inbuilt xenophobia that goes far beyond the "mistrust the

### Search This Blog

### Followers

Followers (4)

[Follow](#)

### Follow by Email

[Submit](#)

### Blog Archive

- ▼ 2011 (7)
  - ▼ August (2)
    - [Conflict Abolitionism](#)
    - [Abolitionist value](#)
  - ▼ June (2)
    - [Divine Abolitionism](#)
    - [Taxonomical abolitionism](#)
  - ▼ May (3)
    - [Green abolitionists](#)
    - [Neoclassical abolitionism](#)
    - [The Abolitionist Reconciliation](#)

### About Me

**Jaysee Costa**

Vegan Animal Right  
Environmentalist Atheist Lefty.  
Author of "The Demon's Trial".  
Twitter @jayseecosta

[View my complete profile](#)

unknown", which is what all sentient beings with the capacity to judge quite sensibly have, and far beyond the Hamiltonian "only help your relative", which every living thing in this planet quite primordially also has. Oh no, we go further. We are quite happy to mistrust the "very well known" and the "very much related" too.

So, what happened that make us like this? As far as we know, we are the only human species alive, but certainly that was not the case not that long ago. Relatively speaking campaigning for human rights in the last few centuries didn't turn out to be that difficult, and it didn't take that long to achieve some sort of official universal "agreement" (the "Human Rights Declaration") despite the fact we have many different sizes, shapes and colours within humanity spread all around the world. That is because once we realised that, when mixing different "types" of humans together and interchanging their cultural upbringing, certainly they all seem to "breed" successfully with each other, and they all can pretty much achieve the same kind of success in the same kind of enterprises –if they wanted to, and we let them try. But that "rights" achievement actually happened by chance, and had we tried a few hundred thousand years earlier, it wouldn't have worked. We modern humans happen to be genetically very close to each other, because "by chance" we all come from a very small population of humans that came from Africa and survived the last –but not first– humanity holocaust that wiped out the majority of human types. Before that, we had all kind of species of "humanoids" in different states of evolution spread for many places of Africa and Eurasia, each adapted to different climates and lifestyles, and perhaps unable to breed successfully with each other –which is the only real biological property that is part of our definition of "species".

What would have happened if, instead of disappearing, most of humanoids we have found in the fossil records had somehow survived until today, not just the very few "sons of Eve"? Yes, I've said "Eve", and I'm not taking biblically here. As it happens, if we study the DNA of mitochondria from as many modern humans as possible, we can trace all of us to a single female called by scientist "Eve" –which of course has nothing to do with the first "created" woman– who was the only woman that survived that holocaust who still has descendents today (and therefore there were other women before and after her whose descendents never made it to the DNA testing Era). Well, if all those different humanoids had survived we would pretty much be in a *Lord of the Rings* type of situation, wouldn't we? Can you imagine trying to campaign for Middle Earth's human rights in a world of hobbits, dwarves, elves, trolls, and even talking trees? Tolkien, being himself a human, probably wouldn't have made his novel so appealing, and wouldn't have devised his story in such a way that it is clear that most of types of "intelligent" beings who battle with each other in his world would eventually disappear leaving humans alone –because this is how we see ourselves, "triumphantly alone".

But hold on, have they really disappeared? The Flores man, the Neanderthals, the Cro-Magnons, the *Homo erectus* people, the "habilines", the "australopithecines", the *Homo heidelbergensis* people, and many more "anthropomorphic" beings in our prehistory are indeed gone, but what about the chimps, bonobos, gorillas and orang-utans? How do we know that we cannot really breed successfully with any of them, with the extinct humanoids and with the non-extinct apes (not that we should), so they are all biologically "different species" as anthropologists tell us? How do we know that the extinct ones would behave more like us than the non-extinct ones, so we call the former "hominids" and the latter "apes"? How do we know that the kind of things that make us really "us" are more present in the extinct brothers than in the living cousins? Just because we share more genes with the extinct ones doesn't mean that we don't share the "important" genes with the surviving ones. Just because those extinct are closer genetically to us it doesn't mean that they would share more our believes and approach to life –think about people that have more things in common with their grandparents than with their parents, or with their cousins than with their grandparents, or with their neighbours than with their cousins (I'm a good example. I'm a VAREAL –vegan animal rights environmental atheist lefty, remember? –and I've never met another one among my family members). Therefore, for us genetic kinship is not really the most important kind of kinship, is it?

You may say that I have been unfair with the comparison since the extinct creatures I'm talking about were steps around human evolution that appeared one after the other instead living contemporaneously, whilst in the case of apes clearly this is not so. You may say so, but if you do you will be mistaken. Many of the paleontological creatures I mentioned overlapped their existence with others. Habilines with Australopithecines, *Homo erectus* and modern-like "humans", Cro-Magnons and Neanderthals, etc. And there were as many types of contemporaneous Australopithecines as many types of contemporaneous "*Homo*" –new species are constantly being discovered or "invented" in Paleoanthropology– not all forming part of our direct ancestry –as in the case of Neanderthals and ancient "Floresians", clearly from another evolutionary branch distinct from ours. Besides, who is to tell that modern apes are not also in the exact same position than the others, temporarily overlapping with us before becoming extinct? Are they not all endangered species, another reason for giving

Pages

Home

Total Pageviews

2,411



them better rights?

What I think is that this "perception" of humanity as "alone" that secretly justifies both xenophobia and genocide in one extreme, and the hoping for extraterrestrial visits in the other, is in fact a side effect "delusion", possibly imprinted in humanity's conscience during the time of the last "holocaust", when we kind of killed each other out and left the "sons of Eve" really feeling "cornered". In the same way that, by chance, Eve was left as the only survival maternal "ancestor" of modern humans, there must have been a cultural "meme" of "xenophobia" that also survived and was passed from generation to generation. Perhaps that "meme" was the key of their "survival" during that holocaust, as perhaps loosing hair from the body might have been that "gene" that did the same a few million years earlier. I guess that population "bottle necks" have this evolutionary side effect: you get stuck with things that may not longer be "relevant" from a survival point of view, but as long as don't affect negatively too much your evolutionary "fitness", they can stay –which, in the case of human xenophobia, the jury is still in, since from Ruanda to Bosnia, from California to Cambodia, we have plenty of examples of how easy has been for humans to embark in genocidal crusades, which may still drive us to extinction in the future.

Perhaps the term "xenophobia" is not quite accurate. We do something more with "the others" than just fear them, don't we?. We destroy them, annihilate them, and, if we can, we slave them. As if somehow the "sons of Eve" had a huge inferiority complex, they seem not only reluctant to accept "others" as part of their "family", but they felt compelled to dominate them. No, the right term is not xenophobia, but "supremacy". The "sons of Eve" were "human supremacists", and still are.

But what has all this to do with abolitionism? Well, I said earlier that generally speaking, despite all the kinship evidence, there is an aversion to the idea of giving apes better rights, and as I've just explained that may be a natural reaction of human supremacists who acquired this attitude "by chance" in the past when they were "against the ropes". But not all of us would feel comfortable with the label "supremacist", would we? We only hear it these days with the adjective "white" before it, and we all know what this means. Yes, we are talking about "racism", the most politically incorrect universe of one of the most politically common human "feelings".

Here is where abolitionism kicks in. The most fundamental tenant of the animal rights philosophy is that acting as "human supremacists" is wrong, in the same way that acting as "racial supremacists" is. Racial supremacists are "racists", so human supremacist must be "speciests", and from the former we coin "racism", and from the latter "speciesm". And what has been historically the strongest army against racism? The slave abolitionists. Therefore, the strongest army against speciesm must be the animalist abolitionists. This is why the philosophy of anti-speciesm goes hand in hand with abolitionism, and rightly so.

Straight forward, isn't? That should unify all abolitionists in a nicely framed "group photo". But it doesn't. Following this logic, an abolitionist organization that advocates for the rights of apes can also be seen as speciest, since what would be the difference between a "human supremacist" and an "anthropoid supremacist" (Anthropoids are the biological group that cover both humans and apes)? This may sound a bit farfetched, but it isn't. There are, among animalist, those that publically object to the Great Ape Project, because they call it "speciest". Others within the animalist movement also object to single-animal organizations that only work for the protection of one species of animal (there are many of this type, such as "Save the Rhino International", "The Dog Trust", "Tiger Foundation", "Cat Protection League", "The Gorilla Foundation", "Comité Anti Stiertervechten International", the "Donkey Sanctuary", etc, etc).

Are we again talking here about different "factions" of abolitionism? Are we talking about "speciest abolitionists" and "non-speciest abolitionists" –apologies for the constant induction to spit projecting– all locked against each other because the way they approach the animal problem? I don't think so. I think we are just seeing the expression of the same "meme" the "sons of Eve" got during the last humanity holocaust, now expressed out of context inside the abolitionist movement itself.

This "xenophobic supremacist meme" may explain it all. In the same way that "genes" express themselves by the production of specific proteins that, when activated at the right moment and place, manifest a particular beneficial function or physical attribute, but in the wrong quantity, time or place may actually be causing a disease, so "memes" can produce the equivalent with some basic conceptual "proteins" that in the wrong place and time may cause havoc. One of these "xenophobic supremacist meme" sub-products can be seen in the cereal aisle in our supermarkets.

Have you ever wondered why there are so many types of cornflakes, bran flakes, oats, muesli, rice flakes, etc? We don't need that many, do we? Surely only a few of them would be "the bests", and the others are totally superfluous. And yet, enough of us buy the "worst" so

the people that make them can make a living from it, and keep producing more new “useless” types. How does this happen? With the “magic” trick that all marketing people have known for years (and would charge you a lot to apply it): the “illusion of choice” makes people think they are in “control”, and this is when you can make them do what you want—in this case, buy the worst cereal, the easiest and cheapest to produce. By having lots of cereal boxes and types to “choose”, people think that they are in control of their lives and naively “fall” into the traps of clever marketers. This idiotic effect of “false choice” is a memetic “conceptual protein” that was very useful when we were living on top of the trees in need to find the right fruit from the right tree in the right state of ripeness, at the right time of the year, but in the supermarket aisle a few million years later is what causes us obesity and teeth decay. And for that memetic protein to work, for the “choosing” effect to numb us successfully, we need a “taxonomical brain”.

A “taxon”—*taxa* in plural—is a unit of classification. We humans are “taxophiles”. We like to classify everything into different categories. We see the subtle differences on everything, so we can label every entity differently, and then we can classify them, order them, collect them, count them, and untimely “choose” them according to our “discriminative” criteria. This “taxonomic brain” is what has driven our most advanced scientific achievements, but equally our most ridiculous anoraky hobbies. It’s also what makes us see different types of animals as different entities, rather than a variation of the same entity. We only need to find a small variation on angle in a small bone of a humanoid fossil found somewhere underground to create a whole different species from it. We only need to find a small difference in the way we talk to find a completely different species among otherwise quite similar looking creatures. We only need to find a small difference in the way we campaign to find a completely different type of abolitionist.

There is even a whole scientific discipline within Biology that dedicates itself to the “art” of classifying: Taxonomy. I say “art” because, although certainly Taxonomy is a very serious science that uses very serious objective and logic criteria for its *modus operandi*, it is surprising how often “exceptions” are found that break the rules, and nevertheless are accepted because we still “feel” that the animals in question are somehow different from the one we are reluctant to lump together, even if the data—and especially the golden rule that they can indeed successfully interbreed with one another—suggest us otherwise. Taxonomists not only put different labels to those that look, sound or taste different, but they have joined forces with phylogeneticists that study their genetic kinship, and together they can create groups within groups and sub-groups, each one with a degree of morphological similarity and a degree of genetic kinship (altogether know as “Phylogenetic Systematics”). They call each of these groups a “taxon”, and the smallest one they define is the sub-species, while one of the biggest is the Kingdom. We humans belong to different biological taxa, depending on how far from us we look at ourselves. We belong to the sub-species *Homo sapiens sapiens*, the species, *Homo sapiens*, the genus *Homo*, the family *Hominidae*, the order *Primates*, the Class *Mammalia*, and so on till the *Animal* Kingdom. All of these are “our” taxa, the taxa we belong to.

So, I don’t think there are different species and non-species abolitionists. I think we are just seen the result of a taxonomical brain that makes us see the difference more than the similarity, and the effect of the “xenophobic supremacist meme” that creates a tendency to “talk down” to others just because they do something slightly different. I think we are all abolitionists, and it’s perfectly valid to campaign for the abolition of an abusing practice that affects only one species, as it is to campaign against a practice which abuses more than one. The Great Ape Project is not advocating that Great Apes are superior to the rest of animals, and that they should join us humans, the other “superior” beings. The GAP is just saying that human beings are not as superior as they think, and should start demolishing the barriers that prevent others to join the big “humanitarian family”. If humanity need to be convinced with specific arguments of genetic kinship and morphological similarity (taxonomical arguments in the biological sense of the word) to make the first steps easier, so be it. But these are the first steps, not the only steps. The exact same campaign can use the exact same arguments for the next steps—embracing “Lesser Apes”, then Catarrhine primates, then all primates, then all mammals, and so on—and once you begin to “descent” from the supremacist tower, there is no reason to stop.

Opposing some animalist campaigns on the basis of speciesism will lead to an opposition to abolitionism itself, since why stop with the “species” taxon, and not carry on the criticism with bigger “taxa”? Why don’t criticise the “order-based” campaigning, such as the one the “International Primate Protection League” or the “Whale and Dolphin Conservation Society” do? Why not the “class-based” campaigning, such as the one done by the “Royal Society for the Protection of Birds” or the “Mammal Society”? And why not go even further, and oppose the “Kingdom-based” campaigning, so basically all the animalist movement itself?

It works in the other direction too. Opposing taxonomical abolitionism would lead to opposing the abolition of human slavery, since it only affected one sub-species (*Homo sapiens*



*sapiens*), and some may say that only affected, in real terms, just a few human races –which arguably could also be classed as kind of “taxa” hierarchically under “sub-species”, even if taxonomers don’t accept it. It’s not about denying the difference, but making it “irrelevant” from a political point of view. It’s not about denying that different human races exist but making their existence irrelevant in terms of the rights of the individuals belonging to them. It’s not about denying that different species exist but making their differences irrelevant regarding universal “minimum” rights for the individuals belonging to them.

Can we do that? Aren’t we trapped in an idiotic vicious circle dominated by selfish genes and crazy memes? Yes we can. Look at the best example of human genocide. Look at the Christians and Muslims crusades in the Middle East, the wars between Tutsis and Hutus in Africa, the Nazi extermination of Jews in Europe. Yes, there is an inbuilt xenomorphic drive and a taxonomical brain behind all of them, but above all there is a “huge mistake” of interpretation behind each and every of them. The brain did tell them to “look for the difference”, but they all looked for the “wrong” difference. All these terrible genocides were justified by “wrong” interpretations of reality based on superstition, religion and external interfering propagandists with colonial interest and ideological agendas. What transformed the naturally aggressive mistrusting supremacists into mass murderers at genocidal scale was not their natural tendency of attack your neighbour with the minimum excuse of a “distinction”, but the artificial force that kept them going and made them abandon all the other survival instincts that would have stopped them had all not being constantly fuelled with gargantuan “misunderstandings” of reality. We don’t have to “believe” them. We can think, we can rationalise, we can bury superstition and with them our war axes, because now we know what we did not know before. Now we know that we live in a round planet, that we all evolved from mutual ancestors, that we all have genetic “souls” that go to next generations. Because we know we are not aliens, none of us is an alien, none of them are aliens, we can control our supremacist tendencies and compensate for our taxonomical deficiencies. We all can transcend our genetic destiny and demolish the barriers of “racism”, the barriers of speciesism, the barriers of “taxonism”.

It makes no sense to “expulse” from “proper” abolitionism those that, for whatever historical or practical reasons, have restricted the type of “victims” they are trying to help to a particular “taxon”. All these abolitionist groups operate in similar ways and under similar principles, and they all participate in different degrees and not without significance towards the abolition of one of the worse “attributes” that all of us, even the abolitionist, have. They all aim to abolish “taxonomical supremacy”.

We abolitionists are not free of the weaknesses we have inherited by the caprices of evolution, but in the same way that we still have the power to stop buying the worst cereal in the supermarket aisle –or even buying anything in big supermarkets if we want to– we can also use our deficient taxonomical brain to accept all the other species in our biological home, and all other animalists in our abolitionist club.

Nobody is less equal than others, not even the egalitarians.

Jaysee Costa

Posted by Jaysee Costa at 4:32 PM      No comments:



Monday, May 30, 2011

## Green abolitionists

I tick most of the boxes. I have showers instead baths, I only use energy saving bulbs, I only fill the kettle with just the water needed for the tea I’m just making, I never leave a light on, I have nothing is standby, I buy organic, I only use recycled paper, I never throw a plastic bag away, I don’t buy biodiversity depleting products, I don’t smoke, I hardly use the heater and I recycle everything. Most environmentalists would tick those boxes too.

Not just that; I also do other more “idiosyncratic” things for the planet: once a week I take all my recyclables on foot to the recycling centre (which luckily is only 15 minutes away), so not to add any carbon print to my recycling; I have never been inside a running car with only one person in it (not that bigger deal really; I actually can’t drive); I keep reducing water consumption even if I already pay the minimum possible of my water bill; If I can make time, I walk everywhere within a two hours distance; ah, and I vote “green”, even when they don’t have a chance to win –because moral support helps. I guess all that may give me a few extra golden stars.

Enough about bragging, I also have a “naughty” side: I have flown far too much, I live on my

own in a city flat without a garden or an orchard – so I'm missing on the compost heap and on helping local wildlife– I use many electrical devices, I don't often buy local produce, I use far too much paper and I don't always buy products from the most environmentally friendly companies. All and all, it could well be that the bad and good things cancel each other out... but they don't, since I left the most important green "good" thing of all: I'm vegan.

Considering that the climate sceptics' battle has not finished yet, while the fog of war is already dissipating, most people –and among them most scientists– are already seeing that one of the most clear "truths" that will be unveiled is that the meat and dairy industries are by far the most Earth damaging human enterprises ever– even if Al Gore infamously "forgot" to talk about it when he'd got a chance. The "social" conclusion is obvious: becoming vegan is the most beneficial direction human society can move towards, since by reducing the "demand" these industries will be forced to reconvert to harmless activities –without the need of unenforceable international policies imposed from aspirational "talk the talk" only resolutions.

I know, that's just the theory, and in environmental issues, the theory often doesn't count for much. In the same way that the oil companies still seem to call most of the shots, so will the meat and dairy industry; it's likely that the destruction will continue and veganism will still fight from the minority corner for quite a few more decades to come. Even so, they may have a strong grip on today's world's economy and power, but we shouldn't let them have even a feeble touch anywhere near our minds. We, as individuals, should still be able to call ourselves "environmentalists", and keep campaigning and acting by example to protect the Earth and all its inhabitants, no matter how difficult the struggle will be. If enough of us keep doing it, the individuals become movements, and the movements will eventually change the tie.

So, this is the deal. If like me you are an environmentalist and also a vegan animal rights advocate, you are lucky because you are already doing a lot for both animals and the environment by just being vegan. But if you consider yourself "green" and still eat meat and drink milk, is time for you to reassess your lifestyle –or your self-awareness– even if you don't care much about animals, because you may need to become vegan anyway if you want to be coherent with your "green" beliefs.

I haven't made the calculations –how irresponsible of me– but I bet that someone flying everyday to work who decided to go vegan only for a couple of days a week would produce a lower global warming print than a regular "carnivorous" car commuter. Or possibly you would contribute more to stop global warming by eating vegan one day per week than by recycling all your waste –don't forget that recycling industry also has a strong warming gasses footprint, especially because of transport.

Is this bad "non-vegan" effect that big? It seems so. Animal consumption produces over 50% of "the most destructive" greenhouse gases (methane, nitrous oxide), which are not only caused by the industrial processes linked to it, but simply by the very existence and proliferation of the animal sources they exploit, which constantly expel such gases from all their orifices even under the most "organic" and free range scenarios; since the 1990's animal consumption has been responsible for 90% of rainforest deforestation –and don't blame us vegans for the soya milk contribution since there isn't any need to use rainforest land to grow soya beans, nor for us to buy any soya product that come from these sources; animal consumption uses up to 70% of our world's agricultural land in a much lower food efficiency yield than if it was used only for plant production –and if you think about it, you don't need science to check this fact out, since obviously more energy is needed to produce moving energy-consuming animals that eat plants, than to produce just the immobile plants in the first place –and therefore cut the expensive "middle caw"; in the U.S. alone animal consumption creates 335 million tons of toxic waste per year, and only one dairy farm with 2,500 cows produces as much waste as a city with approximately 411,000 residents. I could keep going; there are numbers and statistics everywhere pointing towards the same overwhelming conclusion, so even if the non-vegan sceptics would of course object to all of them, in fact they have fewer chances to win the debate than the climate sceptics have.

Therefore, for an "I don't care about animals" environmentalist, going vegan is indeed the way. Imagine then how far from the "right way" would be a "green abolitionist" that has not yet switched to a vegan lifestyle.

But what about the "non green" abolitionists? Do they exist? Sadly yes, and I say sadly not because I object to their existence, but because I feel that they could easily be fighting for two good causes at the same time with no extra cost, but they have chosen only one. Why did they do that? Perhaps as a reaction against the "non-abolitionist" green people, or perhaps because they let themselves be influenced by clever "ethics thieves".

Let me explain. People without morals or scruples that exploit the environment and slave animals for profit, or in the name of national or even "human" progress (depending of their

audacity), are not stupid. They know that ethics do have an effect on some people's decision making, and they can also read history books and realise that, not that long ago, the ethical guys beat them outright in a battle that they ought to have won. The abolitionists deprived them of human slaves, and now they only have animal slaves, which is unfortunately less "profitable" and convenient. So, the best way to prevent that defeat to happen again is to "steal" some of the enemies' "weapons" –i.e. their "ethics". The hunters become "conservationists", the oil prospectors became "environmentalists", the meat producers became "freerangerists", etc, etc. Many of the environment movement's concepts created by the science of ecology or the ethics of "the Enlightenment" were stolen by the exploitationists and used them as their own, till the point that some of the guys in our side may consider giving up trying to get them back. These "disillusioned" animalists may even go as far as renouncing environmentalism altogether, and becoming "non-green" abolitionists.

In some occasions such "thefts" did not really work. For instance, despite the fact that hunters often claim that they are not in fact unscrupulous blood sportsmen but are instead conscientious "conservationists" that help to "remove" individual animals that the "ecosystem" does not really want or need, most people didn't fall for it –certainly the parliamentarians of the United Kingdom didn't fall for it during the Hunting Act debate in the beginning of this century. However, in other occasions such "thefts" did indeed work very well, and the perfect example to illustrate this is what happened with zoos.

When I first came to London decades ago I remember seen some street maps which had written in brackets under London Zoo the sentence "soon to be closed". That was when the perception of the British public had changed so much due to the abolitionist work of the animalist movement that London zoo –which had been the first "modern" zoo in the world and as such was the "model" to follow which lead to the spreading of this new form of slavery euphemistically known as "zoological garden"– ended loosing many visitors and was no longer financially solvent. This movement had already achieved important milestones, such as actually eliminating all cetacean captivity in the UK, or the creation of concepts such as "zoocosis", which allowed people to understand that wild animals in captivity suffer greatly psychologically because of their confinement, even if they still breed and survive behind bars. But the zoo industry, and among them the owners of London zoo, quickly realised that there was a way to stop the closure: burrow from us environmentalists some of the "conservation" concepts we so naively left unguarded, so they could use them for attracting back the ethically minded visitors, or at least for making them forget about their concerns and enjoy the "freak show" visit totally "guilt free".

So, London zoo started to use the example of former zoo dissidents (such as Gerald Durrell and his Jersey's zoo experiment) as an inspiration to "spin off" their existence, and instead of "selling" to the public "exotic beast to be behold", they would now sell "conservation, education and research". The zoo began to stop keeping animals whose suffering was too obvious –such as polar bears– started to move their big mega fauna (such as elephants and rhinos) to Whipsnade Zoo (its other zoo in the country where it would be much more difficult for the abolitionists to use the argument of "enclosure size" against them), and started to fund conservation and education programmes. The parenthesis disappeared in further editions of London maps, and this seemed to have worked so well that others began to imitate such successful "burrowing".

For instance, the Royal Society of Scotland, owner of Edinburgh zoo, also followed these steps, and opened the Highland Wildlife Park, where only autochthonous species would be kept, so the "non exotic" abolitionist argument against them could no longer be used –the very cold winter was indeed one of the main weakness of the zoo. The conservation "trick" was quickly taken by the whole zoo industry itself, making it a compulsory "mission statement" in the several federations of zoological gardens that exist in the world. This even became part of the EU Zoo Directive, which now forced all EU countries to have this holy trinity as the only justification acceptable for the existence of their zoos –but in practice zoos did not really need to do many changes other than cosmetic or symbolic ones, since the point was not to conserve, research or educate, but to "justify" their activities under these three concepts, which to be honest is not that difficult (i.e. if you want to, war and genocide could also be justified under them with a little of imagination: it helps to reduce the biodiversity problem caused by human overpopulation, is what leads to technological advances, and is a good "life" lesson about good and evil, survival of the fittest, national pride, cooperation, etc). The "burrowing", which had become "theft", was a complete success.

They had it all figured out. Zoos now looked like "conservation" organizations, so people could now keep visiting them "guilt free", and the abolitionists could now leave them alone and concentrate on other issues. But they did not. It soon become apparent that in most occasions the "Education, Conservation and Research" flag was a claim that most zoos could not defend with facts. Visitors seem to believe the claims and not ask for any proof, so most zoos opted to use the PR version of it, not the "real thing". When pressed by the abolitionists, they sometimes did react and try to do a bit more, but in general the strategy

that seem to work for them was only to "claim" conservation, talk a lot about it, and spend very little on it. The true nature of the zoo industry can still be seen if you look close enough. For instance, the "only-autochthonous" Highland Wildlife Park started to acquire animals from species "extinct" in the British Isles –such as wolves and bears– but which they used to be local in prehistoric times (so they can still claim the "autochthonous" badge). Even now their owners are trying to acquire pandas so their zoo in Edinburgh becomes the only one in the UK keeping them, which clearly reveals that the "behold the exotic beast" is still the main "business" that runs behind the conservation facade. Another example is when some public aquaria in the UK were recently bought by a multinational corporation that still keep cetaceans as exhibits in other countries, so clearly showing that there did not have any moral objection to such captivity, and therefore captive dolphins could well return to the UK at any time.

But how did they manage to "con" their visitors so successfully? Well, because they didn't only change the zoo's PR, but the issue went deep into the environmentalist movement itself, where the concept that species are more important than individuals became deeply "engraved". The idea that the most important thing for the conservation of biodiversity is the preservation of its species was something that really found its home in many conservation organizations, which started to develop programmes for protection of the species that were considered more vulnerable. Some animal protection organization became gradually "species protection organizations", without even realising they had changed. Some become the archetype of species conservation, such as the World Wide Fund for Nature (WWF) which still used images of individual "cute" tigers or "smiling" dolphins to "appeal" their donors, but don't deal with individuals, only with species. This meant something. This meant that you could now sacrifice some individuals for the benefit of the species. This was a goldmine for the exploitationists, which now could keep exploiting individual animals claiming that they did it for the benefit of their species, and ultimately the benefit of the entire Universe.

I'm not saying that this was a conspiracy theory where the "bad guys" orchestrated this massive "brain wash", and everyone fell in their traps. No, it was a matter of "opportunism". When well-intentioned biodiversity environmentalists (in other words, "conservationist") started to push the protection of species concept to tackle the depletion of some animals and plants, the "opportunity" arose. The general public didn't notice that much this transformation, but the animalist and environmentalist movement did, which made them drift apart gradually from each other. And this difference of perception still occurs today, when you can still find many members of the public calling the WWF or Greenpeace to inform them about an animal abuse case, to be quickly sent away with replies along the lines "we don't do animals, please call the RSPCA". In other countries, this "divorce" has not happened yet, and both environmentalists and animalists are still lumped together in an "ecologist" marriage, but as their movements mature it is likely that they will get "infected" with this "splitting" affliction in the same way.

The zoo industry is the one that benefited the most from this "species" business, so quickly they developed their "captive breeding programmes" run precisely in their zoos, claiming that they were "vital" for the survival of the animals they breed. Of course hardly ever they tried to reintroduce the products of these programmes back into the wild –and when they tried it normally didn't work since the key thing for conservation will always be to prevent the causes of the population depletion, not to breed the animals away from their habitat. They never grew tired of saying that these animals would be far better kept in the zoos far away from their "threatened" habitats, so people could pay to see them in a "save" environment, and get educated at the same time while the animals wait for their reintroduction into the wild, sometime in the "very distant future" when the overlords would parachute brand new ecosystems down to Earth –well, I got a bit carried away there. All legal, all sanctioned by international treaties and laws, all good for their images and pockets. They did encounter opposition from the abolitionist movement, but the "species" issue also affected them "internally", creating inconvenient divisions. For instance, some organizations kept defining themselves as "welfarists" and seemed mostly happy with the new mainstream zoos' style, others became "hybrid" between conservation and animal welfare and tried to deal with species and individuals with a kind of schizophrenic approach to zoological collections, and others remained pure abolitionists campaigning for the zoo's disappearance, all clashing with each other from time to time. On occasions, several groups agreed on common abolitionist campaigns –such as the one aimed to abolish the keeping of elephants in zoos– but overall, the zoo industry has been managing to keep all these at bay, and survive the impact of the wave of "animal awareness", which by now should have abolished them.

This "species" problem went far beyond the issue of wild animal captivity, reaching unexpected exploitationist heights. The bullfighting industry claims now that banning bullfighting will cause the extinction of the "species" they call "bullfighting bull", and the disappearance of the "ecosystems" they call "bullfighting bull's farms". Ridiculously, it seems that now species and ecosystems are just "invented" when convenient by anyone, not waiting



for any "scientist" to support any half-decent argument to support their existence. Do you want more? the Japanese whalers hunting whales for conservation "research"; the culling of hedgehogs to protect autochthonous fauna in some Scottish islands; the culling of feral cats to protect wild birds everywhere, etc, etc.

It's not only the biodiversity issue of "species" versus "individuals" that has been used by the "other side". The issue of "energy" is the other one. These days many people confuse Nature with Countryside, or simply with "landscape". No long ago I saw a documentary in which you could follow a "war" between the developers and supporters of a windmill farm project in the English county of Devon, and the local residents who opposed to it. It was interesting to see how those opposed used arguments that sounded like advocating for the preservation of Nature, when actually they advocated for the preservation of landscape –their own personal landscape, since they objected that the view from their living rooms would be ruined, or that the noise they would hear from their gardens would be unacceptable. Notwithstanding the actual merits of their individual cases and whether there are more friendly versions of alternative energy technologies than inshore wind farms, it did give me the impression that the ecological benefit to the nation and the planet were pushed away in favour of a narrow-minded view of Nature as a "leisure" commodity equivalent to a good "alive" painting hanging on people's walls. And they all cried on camera for their lost showing how much these "ecological" evil corporations were wronging them, and how much their rights as "individuals" had been trampled. It really looked like a reversed role scene from those days when brave Davidians tree huggers protested against evil Goliathians logging companies.

The same "opportunism" that the zoo community showed was indeed shown by the petrol and coal companies, who seem to "embrace" new energy sources to a great extent. Of course that, like the zoos, it was mainly a PR exercise, since they didn't abandon their oil and coal production and their multibillion global warming business, but juts added a few green "dimensions" to their personalities. It didn't help that the environmentalist movement also began to split on the most abolitionist campaign they had been involved with since their creation: nuclear energy. Now you would find that the once young nuclear abolitionists in the movement had become much older, and some started to lose the taste for abolitionism and began to accept nuclear energy as a good solution to the now new global warming threat. Luckily, though, the Fukushima disaster seem to be railing back some of the strays, as you can see with the fact that the German government (perhaps the government with more "green files" buzzing around), announced the closure of all their nuclear plants soon after.

It's not surprising, then, that many animalists don't feel conservationist anymore. It does now seem that the animalist movement and the environmentalist movement are going in different directions. This may be so, but it should not be like this. I remain both environmentalist and animalist –yes, the inescapable "theme" of this blog– and I honestly think that both attitudes are not incompatible. We should try to create some sort of reconciliation between them, because they in fact make us travel towards the same direction of no exploitation and respect for "your neighbour", whoever or whatever it is. It's true that some ethical concepts were stolen from us, but I think it's not too late and we can take them back if we really want them.

We should be arguing more that "species" don't really exist, because in fact they don't. They are just an "invention" we humans use to classify types of animals. If we change our criteria of classification, the numbers of species will change –some being instantly created while others instantly extinct at the whim of taxonomers and experts on Systematics. What do exist are animals, plants and other types of "individual" beings, so the only way to preserve all the species regardless of which type of classification and definition system we use, is to preserve all the individuals that exist in Nature today.

We can use other arguments to support this anti-species approach, such as the "butterfly effect". Sprouting from chaos theory, we all have already heard about the fact that it's perfectly possible that a hurricane in one side of the world may ultimately have been triggered by the flapping of the wings of a butterfly in the other side. We know now that this is how the world works, but we have failed to "milk" this concept further by asking the question of what would have happened to this hypothetical hurricane (if it turned out to be a benign natural phenomenon that would "readjust" a climatic or ecosystematic unbalance) if the hypothetical butterfly in question would have been caught, killed and added to the collection of the hypothetical entomologist that claimed that had killed that individual to study its species for its ultimate "preservation". So, we already have theoretical and mathematical models that show us how important are individuals for the ecosystem as a whole. Surely if a butterfly has such powerful effect, imagine the effect that a tiger, a gorilla or a dolphin can have.

We can –and we should– claim back conservation as a "genuine" environmentalist concept that is perfectly compatible with being abolitionist respect the exploitation of individual animals. We can demand that zoos should be abolished and genuine conservation initiatives where all ecosystems, with all their species, with all theirs individuals, are developed instead

of them. We can advocate for sustainable energy sources at the same time that developing them carefully so they don't affect negatively the lives of animals in the wild, not necessarily the lives of humans who could perfectly cope with a bit of noise or change in their window's views. But most of all, we can use the recent discovery of the global warming crisis to show all environmentalists that the vegan route is the best route for everyone, so not only can we recover our stolen concepts, but we can "recruit" new people into the animalist abolitionist process who otherwise would not be inclined to join us in our journey – Ironically, the global warming threat which may be one of the current biggest causes of division within the green movement may be the opportunity to make it bigger and wider, and return it to its original "holistic" interpretation.

We all can be "green abolitionists", and help both the butterfly and the planet she/he is so modestly affecting, because the individuals, the species, the ecosystems and the Earth matter equally, and they all can be helped with the same abolitionist approach of respect and non violence.

True Green abolitionists should be the greatest abolitionists of all, because they should embrace all other abolitionist causes at the same time. They should advocate for stopping activities that breach the rights of man, woman, sentient being, animal, plant, mountain, lake, continent and planet. They should be the defenders of "Natural Rights", not just of human rights, animal rights or woodland rights. A green abolitionist should fight for the abolition of any human practice that breaches the rights that every natural entity has to behave and evolve freely by natural processes according to its nature. These are important rights. These are individuals' rights. These are global rights.

Choosing carefully what we eat or wear, or how much water we put in our kettle, don't seem significant enough choices to stop the cataclysmic tsunami humanity is inflicting upon the world, but in fact they are.

After all, it was the butterfly who chose to flap her wings. It was her choice.

Jaysee Costa

Posted by Jaysee Costa at [8:18 AM](#) No comments:



Sunday, May 22, 2011

## Neoclassical abolitionism

Let's get straight to the point; "new-welfarism" doesn't exist. There, I said it.

Well, it doesn't exist in the real world, but it does in the imagination of philosophers and social theorists, in the sense that they talk about it, and accuse others to practice it, as inquisitors and theologians used to accuse midwives of witchcraft. I suppose that one can find welfarists that are newer than others, so their welfarist activities are therefore "new". For instance, a social worker whose job is to train disadvantaged people to use the Internet could be considered a new-welfarist, if we accept that access to the information highway is today one "need" that the oppressed can lack of. But I am being facetious; the term is never used referring human welfare, just animals'.

No long ago the "hot" debate among animalists was "animal welfare" versus "animal rights". It was relatively easy to understand. Animal welfare people support the improvement of animals' lives, while animal rights people oppose to the exploitation of animals on the bases that society did not give them the rights they deserved. In other words, critics of either side saw it as the former only interested in helping individual animals by welfare reforms, while the latter only interested in the "long term bigger picture" utopian issues changing the paradigm of the human animal relationship in a fundamental level. In the English speaking world, this apparently opposite attitudes are well known, but funny enough in the Spanish speaking world this dichotomy did not really exist until very recently, among other things because people still used the term "ecologist" to lump together anyone concerned by Nature, animals and the environment. The term "animalist" ("animalista"), which I am kind of forcing in this blog, has existed for decades in Spanish, and everyone in Latin countries knows what it means. Primitive? I should think not.

I'm a cultural hybrid that has hopped through both English and Spanish speaking countries, so when I need to I can observe this sort of things from a certain distance, and benefit of the luxury of objective comparison. It's true that organised animal protection started much earlier in the English speaking world, which could explain the fact that more time created more

diversification of ideas, but in today's world each country does not longer need to pay all its dues and endure the same long evolution in isolation. Because of modern communication, now one country can quickly learnt from another, and in this way save a lot of time and energy. Therefore, this classical dichotomy has spread, and now is more or less present everywhere. But curiously enough the effect of globalization works both ways, so in the same way that one world influenced the other in "dividing" the animalists with opposing approaches, the other might have influenced the one by uniting them a little bit. How? Some animal welfare organizations began to act as animal rights groups, and some animal rights groups began to act as welfare organizations. And I, for one, am the perfect example.

As many people I started my journey by being just another exploitationist, gradually "awaking" to the reality of my actions and trying to "change my ways". I was what Tom Regan calls a "Muddler". I was not born in the journey; I was not push into the journey; I just gradually started walking in it. My first steps in the abolitionist process were very much within the classic animal welfare approach, but it did not take me long to find the first important milestone; by boldly jumping across it I became a vegan and an animal rights advocate. I never was a vegetarian; I made my first significant jump all the way to vegan, which I must say it really pleases me (although I very much regret I didn't do it earlier). But here is the twist: I never left animal welfare behind; I simply added animal rights to my beliefs, as anyone adds a new skill or experience to their CV without deleting any previously acquired. I used to say that I followed the philosophy of animal rights and the morality of animal welfare. I helped to improve the lives of those animals that came across mine, while campaigning for a bigger change in society where animals would no longer be exploited, and those that transgressed their rights would be properly punished. I never found both approaches incompatible. For instance, I can look after myself by ensuring that I eat, drink and dress, and not because of that I am being selfish and wasting time with an "individual" (in this case, "me") and a short term improvement (avoiding hunger and cold today), without fighting for the bigger social picture of "the collective" in a long term revolution. Equally, I can eat, drink and dress "veganly", to ensure that I'm also sending the right political message to those that observe me surviving perfectly well. One can work simultaneously for the small and the bigger picture, or do it alternatively. The end result is the same. I never saw –and I still don't see– any real and genuine reason of why animal rights people should heavily and constantly criticise animal welfare people, and vice versa, unless we are talking about some extreme "beyond the fringe" cases on either side.

New-welfarism doesn't exist. There are not Universities where you can "major" on it, there are no organizations that accept this term or use it in their "who we are" web pages, there are no activist's manuals that include this "type" of animalist in their mantras, and there are no tick boxes for this concept in any form aimed to asses people's ideological makeup. If there are groups that accept being defined as "welfarists", these have not changed enough their core campaigns and methods to justify the attribute "new". What does exist is the need for a "new" animal-rights/animal-welfare dichotomy. In a world where this dichotomy has been smudged by animal rights people doing more welfare stuff, and animal welfare people doing more animal rights stuff, those that need the division, those that need to justify the difference, needed to invent a different concept, a different issue to differ from the others.

There always will be "others", even among "us". That is not bad in itself, since it keeps us all fresh and on check, forces us to be awake and non complacent, and gives us ideological variability, which at long term is very useful –since natural selection works as well with genes than with "memes". I like the fact that one group can question the effectiveness of the other, because this can drive to self-evaluation, which may lead to better tactics. I like the fact that those that end up just asking donations to be used to ask for more donations, can be forced to "do something" by just asking them "what do you actually do?". I like the fact that some activists are taking upon themselves to constantly remind us that the most significant change that anyone can make to help the world is becoming vegan, because it's absolutely true (we ethical vegans sometime forget that it is our abolitionist "duty" to spread veganism in the world as much as we can, and it's good that someone remind us about it from time to time). I also certainly like the fact that when one of us clearly stops walking the journey and starts going backwards, this can be flagged out with the aim of correction. But all these "good" things that come from this debate don't come free of charge, especially if they are overdone. There is a price to pay, which I wonder if it could be reduced: the uncomfortable division, the unproductive defensiveness, the endless arguments, the unfair disfranchisement, the lack of collaboration, and, in the end, the bitter taste in your mouth and a feeling of having been left "alone".

Much a do about nothing, really. Those that accuse others of being new-welfarists define them as kind of in between animal welfare and animal rights. They often define them as "abolitionists" that turned into single-issue-welfarists, accepting some reforms with the excuse that these would lead to a future abolition. And they use precisely the term "new-welfarism" possibly because this, for an old fashion animal rights defender, may sound a bit "offensive". What they perhaps don't realise is that there are as many "new-welfarist" that



come from animal rights people moving towards animal welfare, as animal welfare people moving towards animal rights. There are examples of both individuals and organizations in this situation, from "vegans" starting to get prominent positions in animal protection organizations where they used to be regarded as a bit "odd", to clear abolitionists messages and campaigns run with coalitions where animal welfare groups pay an important role. For instance, the RSPCA (Royal Society for the Prevention of Cruelty to Animals) joining the campaign for the abolition of hunting of mammals with dogs in the UK, or WSPA (World Society for the Protection of Animals) joining the campaign for the abolition of bullfighting in Catalonia. I know; some may claim that in these examples no actual "good" came from these "changes of approach" –they may say that neither hunting nor bullfighting have in fact been abolished in either country. Time will give justice to these cases since they are still a bit too "tender" to expect seeing them complete –although for me they already "count", since I know them very well – but as long as some particular animal abuse practices begin to be abolished somewhere in the world (no matter how geographically small that part of the world is and how specific such abuse is), it's a step in the right direction, which is better than no step at all. It doesn't really prevent that other animalists take more, bigger or better steps (I don't buy the theory that new-welfarist campaigns "steal" a big piece of the "resources pie" so others don't have anything left –there is a different pie for each issue/region). I don't think that it "slows down" either the "big causes" such as the promotion of veganism and anti-speciesism, since it could be argued that you may "attract" some people's interest with specific achievements than you might not get with general goals –and once "in", there is a chance to "go bigger for good".

But we should not forget either the "sins" of some of "the other side" of the animalist spectrum. It is very difficult to accept as "good enough" excuses for not becoming vegan or for not actively supporting a much wider and long term animal rights campaign, the fact of either really really really liking cheese, or that some newspapers really really really like to put the "terrorist" label on anyone not wearing a tie –or wearing a turban instead. You are welcome to join us in the journey, even if you arrived late and are very much "behind" (we all were once). But don't expect us to slow down and wait for you if you decide to stop walking and have a long nap.

On the other hand, there are indeed examples from animal rights groups acting "welfaristly", which have been the trigger of the new-welfarism banter. For instance, PETA (People for the Ethical Treatment of Animals) campaign on slaughter methods, or Animal Aid's campaign on CCTV in slaughter houses. What all this shows us is that it would be equally accurate to name these "new-welfarist" as it would be to name the others "new-animal rightist". It would be equally accurate as it would be actually meaningless. Because what is "new" is not what one side is doing, but what both are doing. They are both getting closer to each other without actually renouncing to their core identities, and this is bound to be good at some level (especially if the "net" result of this "closing the gap" situation is more specific abolitionist successes than before, which could well be the case if a consequence of this is more collaboration). If we have to call them something different, perhaps it would be better we call them "new-abolitionists", because their shift of attitude does show us something they all have in common: the recognition that the abolition of animal abuse is their common goal that can be achieved from different angles.

If some insist that "new-abolitionists" as something qualitative different do exist, and are going to judge them, they will need to do it on the basis of how much these are advancing in the abolitionist process, how many people "from outside" is being attracted to this process because of them, and how much "abolitionist value" they are adding to the animalist movement. Otherwise it all sounds a bit weak.

I must be a new-abolitionist myself, since I am equally engaged in animal welfare, animal rights and pure abolitionist campaigning. Always ensuring that I filter out any campaign that has nil abolitionist intrinsic value, I find myself comfortable switching from one to another, continuously refocusing my abolitionism to be sure I cover as many animals as possible, as many animal issues as possible, as many single and multiple issues as possible, and trying to achieve as many short, medium and long term goals as possible, for the individual animals as well as for the Animal Kingdom as a whole. All towards the same direction: the abolitionist direction.

But not everybody may have the chance to try such a multi-tasking strategy. That's OK, each of us chose the path of the abolitionist process that fits them the best. It's good that some try new routes and others follow the most established ones. We'll never know what we will encounter in the future, and if we find a big bolder in our way, we want to have options to avoid it. But what has become a little funny –especially if you try to look at it from outside– is that in some occasions rather than opening new paths by removing obstacles and macheting away impenetrable growth, it seems that some are just cropping tiny dandelions from a perfectly transitable road.

What I mean is that often this debate started being about strategies, about the things different animalists do, but ended up being about semantics, about the things that different animalists say. In a nutshell, something like this:

- You are wasting our time, with you tiny single issue regulations.
- It's not your time, it's ours...besides, it's not a regulation, it's gradual abolition.
- Don't make me laugh, you "welfarist"!
- I'm not a "welfarist", I'm just a "pragmatist"!
- Yes you are, you are a "new-welfarist"
- Ah yeah, then you are a "fundamentalist"!
- I am not!, I'm an "abolitionist". I know what you mean, take it back!
- I will not. In fact, I will go further. You are a "Francionist"!
- You can't say that!
- Yes I can
- Sztybelist!!
- Bless you

And here is something ironic: Many people don't know that one of the greatest abolitionists that ever existed was one of the founders of modern animal welfarism –as we know it. William Wilberforce, the 18<sup>th</sup> century British Parliamentarian who successfully achieved many important milestones in the human slavery abolition process, happened to be one of the founders of the RSPCA, the archetypal animal welfare group (recognised as the first animalist organisation in the world, which still exists). He is not remembered as the great "reformist" of slavery, even if he spent most of his life trying to abolish only the trade of slaves, and only in the British Empire ("steps" that were instrumental in the global abolitionist process, but by no means were the only ones made before or after). The ironic bit is that being indeed a very "old" member of "the process", his communion of abolition and welfare, and of humans and non-human animals, fits better the "new-welfarism" than the classical one animalists like myself started with. Perhaps he should be accused of "Neoclassical abolitionism". If that is the case, if I have to get another label, I want to have that one too –and if you want to call me Wilberforcist, I'll take it.

In the end, the labels don't really matter that much. If some animalists want to make anti-new-welfarism their own flag, it doesn't really matter that much either. If some "welfarists" (old or new) take it personally, and want to spend some time defending "their ways", so be it. For me the important thing is that every day there are more of "us" that join the journey, and more of us that don't feel obliged to sign up to any side. Because old or new, classic or contemporary, we are still on the same ship, going towards the same destination, travelling in the same long and arduous journey, until those that come after us may eventually find what we all have been aiming for.

I bet Wilberforce also dreamt about it in the old days.

Jaysee Costa

Posted by Jaysee Costa at [2:42 PM](#)

No comments:



[Newer Posts](#)

[Home](#)

[Older Posts](#)

[Subscribe to: Posts \(Atom\)](#)



[More](#)
[Create Blog](#) [Sign In](#)

# The Abolitionist Reconciliation

Monday, May 16, 2011

## The Abolitionist Reconciliation

It used to be very simple. You could choose the "compassionate" route or the "who cares" route. You could act in an "animal friendly" manner and become a vegetarian, or you could choose to go out hunting and enjoy a steak dinner. Not surprising, not that long ago there used to be just a couple of TV channels available, a few political ideologies to vote for, and a handful of religions to follow. But we now live in the era of choice. Not only there have never been more human neurons in this planet (about 700 quintillions to be precise) —all of them busy rationalising everything— but there has never been so many ways to connect ones with the others, even if they physically reside is skulls thousands of miles apart.

So, in this multi-ideological universe, becoming an "animal" person is not an easy task. If you have just arrived and would like to "join the club", you'll find yourself with this question: "which one?" There have never been so many "factions" in the animal protection movement to choose. So many, that I am sure there would be quite a few that would object of me calling it "animal protection" —and possibly quite a few more for calling it a "movement". They will all have good epistemological and even political reasons for those objections, don't get me wrong. I am all for "good defining" and systematization, as it will become apparent with this blog. But if I was a "beginner" —which I am not— I would find it difficult, even off-putting.

This is why I decided to create this blog. At risk of just "adding" another option on the table to make the whole thing even more confusing, I thought that it that option was a "sticky" one, one that unifies rather than divides, one that "agglutinates" different ideologies and approaches into one simpler and easier to accept, then it would be worth to try.

First of all, let's find a term broad enough to label "those in our side" in a satisfactory manner. The side of the "compassionate"; the side of the "respectful"; the side of the "friendly". Let's call "us" the "animalist" people. Perhaps the "animal people" would be more correct grammatically, but all people are animals (and not accepting this could already puts us at odds with the anti-speciests), even those that are unfriendly to others, so it would be best to add the "ist" to show that we are talking here about a belief, and ideology or a attitude, rather than just a physical description.

Now let's recognise that in addition to exist, the animalist people as a group feel somehow part of a sub-culture that has an effect —or wants to have an effect— upon the world. A group that is in "motion" trying to change things. That is, in other words, a social "movement".

How many different ideologies exist within the "animalist movement" nowadays? I don't even know. I keep finding some new every day. We have the vegetarians, the vegans, the animal rights groups, the animal welfare groups, the Reganists, the abolitionists, the pragmatists, the animal protectionists, the neo-welferalists, de Francionists, the fundamentalists, the animal defenders, the liberationists, the anti-speciests, the Singerites, the animal advocates, and surely many more that can be found or invent. I am sure that each of these have good reasons to exist and good arguments to justify their identity. I am also sure that among those that feel affiliated to any of these terms there are many people that I would be comfortable to share this planet with —certainly many more than among those that feel affiliated to "unfriendly" groups such as the hunters, bullfighting supporters, animal dealers, fur designers, vivisectionists or factory farmers.

So, which of these groups do I feel more "identified" with? Well, most of them, to be honest, but if I was forced to choose one, I would choose the "abolitionists". In fact, I plan to dedicate the entirety of this blog to explain why, and to show that, for me, being "abolitionist" is not a "separatist" choice from within the animalist movement, but rather the contrary.

In a hypothetical situation where I would have to confess that I have participated in online dating websites (which, if I did, that would not necessarily mean that I did it for the same reason everyone else does), I could well admit that there would be a term that would be most practical to explain "a bit more about myself" in a few words. That would be "VAREAL", which is the acronym for "Vegan Animal Rights Environmentalist Atheist Lefty". I certainly am each of these things. In fact, this is how I define myself in Twitter. However, "abolitionist" is a far better term, since I believe it includes all the other five concepts —and more— in the widest

### Search This Blog

### Followers

Followers (4)




### Follow by Email

### Blog Archive

- ▼ 2011 (7)
  - ▼ August (2)
    - Conflict
    - Abolitionism
    - Abolitionist value
  - June (2)
  - ▼ May (3)
    - Green abolitionists
    - Neoclassical abolitionism
    - The Abolitionist Reconciliation

### About Me



Jaysee Costa

Vegan Animal Right  
Environmentalist Atheist Lefty.  
Author of "The Demon's Trial".  
Twitter @jayseecosta

[View my complete profile](#)

### Pages

[Home](#)

sense of the word. I certainly would like to abolish the use of animals in the food, clothes, cosmetic, pharmacy and entertainment industries, as well as abolish the legal discrimination that individuals suffer because of the species they belong to. And I would also like to abolish the unscrupulous exploitation and destruction of the environment, as well as all religions, all monarchies, and the capitalist paradigm. But I suspect that most potential suitors would not get all that about me from reading the term "abolitionist" in my online profile.

Therefore, explanations are in order. To abolish something is a curious "action", since it is an active "event" to stop something that occurs, which if successful implies an "estate" where such "something" is now permanently absent. So, it is not about "to be" or "to do", but rather to "un-do" something forever. This means that in this simple verb, you have imbedded a powerful "moral judgement". "Abolishing" is not like "extinguishing", "disappearing" or "dying out", which seem to happen spontaneously and without much help. Rather, it implies the judgement of something as being wrong, the possibility to do something about it, and the consequence that this something is stopping it altogether forever. It is a hugely powerful ethical and political word, perfect for those that feel driven by ethics and want to help to improve society and the world. So, good for people like me, annoyingly opinionated nagging "do-gooders", but it is also good for those who history have remembered them as "great", because of the positive changes that have given us.

When one feels frustrated and overwhelmed because of severe injustices and suffering witnessed, knowing that they are not inevitable and things can be corrected, is very consoling and invigorating. It certainly gives you batteries to carry on living, and reasons for optimism and hope. The possibility of "abolition" gives you this, but abolition is not just a theoretical possibility, but also a historical fact. "Bad" things have indeed been abolished. Often not overnight; often not without a long and difficult struggle; often not "completely" in an absolute sense – but completely enough. Abolition is taught in history, and it is almost always associated to an improvement, a better world, a "good" result. And it is thought everywhere, because it has happened everywhere, in all cultures, and since the first records began. At the least, it is part of ethnic and cultural evolution. At the most, it is a universal achievement intrinsically linked to the good side of civilization.

The problem begins when we start to see abolitionism purely as a strategy. There are abolitionist strategies, which certainly are tools at the disposal of the animalist movement, but being an abolitionist is much more than just applying a strategy, as being a pacifist is much more than just being "at peace". Abolitionism is, in fact, a process. A process which starts at one point in an individual life or a society state, and ends at another when something that was deemed bad is now gone. It is a journey in which, who takes it, only knows its general direction and destination, but not the exact path to get there. We may know the origin, have a moral compass for directions, and imagine how the final destination would look like, but we don't quite know what we are going to encounter in the way, and how long is going to take. And this is the important bit: the kaleidoscopic abundance of types of animalist doctrines are in fact just the hills and meanders through which this journey is taking us; the irregularities in the landscape that may well slow us down, push us through short cuts, or simply "captivate" us with "the view". Some of us may travel looking at the horizon; others looking at each step in the way, but most of us are going in the same direction and will recognise our destination when we reach it. We, the animalist people, are all in the abolitionist journey, even those that may feel that the term abolition does not apply to them, or those that do not use it because it is jealously guarded by others that like to bask in it.

The others, the animal users, abusers and consumers, are taking a different journey. The "exploitationist journey". They go in the opposite direction to us, and sometimes they may distract us and even push us backwards. If that is the case we do have to raise the alarm, and help others to regain the "right" orientation. But in general, as long as we are all going towards our shared destination, we should be tolerant with the path that everyone chooses. This does not mean that we should not help others to take the best possible way we may think of, the one that is either easier to navigate, or takes us more rapidly to our destination, but we should not forget that not all of us started at the same point, not all of us carry the same baggage, not all of us are good in cross-country trekking, and not all of us want to be helped. And this is applicable to individuals, groups, organizations, societies and cultures.

When we look at abolitionism as a process, not just as a strategy, we will start to discover different facets of it. We may find "abolitionist milestones", such as the one that goes from vegetarianism to veganism, or between lifestyle and advocacy, or between advocacy and activism, or between welfare and rights. We may discover that each step or action may have an "intrinsic abolitionist value", so not always a reform is just a regulation (some reforms may indeed push us towards abolition, while others may not). We may find that the "abolitionist message" cannot be driven only through pragmatism and randomness, but that needs an ethical engine and a moral compass to work, if we want to reach the destination and not finding ourselves going backwards. We may recognise the advantages of "abolitionist refocusing", which suggest that it is easier to lose one's way if we concentrate too much in

Total Pageviews

2,412



the compass (our high moral values), the road (the stones and crevices of each individual animal's ordeal) or the horizon alone (the long term utopian policies), rather than paying attention to all of them in turns, according to where we are in our journey.

But this does not end with the animalist world. Those engaged in the abolitionist journey will realise that they are also going in the right direction when they think beyond the animal kingdom or within the human bubble alone. The environment, human rights, gender rights, sexuality rights, socio-economic paradigms, geopolitics, etc, all have "bad" things in them that can be abolished through a journey which happen to go in the same general direction than the animalist abolitionist process. A journey that often involves respect, fairness and non-violence, as the main fuel of the vehicles we choose to travel with.

By exploring all this with an open mind and a certain "good faith" attitude towards other well-intentional fellow beings, we may find that rather than select a very narrow niche from which undertake our quest for a better world, we may like to deep our ephemerons existence into more than one ink pot, as long as their colours paint the same kind of future, and we feel personally and socially fulfilled. We may feel that, while travelling, it may be good to sing the song of abolitionist reconciliation, so we can enjoy our journeys more and feel less alone. There is an awful lot of people travelling in the other direction and avalanching us stray from every corner, so hearing such song guiding us all the way may be "just the ticket".

In this blog I will try to improvise this song with my own personal tune. In following contributions, I intend to discuss issues such as the green abolitionism, the neo-welferalism, the taxonomic factor, freedom and power, the charity question, or the Unified abolitionist. I know that it's very pretentious for my part to pontificate along with cheap philosophies and pompous analogies, as if there is anyone out there that may care about my opinion. But hey, this is what blogs are for! Hopefully this writing will exorcise all the confused demons that are itching inside my brain, constantly excited by the sight of new divisions, seditions and puritanisms.

So, if curious, watch this space.

Jaysee Costa

Posted by Jaysee Costa at 10:05 AM 1 comment:



Newer Posts

Home

Subscribe to: Posts (Atom)

## veganairlinemeals

for those vegans who had their airline meals screwed up



[Home](#) [About](#) [Bad experiences](#)

### About

Tired of being discriminated against for being vegan? ...of being given non-vegan food labelled as vegan? ...of being forced to spend hours in an aircraft without proper food because someone along the line screwed up your meal or did not care enough? This is the page for vegans to post their bad (or good) experiences with airline meals, so perhaps we can join forces to see if something can be done about it. Please, fill form below and tell us about your experience.



Name (required)

Email (required)

### Recent Posts

[Reply from Virgin Atlantic](#)

[7 items with animal products in two Virgin Atlantic "vegan" meals](#)

[Hello flying vegans](#)

### Categories

[Bad experiences](#)

[Bad experiences](#)

### Archives

[July 2012](#)

[June 2012](#)

January 2019

M	T	W	T	F	S	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

« Jul

## veganairlinemeals

for those vegans who had their airline meals screwed up



[Home](#) [About](#) [Bad experiences](#)



Are you tired of being discriminated against for being vegan? ...of being given non-vegan food labelled as vegan? ...of being forced to spend hours in an aircraft without proper food because someone along the line screwed up your meal or did not care enough? This is the blog for vegans to post their bad (and good) experiences with airline meals, and to get together to see if something can be done about it

Advertisements



**7 Things You'll Regret Not Doing Sooner To Cut Expenses**



**7 Things You'll Regret Not Doing Sooner To Cut**

Reply from Virgin Atlantic

7 items with animal products in two Virgin Atlantic "vegan" meals

Hello flying vegans

### Categories

[Bad experiences](#)

[Bad experiences](#)

### Archives

[July 2012](#)

[June 2012](#)

June 2012

M	T	W	T	F	S	S
					1	2
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

[Jul »](#)



## veganairlinemeals

for those vegans who had their airline meals screwed up


[Home](#)
[About](#)
[Bad experiences](#)

## 7 items with animal products in two Virgin Atlantic "vegan" meals

June 1, 2012

On the 20<sup>th</sup> and on the 27<sup>th</sup> of May 2012 I took one of your Virgin Atlantic flights from London Gatwick to Las Vegas and back (flights #43 and #44 respectively). Many days prior to the first flight I had used the airline website confirmation page to specify that I required a vegan meal, which I re-confirmed again prior to taking the flight using your online customer services. However, during both flights I was not provided with food that was entirely vegan. This was not a misunderstanding, an error "of the day", or a "mistake" made along the supplying line. This was a "managerial" error that I have no doubt would have occurred in any Virgin Atlantic flight at any time, since it appears to have been made through a lack of understanding of what "vegan" means.

Despite that the meals that I was provided were labelled as "vegan" (which confirms that indeed my "booking" for a vegan meal had been properly registered), my food contained animal products. This is very serious indeed, since some of these products were not "obvious", and had I not taken upon myself to read the ingredients list, I may have consumed them without realising it.

In particular, these are the items with animal products that were added in my "vegan" meal option:

### Recent Posts

[Reply from Virgin Atlantic](#)  
[7 items with animal products in two Virgin Atlantic "vegan" meals](#)  
[Hello flying vegans](#)

### Categories

[Bad experiences](#)

[Bad experiences](#)

### Archives

[July 2012](#)

[June 2012](#)

[June 2012](#)

Flight 43

- ✖ Sour Cream and Chive flavour mini pretzels (containing dry whey, dried yogurt and milk protein)
- ✖ Skinny Cow dippers mini ice-cream (containing milk)
- ✖ Sausage roll (containing meat)

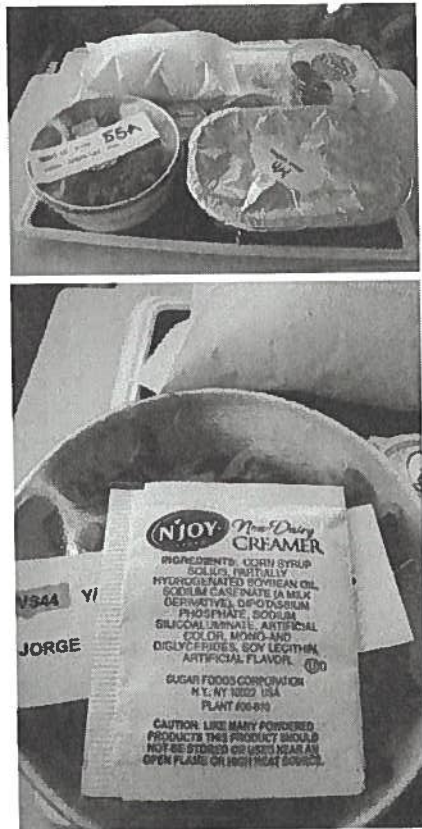


M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	
Jul »						



Flight 44

- ✖ Njoy non-dairy creamer (containing sodium caseinate which is a milk derivate)
- ✖ Promise 60% vegetable oil spread (containing whey from milk)
- ✖ Chocolate pudding (containing milk)
- ✖ Natural Valley Crunchy Oat's and Honey bar (containing honey)



Articles by claimant



I have now written to Virgin Atlantic (to Richard Branson, actually) to complaint

## Articles by claimant

6 Comments



Anthony [permalink](#)

Did you ever hear back from Virgin?

[Reply](#)



veganairlinemeals [permalink](#)

So far just a letter saying that they will reply to me "properly" in the next 28 days

[Reply](#)



Laura [permalink](#)

On the whole we have not had too many bad experiences with our vegan Virgin meals, but we have certainly had some items presented to us that were not infact vegan- such as the "non dairy" creamer and the pretzels. We have found the main flight meals on the whole to be satisfactory, but always get annoyed when the 'snack' comes which can be an icecream or sandwich roll for everyone else and we get nothing (or a mini bag of fruit if we are lucky). Yet we pay the same prices as everyone else. Also, the kids meal system is just stupid. When booking you can not specify a vegan kids meal, or even a vegetarian one. The option is simple 'Kids meal' as if no kids have special dietary requirements. If we hassle hard enough we can get the kids meal replaced with an adult's vegan meal, but this is not always successful and they have screwed up a few times leaving us with 2 adult meals between the 4 of us. Again, very unfair!

[Reply](#)



Bradley Baker [permalink](#)

Or you can just order 4 vegan meals and each have one? However I do understand your frustration with the snacks but I was shocked they gave you dairy in the butter and creamer-part of the tray labelled vegan!

[Reply](#)



Poppy Dennis [permalink](#)

I realise these comments are quite 'dated' & they refer to a particular incident (or two) but I'm curious as to why you have targeted Virgin when this negligent behaviour is evident almost everywhere?

All companies/businesses/enterprises should have 'Vegan' options (& staff/operators who know what that means) otherwise, technically, they are discriminating against a rapidly growing world movement of concerned citizens.

19/10/2016

[Reply](#)



veganairlinemeals [permalink](#)

You are right, but I only targeted them because I had an experience with them. I was hoping more people would share their experiences with others

[Reply](#)

**veganairlinemeals**



[Home](#)

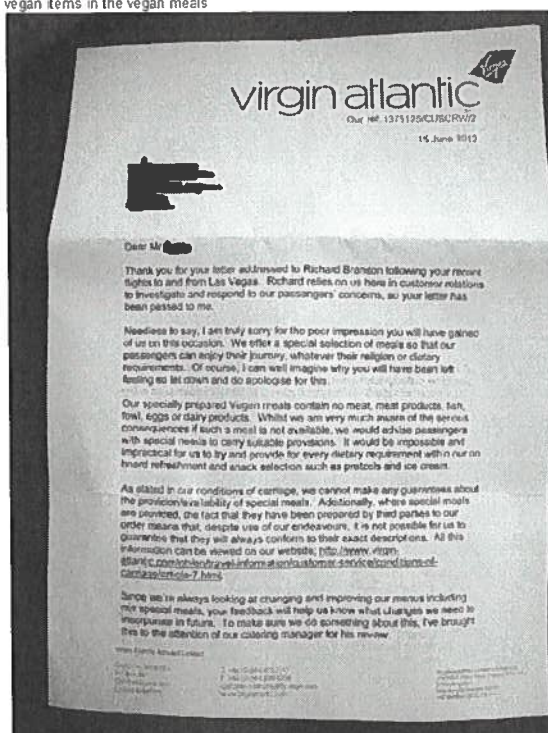
## About

### Bad experiences

### Reply from Virgin Atlantic

July 11, 2012

This is the reply I got from Virgin Atlantic about my complaint regarding the 7 non-vegan items in the vegan meals



## Recent Posts

### Reply from Virgin Atlantic

7 items with animal products in two Virgin Atlantic

‘vegan’ meals

Hello 5y1nc yeag3ns

## Categories

Had experiences

### Bad experiences

## Archives

July 2012

June 2012

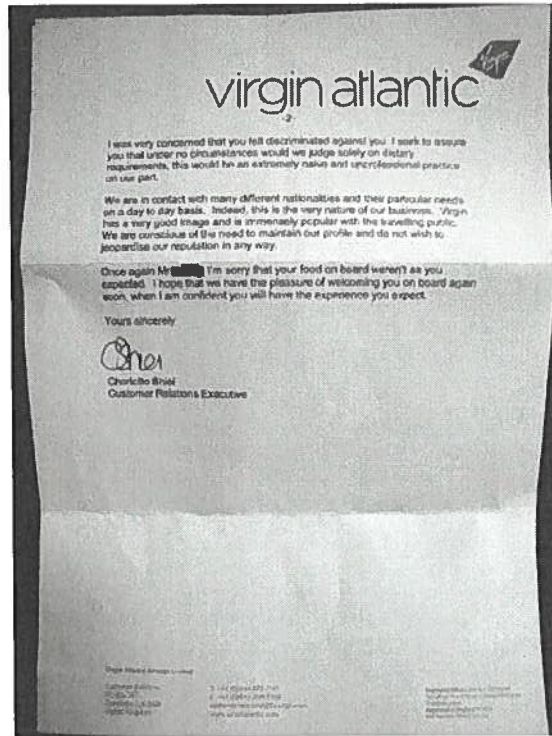
July 2012

M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

« June

### Assessments





### **Vegan voices talk**

#### **The birth of an ethical vegan under a fascist regime.**

At the time when Catalonia is often in the news because its attempts to become independent and the constant repression by the Spanish Government which has led to the exile of several Catalan politicians, and to the first political prisoners of the 21<sup>st</sup> Century EU, it may be interesting to discuss the issue of ethnic oppression and its role in the animal protection movement, with a British-Catalan vegan who grew up under a fascist dictatorship and who has spent most of his life trying to protect animals.

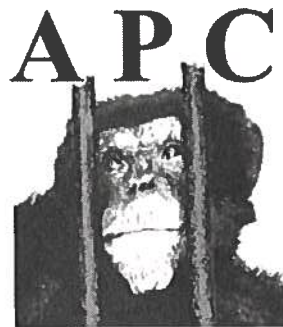
Jordi Casamitjana is a Catalan born Zoologist specialised in animal behaviour, who has been involved in different aspects of animal protection for over 20 years. In addition to scientific research he has worked mostly as an investigator, animal welfare consultant and animal protection campaigner, both freelance and for many animal advocacy organisations in different countries.

Jordi has been living in the UK for over 25 years, but even from here he was involved in the campaign that led to the ban of bullfighting in Catalonia, ban which has been opposed by the Spanish Government and considering the current political climate is under threat. Jordi knows several of the Catalan ministers who are currently in prison for alleged "rebellion" as they were instrumental in developing very progressive animal protection legislation in Catalonia.

Jordi will be speaking about his experience of growing up in an openly fascist regime in which his culture was oppressed and constantly suppressed. He will explain how perhaps such childhood experience led him to become the ethical vegan that he is today.



## APC Animal Protection Consultancy

[Home](#)[Legislation](#)[Campaigning](#)[Undercover](#)[Research](#)[Audiovisual](#)

### Animal Protection Consultancy

**Research, Investigations, Campaigning, Legislation, Audiovisuals**

## Our Mission

To help animals everywhere in the world by advising organizations, companies and/or individuals on ways to protect them, and providing information useful for animal rights, animal welfare and any other type of animal advocacy campaigning.

## Profile

APC is currently comprised of Jordi Casamitjana, a zoologist specialised in animal behaviour who has been involved in different aspects of animal protection for decades.

In addition to scientific research Jordi Casamitjana has mostly worked as investigator, animal welfare consultant and animal protection campaigner, both freelance and for animal advocacy organizations in different countries.

Speaking several languages he has worked on several animal subjects, such as the pet trade, animal rehabilitation, wildlife captivity, aquaria, animal fighting, hunting, and bullfighting.

APC follows an animal rights philosophy applied through lifestyle (Veganism), animal welfare work (helping to improve animals' lives) and abolitionist work (helping to stop animal abuse), always operating within the law in a professional and effective way.

Contact: [info@animal-protection-consult.com](mailto:info@animal-protection-consult.com)  
London, United Kingdom. Telephone: +00 44 (0)7515 797470

Green Web



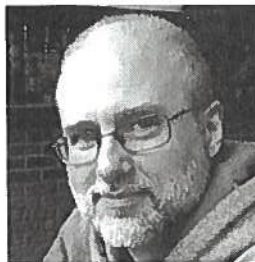
## MARK AVERY

STANDING UP FOR NATURE

Guest blog - the Hunting Act 2004 by  
Jordi Casamitjana

MARK • JULY 2, 2018 • 19 COMMENTS

*I am a 53 year old zoologist originally from Catalonia but I have been living in the UK for over 25 years. I have worked in animal protection in a variety of roles for decades both freelance and employed by several animal protection organisations in different countries.*



*I have been an ethical vegan for over 17 years. I have been an anti-hunting campaigner for most of my adult life, having exposed the deception of "trail hunting" when working for the International Fund for Animal Welfare, and having developed several successful prosecutions against hunts, including the first successful prosecutions under the Hunting Act 2004 when I was working as the hunting campaigner of the League Against Cruel Sports. I am also known by my anti-bullfighting work as I was involved in the banning of bullfighting in Catalonia, and for my investigations and research on captive wild animals in zoos and public aquaria.*

The Hunting Act 2004: a human and animal welfare improvement to build on.

"It should also be remembered that the Act remains very popular with voters. Polling from Ipsos MORI, conducted for the League Against Cruel Sports, shows that 8 out of 10 people think fox hunting should remain illegal, with similar numbers agreeing that deer and hare hunting should remain illegal too. More than 80 percent surveyed (in both urban and rural areas) believe hunting with dogs should remain against the law. Public opinion seems settled on this matter, and to my mind it's the responsibility of Parliament to reflect this. The Hunting Act has survived ten testing years. It has proven to be successful and popular, and the focus should be not on repeal but rather how we can make an already good law even better, so that more animals are spared from a horrific fate in the name of an inhumane & archaic sport."

Caroline Dinenage, Conservative member for Gosport, The Hunting Act has been successful and popular. It should now be made even better. The Spectator. 18<sup>th</sup> November 2014.

The recent guest blog posted here, "[The Hunting Act by Tim Bidle](#)", was an entertaining read which can almost be debunked sentence by sentence, so I thought I would give it a go trying to use the same format, as it illustrates the hopeless incompetence and absurdity of the Hunting Act "repealers" (those who want hunting to be legalised again in the UK).

They complain that it is illegal to push deer munching your azaleas off your premises using pugs or dachshunds to scare the animal off, and demand that when doing so wearing a red coat and using a hound instead, you should be praised and allowed to do it in your neighbours' gardens

## Search

Type keywords and press Enter.

## Tweets by @MarkAvery



Mark Avery  
@MarkAvery

Letter from @VotePursglove on  
#peoplesmanifesto for wildlife  
ow.ly/IZF5Z30m9yhp

I'll post my reply at 6pm.

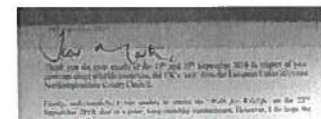
Plz RT @GeorgeMontbiot @MilesKing10  
@RobGMacfarlane @BellaLack  
@AmyJaneBeer @RuthTingay  
@hedgehughugh @Kale\_Bradbury  
@\_robsheldon @BirdgirlUK @domdyer70  
@DaveGoulson

4h



Mark Avery  
@MarkAvery

Letter from my MP [markavery.info/2018/10/09/letter-to-my-mp/](https://markavery.info/2018/10/09/letter-to-my-mp/)



Embed

View on Twitter

> [Privacy Preferences](#)

I Agree

planted to mess with the natural ecosystem just for your own leisure. Any law that would make this more difficult should be welcomed.

But the claim made by the article, that the law had been brought into disrepute by the Hunting Act 2004, was a serious one, and incorrect. Those who decided to defy the law and those who decided not to enforce it properly did, not the Act itself. English hunting law is held in contempt by some people on all sides, but the worst conceivable outcome would have been no law without which we could not build on progress by amending it and improving it.

Only after the Act was passed and time was given to see how the hunts and the authorities would react to it that a proper assessment could be made in order to improve it, and now we know all this. Now we know the hunts have abused several exemptions of the Act so these need to be modified or removed; now we know that the hunts have invented the false alibi of "trail hunting" to continue hunting wild animals but avoid prosecution, so now we should amend the Act to prevent this to happen and make "reckless" hunting illegal too; now we know that a fine is not sufficient deterrent so we need to amend the Act to include custodial sentences; now we know that the police and CPS claim that enforcing this Act is too difficult, so we can amend it to make it easier. Now that we tested a real law in the field for over a decade we can build from it a real ban.

This barbaric and incompetent attitude of the hunting and shooting fraternities is responsible for the hideous lingering death of thousands of foxes every year. They are chased for a long time and then ripped apart by a pack of dogs, or shot and wounded by incompetent shooters.

The article goes on quoting peer reviewed research showing how bad is shooting foxes for their wellbeing, and I agree. Foxes should not be hunted with dogs or shot as both methods cause them unnecessary suffering. They should not be snared, poisoned or gassed either because of the same reason. In fact, in most cases foxes should not be killed as they are one of the few natural predator mammals left in the UK, and as such are a very important part of our ecosystems. I would go even further. I think foxes should be protected at least as badgers are.

*"Baker and Harris (1997) assessed the different known causes of mortality of British foxes, such as road deaths, shooting, terriers, snares, lurchers and hounds. They concluded that 80,000 foxes were shot and retrieved each year and that a theoretical further 115,000 fox deaths remained unaccounted for. Some of these may be foxes that have been shot and died later without being retrieved".*

*Wounding rates in shooting foxes (Vulpes vulpes), Animal Welfare 2005, 14: 93-102.*

As you probably noticed, this quote mentioned in the article was from a 1997 paper, before the Hunting Act 2004 was even conceived, showing that the practice of shooting foxes has nothing to do with the hunting ban. This shooting continued after the hunting ban, as the Act did not ban it (and it should probably have), but at least now there are fewer foxes deaths to add to this to because although the hunters have mostly disobeyed the ban (I have estimated that there have been [at least 200,000 illegal hunting events](#) perpetrated by members of registered hunts since the Act was enacted), the time they spent building false alibies to avoid prosecution is time that some foxes may use to get away now.

In fact, [my own research produced in 2016 and 2017](#) using hunting publications, more than 4,000 hunt monitor reports, scientific research, analysis of maps of hunting meets, and the Burns Inquiry into Hunting with Dogs, allowed me to estimate that the Hunting Act so far had helped over 100,000 animals, but if it had been properly enforced it would have helped up to 2.8 million animals. I estimated that preventing the repeal or weakening of the Hunting Act would help around 10,000 animals per year, but strengthening it until it is properly enforced would help up to 230,000 animals per year.

This positive effect of the Hunting Act (despite widespread defiance and poor enforcement) was

> [Privacy Preferences](#)

I Agree

placed in shooting estates (which should be banned in the UK too, as in most EU countries), or shot by lampers, or killed by dogs on another day. Unfortunately the Hunting Act only covers hunting with dogs, but all laws are limited in their scope.

The claim that the legislation gives rogue foxes licence to kill the livestock on which aged upland smallholders depend for their livelihood is absurd; it may well be that the loss of three lambs is equivalent to the loss of the entire winter fuel allowance of some farmers, but peer reviewed research has already shown how little foxes contribute to lamb predation. It is likely that when a shepherd finds evidence of a fox eating a lamb this may be because the lamb died from other causes and the fox is just being a scavenger. The Burns Report on hunting makes it clear in its Paragraph 5.14 that less than 2% of otherwise viable lambs were killed by foxes in England and Wales, and the Government does not consider foxes to be a significant factor in lamb national mortality (paragraph 5.12).

When looking at other agricultural losses claimed by farmers, Moberly et al. (2002, 2004) found that free-range chicken and turkey producers generally reported low losses to foxes (average losses of 0% and 0.04% of flocks respectively). On average, 0.3% of piglets born outdoors were reported killed by foxes.

But even if it is true that "problem" foxes kill many farmed animals every year, this may well be because they are hunted and shot by people. If you remove a fox another will replace it very soon, and the new one is most likely to be more problematic as it is likely to be more inexperienced and know the area less. When hunting with dogs stopped during the foot-and-mouth crisis, research from Bristol University (Harris, 2002) showed that the fox population did not increase. On the other side, if you try to kill many foxes in an area using all possible means, Baker & Harris' research in 2006 showed that the likely effect is an increase in fox numbers.

And if the fox that is killed is not really a "problem" fox, then killing it can actually be bad for the farmers' profits. Macdonald et al (2003) calculated that during its lifetime each fox was worth £156 to £886 to a farmer through reduced losses due to rabbit grazing, as they predate on rabbits.

But to be honest, why do so many people assume that a farmer's profit has priority over wildlife welfare? When will the farmers who choose rearing animals, rather than to cultivate sustainable cruelty-free food for everyone, be made accountable of the harm they inflict to animals and the environment? Would not be best for them to convert to cruelty-free climate-friendly farming, than to stick to this vicious circle of suffering, destruction and death? Yes, of course, I am vegan and I would say that...but I wasn't born vegan, you know? Most of us weren't and at one point in our life realised we were doing something wrong for the animals, our health and the environment, so we changed for everyone's benefit.

But let's go back to the article as I don't want to leave any statement unturned. The article asks "why was this low priority, hopelessly ill-drafted, time consuming, expensive and utterly impractical act ever passed?" The answer is because British society in the 21<sup>st</sup> century had new values and really wanted to get rid of outdated cruel sports, plain and simple. So, in fact, it was considered high priority by most people and this is why it was debated so many times and for so long in Parliament. It could have been drafted better but not even a perfect law would have been able to operate normally when faced with such widespread criminal conspiracy and such poor enforcement, as the authorities seemed reluctant to charge criminals who are considered "important" people.

The claim that the two dog limit (which only applies to some exempt hunting, by the way) is responsible for the biggest wild animal welfare disaster in living memory is ridiculous beyond belief. Most hunts don't respect that limit and they go out with the full pack under the disguise of the false alibi of "trail hunting" (not to be confused with "drag hunting" as no hunt that was hunting foxes, hares, mink or deer before the ban converted to drag hunting, despite the fact many people still believe they did). Just try to find any modern footage of any registered MFHA hunt using the "flushing to guns" exemption of the Hunting Act with only two dogs. You will not find many, if any at all.

Just think of the scale of the animal welfare disaster of animal agriculture: around 1,000 million land farm animals kept captive and killed for food in the UK every year (over 70% of them kept in factory farms). This includes over 10 million pigs, over 15 million sheep, 16 million turkeys, 14 million ducks and geese, 975 million broiler chickens, 40 million so-called 'spent' hens and over 2.6 million cattle. Add to that 4.5 billion fish and 2.6 billion shellfish you have a total of over 8 billion animals killed in the UK each year. Can it be a biggest animal welfare disaster in living memory?

And the claim that the hunting law in Scotland, the Protection of Wild Mammals (Scotland) Act 2002, is great because it does not limit the number of dogs for flushing to guns can only come from hunters who know that such law, in its current form, does not effectively prevent any hunting of a wild mammal there as it has been completely abused by the Scottish hunts. So much so that an official enquiry took place that concluded that the law needs improving, and even the police have publicly stated that the current law is "unworkable".

The Hunting Act could have been much better but it faced a strong opposition in the Commons and especially in the Lords which effectively made it much weaker that it should have been.

Why did the proponents of this milestone piece of legislation talk out of time in Parliament amendments that would made it even weaker? Because the majority of MPs wanted a ban on hunting as this is what the public wanted, not a "regulation" that would allow hunting to continue.

Why was the idea of a "wild mammals protection bill", theoretically calling for the general protection of all wild mammals from undue suffering, also talked out of the Commons? Because most MPs knew that this was just a deception to allow hunting to continue with a "disguised" law that was intended to guarantee that hunters would be the only ones allowed to kill wildlife (Jim Barrington's "middle way" is in fact the "hunters' way").

Why did the Hunting Act have to be forced through parliament by the use of the Parliament Act? Because the influence of the hunting and shooting fraternities was stronger on the unelected peers than on the elected MPs, and in a democracy you need to have mechanisms that give priority to politicians elected democratically.

I cannot deny that at some extent the hunting debate has to do with partisan political agendas entirely unconcerned with animal or human welfare, and this is why it is quite laughable when the hunting fraternity uses "animal welfare" as an excuse to justify hunting. However, hunters often say that the hunting debate is part of a class war, when in fact it could be said that it is somehow partially a war against "classism". A war against those who think "class" is an important part of society, and different rules must apply to different classes. A war against those who think we are not all "equal".

The hunting fraternity is still one of the few British collectives with an inbuilt class system with masters and servants (the others being, of course, the Monarchy and the Aristocracy). So hunting is as much a "higher" than a "lower" class activity. It just happens to be an activity where their participants are happy to be treated under the "rules" and labels of their self-defined "class", whatever that will be (high as in the Masters of the hunt or low as in "terrier men"). And they expect that rules and laws apply to them differently. This also applies to the shooting industry, by the way, as commercial shooting remains an "elite" activity, in particular grouse shooting).

Let's look at all this from some perspective. Let's look at the "anthropological" reality behind the hunting and shooting debate: People in power in Britain have traditionally liked killing animals for fun, possibly because this reassured their perceived dominion over others. People who would like to be in power like to kill animals for fun too. And those who like to serve those in power feel closer to their "masters" (and their power) by killing animals for fun too.

It is not really about "pest" control ("wildlife management" as they euphemistically call it these days). It is not really about feeding themselves or others (in this country there is no longer need for this in modern society, especially with the growing acceptance of fully plant-based diets). It's about showing power and status, and trying to keep it. The power of the Royals, the power of the



So, those in power are always reluctant to listen to those "below them" and they launch a tantrum if others do listen to them. "The people", and those who represent them, made their voice heard in the early 2000s, so an Act had to be passed despite the constant obstacles those in power threw at it in order to derail it.

But the tantrum continues so "the people" need to be listened again. The people are calling now for a better ban, a ban that neutralises the activities created by the hunters to circumvent the law; a ban with a real deterrent effect; a ban much easier to enforce; and a ban that covers as many wild mammals as possible, in as much of the UK land as possible.

This can be achieved by amending the Hunting Act 2004 and the Protection of Wild Mammals (Scotland) Act 2002 to significantly strengthen them; by creating a new Act in Northern Ireland that bans hunting; by banning "trail hunting" and "exempt hunting" in National Trust, Forestry Commission and MoD land; and by stopping any attempt to repeal any of the current acts or to weaken them with "middle way" versions designed to legalise hunting under the guise of wild mammals protection (which these days seems to be the current preferred route of the Countryside Alliance, as politicians gradually adapting to this century's values has made the prospect of an outright repeal vanish).

As far as the article's criticism of the opinion polls is concerned, well, just another tantrum, is it not? Yes, perhaps slightly different wording in some polls would have reduced the results of the number of people wanting to keep the hunting bans from 85% to, let's say, 80% (or in fact increased them, who knows?). But really, does anyone in the hunting fraternity really believe that any official poll would show a majority of UK citizens in favour of hunting? Denial and tantrums, this is what this is.

The Hunting Act is a human and animal welfare achievement, praised by many, criticised by those who expected more, and condemned by those who like to kill for sport. It should not be repealed but it should be strengthened forthwith; but never replaced by a new Wild Mammals Protection Act to that will decriminalise hunting and deceptively persuade "on the fence" politicians that the way out of this never ending debate is a "middle way" (which effectively would give those "in power" the license to kill wildlife in any way they see fit).

The passing of the Hunting Act 2004 was an important citizens' achievement and an improvement on animal welfare from which we must build on and keep progressing. And yes, snaring should be next, and then grouse shooting, and then pheasant and partridge shooting, and then waterfowling, and then fishing, and so on.

There is no hidden agenda here. It's all in the open. It's not the end of the debate of wildlife protection. It's just the beginning, because let's face it, we are at the beginning of the 21<sup>st</sup> century, and real animal protection values are here to stay and become mainstream. This social and moral progress cannot be stopped and should not be delayed, for everyone's benefit. Even those who genuinely think killing animals is their only way of living.

Likes (52) Dislikes (10)



POSTED IN: GUEST BLOG

19 Comments

> [Privacy Preferences](#)

I Agree

any purpose in a hunt which does not flout the Hunting Act. I can't think of a single use for terriers and terrier men that could be legal under the Hunting Act. As I understand it, terriers are used to dig out foxes that have gone to ground so that they can be hunted, or to dig out fox cubs from earths to be given to young hounds to accustom them to ripping foxes apart. Such activities must be considered illegal as they are designed to support hunting of foxes with hounds. So the employment of terrier men by hunts could automatically be seen as an indication of illegal activity by those hunts and used as evidence by the police and CPS.

Can anyone please correct me if I'm wrong in this? If not, perhaps an improved Hunting Act could include a complete ban on the use of terriers and the employment of terrier men by organisations.

Likes (16) Dislikes (2)

[REPLY](#)

**Paul V Irving Says:**

JULY 2, 2018 AT 11:52 AM

Of course you are right Alexandra, but the hunts would claim that people being known as "Terrier men" was an honorific ( rather than horrific) title and they did not break the law. In other words they would use the same old lies in a slightly different context.

Whilst I don't agree with Jordi entirely ( under certain circumstances Foxes are pests - as somebody whose partner has lost many free range chickens and ducks to foxes) I would ban all uses of dogs for hunting including drag and trail hunts.

Likes (3) Dislikes (2)

[REPLY](#)

**Carole Says:**

JULY 2, 2018 AT 12:08 PM

My thoughts entirely.

Likes (1) Dislikes (2)

[REPLY](#)

**John Cantelo Says:**

JULY 2, 2018 AT 5:35 PM

I couldn't agree more. That they so openly and arrogantly show their contempt and disrespect for the law and seemingly feel secure from prosecution speaks volumes. Under the Theft Act of 1968, it's an offence to "go equipped" and the Sentencing Council suggests, for the worst offenders, a custodial sentence of between 26 weeks and 18 months. It's well past the time for such a regulation to be introduced to cover 'terrier men'. However, given the recent extraordinarily lenient sentences given for assault on hunt monitors and the failure to prosecute some violent hunt followers at all, I fear such a measure would be neutered by the courts.

Likes (5) Dislikes (2)

[REPLY](#)

**Paul Fisher Says:**

JULY 2, 2018 AT 7:28 PM

[Privacy Preferences](#)

[I Agree](#)



[REPLY](#)**Jordi Casamitjana Says:**

JULY 3, 2018 AT 4:56 PM

It is actually legal to use terriers underground under certain conditions (one of the exemption of the Hunting Act) , and when you see terriermen in a hunt they say that they have nothing to do with the hunt (which may be claiming trail hunting) and they just operate independently under this exemption as a pest control service for shooting states (the exemption only applies in cases where birds for shooting needed to be protected). This is one of the exemptions of the Act that needs to be removed with its amendment.

Likes  (0) Dislikes  (0)[REPLY](#)**Daniel Says:**

JULY 2, 2018 AT 12:28 PM

In my opinion an improved hunting act should mean the total end of roaming the countryside on horseback with packs of dogs! No more fox hounds means no hunting animals with dogs. It should be a scene in paintings on walls only!

Likes  (12) Dislikes  (3)[REPLY](#)**Paul Fisher Says:**

JULY 2, 2018 AT 2:09 PM

Hopefully many people who share these sentiments will turn out for the 'Walk for Wildlife' being organised/promoted by Chis Packham. London 22nd Sept.  
I'm going, hope you will too.

Likes  (7) Dislikes  (2)[REPLY](#)**Richard Bays Says:**

JULY 2, 2018 AT 3:44 PM

We had one similar, could be wrong but 2004 I think it was, got 400,000+ on the streets of London.

If Packham could get a tenth of that I would be impressed.

Likes  (3) Dislikes  (2)[REPLY](#)**Paul Fisher Says:**

JULY 2, 2018 AT 7:24 PM

Let's hope for a quarter at least Richard. That at least would get noticed.  
400k is very impressive, must have had an awful lot of people behind it.  
RSPB maybe? Wildlife trusts possibly? And all without the social media we have now.

[Privacy Preferences](#)[I Agree](#)

x

**Mark Says:**

JULY 2, 2018 AT 9:18 PM

Richard - yes you are wrong - it was 2002. And it cost £1m to get those people there  
<https://www.theguardian.com/uk/2002/sep/23/hunting.ruralaffairs2>

Likes  (0) Dislikes  (1)[REPLY](#)**Michael Bosley Says:**

JULY 2, 2018 AT 2:33 PM

Thanks for this, Jordi Casamitjana. It is telling that, in contrast to your marshaling of reputable research and international comparisons, Tim Bidie's article cited anecdotes, opinions and just one research paper - which as you say, simply points out the cruelty involved in shooting foxes. It's no contest.

Likes  (8) Dislikes  (2)[REPLY](#)**Lizzybusy Says:**

JULY 2, 2018 AT 5:34 PM

It occurs to me that laying a fox trail could be illegal under the Environmental Protection Act 1990 and it might be worthwhile doing a FOI request for the number of licences issued by the Environment Agency for the disposal of fox urine trails in the countryside, and the exact locations where the urine was disposed of. Given the BSE scandal you'd hope that the Environment Agency would take a dim view of the deliberate disposal of animal fluids across wide areas of the countryside where livestock are known to be present and they would ensure that such behaviour would be tightly regulated.

Under S33(1)(a) of the Environmental Protection Act 1991 it is an offence to deposit industrial or commercial waste or knowingly cause or knowingly permit such waste to be deposited in or on any land unless an environmental permit authorising the deposit is in force and the deposit is in accordance with the licence. The laying of a trail comprising of fox urine forms part of the commercial service of fox extermination. S33(1)(c) also prohibits the treatment, keeping or disposal of industrial or commercial waste in a manner likely to cause pollution of the environment or harm to human health. The deliberate discarding and abandonment of the bodily fluids of foxes above ground without a license authorising such a procedure appears to fulfill the terms of the offence of fly-tipping (S33(1)(a) Environmental Protection Act 1990.). In addition, the permanent dumping of the urine of foxes in a way that allows potentially harmful liquids and air borne bacteria from the urine to escape into the surrounding environment breaches the terms of S33(1)(c) EPA.

Furthermore, S34(1) EPA imposes the duty on individuals who produce, carry, keep or dispose of commercial or industrial waste or who have control of such waste to take reasonable measures (a) to prevent any contravention by any other person of section 33 (above) and (b) to prevent the escape of the waste from his control or that of any other person. The abandonment of urine in the open environment with no containment of the potentially harmful fluids or air-borne bacteria is not a safe and secure way to prevent the dispersal of the waste.

In explaining why it is illegal to bury fallen stock on farms, the Scottish Government website states that. "This is due to the risk of spreading disease through residues in the soil, groundwater or air pollution. This ban also covers ANIMAL BY-PRODUCTS, including afterbirth and stillborn animals."

x

[Privacy Preferences](#)[I Agree](#)

deliberately placed out in the open environment and simply left to disperse and rot.

Likes  (2) Dislikes  (2)

[REPLY](#)

**Paul V Irving Says:**

JULY 2, 2018 AT 9:56 PM

It all only applies to "livestock" not wildlife.

Likes  (1) Dislikes  (2)

[REPLY](#)

**Lizzybusy Says:**

JULY 2, 2018 AT 10:28 PM

Yes and no Paul!

Yes - the animal by-products (ABP) legislation (to which you rightly mention the Scottish government is referring to) is livestock related but ...

No - the Env Protection Act is much, much wider. It relates to waste - including waste such as wild animal carcasses or parts of wild animals not covered by the ABP etc. The NGO have issued legal advice recommending their members not to use wild animal carcasses (or other carcasses) in stink pits but to use chemical lures instead. Their advice is based on Env Agency warnings that they have been considering prosecuting under the Env Protection Act 1990, S33.

Likes  (1) Dislikes  (2)

[REPLY](#)

**Jordi Casamitjana Says:**

JULY 3, 2018 AT 4:52 PM

This has been done but the problem is that there is no really urine in the trails as the trails are not real. It is all a false alibi to be able to claim "accident". Either they don't lay any trail at all and claim they did (I reckon that over 90% do that), or there is nothing in the drag they use for the trail as it is only for show. You can see all this in the Trail of Lies report I wrote when at IFAW.

Likes  (1) Dislikes  (1)

[REPLY](#)

**Ed Says:**

JULY 3, 2018 AT 5:28 PM

That was also about broadband and post offices and you shipped many of the marchers in on coaches! Not quite the same....

Likes  (1) Dislikes  (0)

[REPLY](#)

[Privacy Preferences](#)

1 Agree

x

dogs through woodland - for the simple reason that walking dogs through woodland will scare off deer - especially if they are off the lead. However it's even worse than that under the hunting act you CAN use up to two dogs to scare deer off but you MUST then shoot the deer

The fundamental question here is if you disturb deer or other wild mammals with a dog is it more humane to allow those deer to escape naturally or to use a line of guns to kill them all.

It MAY be there is an argument that it is better to shoot the deer / if for example they would otherwise be chased for twenty miles or so. However in many cases and certainly in mine - using farm collies - this will not happen.

Deer are naturally flight animals and they will naturally move away from perceived danger. This happens all the time when dogs are taken out with deer, other wild mammals and birds.

It is a simple nonsense to say that the deer should have to be shot in such circumstances.

The fact is that deer when they are present in high densities can do a lot of damage to woodland. Using dogs can be a humane non lethal way to reduce numbers in an area without completely excluding them which would be the case with fencing and also without killing the / potentially causing huge suffering as required by the absurd hunting act.

The police and cps know this full well which is why they allow the law to be broken .

Parliament did not consider non lethal deer dispersal using dogs / no wonder the hunting act makes no sense when applied to it,

If LACS had used such techniques at baronsdown they could have avoided the huge suffering caused by their wildlife mismanagement.

Likes  (0) Dislikes  (0)

[REPLY](#)



**Giles Bradshaw Says:**

JULY 10, 2018 AT 9:59 PM

One of the most obviously crazy aspects of the current law is that when I take my elderly collie through the woods and flush a few deer; in practical terms in order to actually comply with the law I would need a team of gun men backed up by radios and quad bikes and/or horseback riders.

Tracking down and then gunning down a herd of roused deer in the Devon countryside of small fields, high hedges and woodlands is no simple matter.

This isn't just some abstruse point it is PRECISELY what happens. This is how the law is complied with. These are 'reasonable steps' to shoot a herd of flushed deer. The cps and the police recognise this. Often such deer end up being hunted for a considerable time before they can be got in a position to be safely shot as the law requires.

I'll stand back from whether such stag hunting is a 'good thing' but it is clearly a nonsense to ban a single man taking a dog out and scaring a few deer unless the deer are then killed.

I have no gun and I do not see why I should not be able to carry on using an under control dog and no killing any wildlife. It's a perfectly safe and humane activity which can be undertaken with young children and friends and causes no harm or suffering whatsoever.

Scaring off wildlife be it a bird or a mammal as an alternative to killing it should not be illegal.

x

[Privacy Preferences](#)

I Agree

[REPLY](#)

## Leave Your Comment

Your email will not be published or shared. Required fields are marked \*

Comment

You may use these HTML tags and attributes: `<a href="" title="">` `<abbr title="">` `<acronym title="">` `<b>` `<blockquote cite="">` `<cite>` `<code>` `<del datetime="">` `<em>` `<i>` `<q cite="">` `<s>` `<strike>` `<strong>`

Name \*

Email \*

Website

**Submit**

This site uses Akismet to reduce spam. [Learn how your comment data is processed.](#)

[HOME](#) [BLOG](#) [BOOKS](#) [GROUSE SHOOTING AND HEN HARRIERS](#) [EVENTS](#) [CONTACT](#) [MONTHLY EMAIL NEWSBLAST](#) [PRIVACY POLICY](#)

MARK AVERY POWERED BY WORDPRESS AND SHAAN



×

[Privacy Preferences](#)

**I Agree**



Víctor Amela Ima Sánchez Lluís Amiguet

LUNES, 10 SEPTIEMBRE 2007

# la vida contra

## LA VANGUARDIA

### “El toro de lidia es una aberración genética”

Tengo 42 años. Nací en el Clot y vivo en Londres desde los 25: soy súbido británico. Soy un antitaurino profesional: cobro 28.000 libras anuales de la League Against Cruel Sports por oponerme a las corridas tras haber conseguido ilegalizar la caza del zorro en mi país. Soy vegano: no consumo nada que provenga de la explotación animal

ZOOLOGO: COORDINA LA CAMPAÑA ANTITAURINA

Conoci a un torero que se sentía culpable...

¿De qué?

El matador Álvaro Munera fue cornecado hace 20 años en la plaza hasta quedar paralítico. Desde la silla de ruedas tomó conciencia de lo absurdo que era jugar la vida para envilecer a todo el público que contemplaba el martirio de un animal y enriquecía al empresario taurino.

Ese público taurino cree que los toros son arte y cultura: su cultura.

La esclavitud también era cultura, pero sobre todo un negocio para los esclavistas.

gaba de miedo- y aplaudir la habilidad del verdugo. Si quiere, también llamaremos arte al de aquellos ahorcadores.

La muerte en la plaza dicen que les da la frutilla que ennoblece a la bestia.

Los toros mueren entre su mierda, su sangre, los chillidos histéricos de la gente mezclados con los de los vendedores de patatas fritas... ¿De verdad ve nobleza en esa muerte?

La fiesta de los toros salva de la extinción a una raza única: el toro de lidia.

No me escandalice ni olvide que soy zoológico: el toro de lidia no es una especie, es una monstruosa ignorancia.

Después del toro de lidia, como el gato ca-

LIBERTY TRICIDÓ



JORDI CASAMITJANA

#### SIN CORRIDAS

Álvaro Domecq Díez, autor de 'Lidería del toro bravo', me dijo en Los Alburejos, mientras

enrolaba sus mejores vacas: "La lidia mueve demasiado dinero para que se acabe". De eso

hace ya 12 veranos, porque hoy

→ siento hurtar la causa a Casamitjana y sus veganos.

-Si, en lugar de granjas, hubiéramos apostado por los vegetales, tendríamos hoy mucha más eficacia en aprovechar la energía solar para alimentarnos.

-¿No le gusta a usted un buen jamón?

-Soy vegano. No como carne ni nada que provenga de la explotación animal.

-¿Y eso no es una secta como la taurina?

-Nosotros creemos que no es necesario provocar sufrimiento a ningún animal para alimentarnos. También creemos que nuestro medio ambiente estaría mejor sin granjas.

-Un respeto: en Catalunya convivimos con siete millones de cerdos y una purísima



culpable...

-¿De qué?

-El matador Álvaro Munera fue cornado hace 20 años en la plaza hasta quedar paralítico. Desde la silla de ruedas tomó conciencia de lo absurdo que era jugar la vida para envilecer a todo el público que contemplaba el martirio de un animal y enriquecía al empresario taurino.

-Ese público taurino cree que los toros son arte y cultura: su cultura.

-La esclavitud también era cultura, pero sobre todo un negocio para los esclavistas.

-¿Munera se arrepiente de haberse jugado la vida o de habérsela quitado a los toros?

-Al matador Munera lo iniciaron de niño, como hacen las sectas, para que se jugara la vida para regocijo de muchos estupidizados y negocio de unos pocos listos. Se la jugó y perdió sus piernas en el juego: hoy es el líder de los antitaurinos en Colombia.

-Si los toros no mueren en la plaza, los apio-  
lan sin dignidad en cualquier matadero.

-Pero la muerte de un toro en la plaza de-  
grada al público que la presencia y convierte  
en espectáculo canallasco lo que debería me-  
recer nuestro respeto: el sufrimiento y la ago-  
nía de otro ser vivo. Además, los toros son  
torturados en la lidia por puro placer.

-El placer no está en el inevitable sufi-  
miento del toro sino en el arte del torero.

-Usted habla del arte de torturar con gra-  
cia, estilo y elegancia para convertirlo en es-  
pectáculo y negocio.

-Dicese tauromaquia.

-También la esclavitud y la pena de muer-  
te tuvieron sus tratadistas, artistas y hasta  
virtuosos.

-Morir fue un espectáculo sin duda.

-Al espectáculo ejemplar de la ejecución  
acudía el público para gozar con los retortijo-  
nes del ejecutado en la horca -que a veces  
también, como el toro hoy en la plaza, se ca-

verdugo. Si quiere, también llamaremos arte  
al de aquellos ahorcadores.

-La muerte en la plaza dicen quienes la dis-  
frutan que ennoblesce a la bestia.

-Los toros mueren entre su mierda, su san-  
gre, los chillidos histéricos de la gente mezcla-  
da con los de los vendedores de patatas fri-  
tas... ¿De verdad ve nobleza en esa muerte?

-La fiesta de los toros salva de la extinción  
a una raza única: el toro de lidia.

-No me escandalice ni olvide que soy zoó-  
logo: el toro de lidia no es una especie, es una  
monstruosidad genética.

-Pues hoy el toro de lidia, como el asno ca-  
talán, es símbolo de hispanidad reivindicada  
por el pueblo con pegatinas en sus coches.

-El toro de lidia español es el abyecto resul-  
tado de dos siglos de cruces y recruces en la  
libreta del ganadero para alumbrar un mons-  
truo y concentrar la agresividad...

-¿Y su bravura, el trapío, los arrestos?

-... en una abyección genética: es como los  
pitbull y esas otras razas de canes cruzados  
para las peleas de perros. ¡Cuánto sufrimien-  
to en esos seres deformes! ¡Qué absurdo des-  
tino damos a un ser vivo cuyos genes hemos  
manipulado para nuestro placer y beneficio!  
Los toros bravos matan, y los perros de pelea  
enloquecen, sufren y también matan.

-Son apoteosis del arte del cruce.

-... Como aquellos esclavos que los escla-  
vistas cruzaron para obtener mejores brace-  
ros en las plantaciones: está usted defendien-  
do en los animales las maquinaciones euge-  
néticas de Mengele que hemos impedido  
afortunadamente ya en los humanos.

-La eugenesia de los ganaderos es neces-  
ria hoy en las granjas.

-Si usted profundiza en la ética, llegará  
también a condenar las tropelías genéticas  
de las granjas.

-Esas granjas dan de comer hoy a millones  
de seres humanos que antes pasaban hambre.

*'La cría del toro bravo', me dijo  
en Los Albuñes, mientras  
enloquecía sus mejores vacas: "La  
lidia mueve demasiado dinero  
para que se acabe". De eso  
hace ya 12 veranos, porque hoy  
y siento hartar la caza a*

*Chamúsca y sus veganos-  
la fiesta se muere sola de puro  
aburrimiento. Por eso, casi  
mejor que los de la League se  
muevan a Londres aquí sólo  
recuperan glamour -rebeldía  
esnob ante papantismo progre-*

*para el negocio taurino, que, sin  
tele, sobrevive a fuerza de pura  
subvención. La Diputación de  
Tarragona -denunció- gastó  
10 millones en el 2006 en  
promocionar los toros, y la  
Comunidad de Madrid derrochó*

*en ellos fortunas... ¡Hasta pagó  
el sitio web del Juli! La pena es  
que decaiga el rico lenguaje de  
la tauromaquia.*

-... en lugar de granjas, hubiéramos apos-  
tado por los vegetales, tendríamos hoy me-  
nos purines en los campos y una alimenta-  
ción mucho más eficaz en aprovechar la ener-  
gía solar para alimentarnos.

-Soy vegano. No como carne ni nada que  
provienga de la explotación animal.

-¿Y eso no es una secta como la taurina?

-Nosotros creemos que no es necesario  
provocar sufrimiento a ningún animal para  
alimentarnos. También creemos que nuestro  
medio ambiente estaría mejor sin granjas.

-Un respeto: en Catalunya convivimos con  
siete millones de cerdos y sus purines.

-Creemos que otro mundo es posible.

-¿Cuánto le pagan por creerlo?

-Cobro 28.000 libras anuales de la League  
Against Cruel Sports por militar contra las  
corridas de toros.

-¿Cómo milita?

-Provoco el debate. Allá donde provoca-  
mos el debate, acabamos con los toros. Los  
toros y los taurinos no soportan el razona-  
miento: la razón los extingue.

-Cada uno que se divierta como quiera.

-Esa es la peor actitud: tolerar la aberra-  
ción de los toros.

-Peores son las guerras y no las prohiben.

-La crueldad de los toros es la misma que  
nos permite permanecer impasibles ante el  
bombardeo indiscriminado de civiles.

-Es una comparación dislocada.

-No es casualidad que los toros y la caza  
del zorro, que estoy orgulloso de haber conse-  
guido eliminar de mi país, fueran pasatiem-  
po favorito de la misma nobleza que jaleaba  
la esclavitud y la explotación de las personas.

-Cada uno que piense como quiera.

-No hay taurinos y antitaurinos: todos so-  
mos personas. Torturar a un animal desde  
sus genes hasta la plaza repugna a la digni-  
dad y a la razón humanas. Podemos evitarlo.

**LLUIS AMIGUET**



EN DIRECTO Rueda de prensa tras el Consejo de Coordinación de Podemos

# Ni carne ni piel ni sangre

Los miembros de Prou viven su éxito ajenos a las polémicas identitarias



30/07/2010 08:00

**LEA DEL POZO**

'Cortad la cabeza al ratón'. Era una orden sencilla. Con un mano tenía que agarrar el cuerpo del animal y con la otra, el bisturí. Un mero trámite si quería aprobar el segundo curso de Biología. ¿Cuánto cuesta matar un ratón? A Jordi Casamitjana, mucho. 'Lo hice fatal', explica este etólogo de la Plataforma Prou. Fue entonces cuando decidió marcharse a Inglaterra, donde 'podía ser científico sin testar con animales'. De esto hace 20 años.

Casamitjana, igual que los demás miembros de la Plataforma Prou de distintas nacionalidades, es un activista convencido: son personas que un día decidieron dedicar gran parte de su tiempo libre a luchar por los derechos de los animales.

Un día son los perros. Otro, los toros. Y, al siguiente, los elefantes. La cuestión es concienciar a cuantos más mejor. El mensaje siempre es el mismo: los animales no son cosas al servicio de los humanos, son seres vivos que sienten y padecen. 'Tener el poder no significa tener la razón', dice Leonardo Anselmi, portavoz de Prou.

'Tener el poder no significa tener la razón', dice Anselmi

Y, sin embargo, en España el animalismo todavía no está generalizado. Nada que ver con Gran Bretaña, donde 'el 10% de la población es vegetariana y existen cientos de asociaciones' y dinero para dignificar la vida de zorros, perros o cualquier animal maltratado.

Los miembros de Prou que empezaron a recoger firmas en 2007 para presentar la Iniciativa Legislativa Popular contra las corridas viven ajenos a las polémicas identitarias: Catalunya, España; España, Catalunya. 'Cuando vamos a Tordesillas, nos insultan llamándonos catalanes', explica divertida la profesora de antropología, Mercedes Cano.

Ella no es catalana. Tampoco lo son muchos de sus compañeros. 'Y homosexuales, lesbianas, veganos...', apuntan Anselmi y la historiadora Helena Escoda. El insulto, explican, forma parte del activismo, un mal menor que aceptan casi con resignación. También son inmunes a los tópicos: 'Los que nos dicen que por qué no nos preocupamos menos por los animales y más por los niños de África, no hacen nada por esos niños', afirma Anselmi, que durante años estuvo trabajando en comedores sociales en Argentina.

Pero su compromiso con los animales no acaba con la búsqueda de firmas o las denuncias. Casamitjana, Escoda, Cano... la mayoría de los activistas impulsores de Prou han 'ampliado su círculo ético', dice Alejandra García. Son veganos: ni carne ni piel ni sangre. No comen animales ni alimentos lácteos. Tampoco llevan cuero ni pieles ni seda ni lana. Nada que pueda haber perjudicado a un animal. Nada.

**Público**  
**PÚBLICO**  
DISPLAY CONNECTORS, SL.

This page has been archived and is no longer updated.

[Find out more about page archiving.](#)

[an error occurred while processing this directive]

[« Previous](#) | [Main](#) | [Next »](#)

## Liz Bonnin investigates the Highland deer cull

Post categories: [Autumnwatch](#), [Autumnwatch guest presenters](#)



Jeremy Torrance web producer | 22:28 UK time,  
Wednesday, 23 November 2011

Comments

[Share this page](#)  
[Share](#)  
[Facebook](#)  
[Twitter](#)

**Guest post: Autumnwatch guest presenter Liz Bonnin.**

I was asked by Autumnwatch to look into one of the most controversial conservation issues in the UK today. **The Forestry Commission Scotland** has a 100 year plan to transform some of its managed forests in the Highlands into diverse, living woodlands - to do that one of the key actions it is taking is to cull the deer on its land. I accompanied Derick Macaskill on a trip out on to the hills. We weren't just going to get close to the deer... Derick's aim was to carry out a cull. After my time with him I went on to meet people whose lives and work are closely tied to this important issue.



Seeing the cull really brought home to me some of the tough decisions we have to make now because of our past mistakes. Of course, I know that there are many who won't approve of any animal being culled at all. The more I talked to the people here, however, the more I began to get a grasp of the complexities involved in dealing with such a contentious issue. It's easy perhaps for those of us living far away from this place to have strong views about the culling of red deer.

But what's clear is that the people here are very passionate about this land and its wildlife, and certainly have a great understanding of what it takes to maintain a healthy thriving ecosystem, because they live it every day and have seen firsthand what happens when one piece of the food web is out of balance.

[Jump to more content from this blog](#)

**About this blog**

Welcome to the BBC Nature UK blog, the home of Springwatch and Autumnwatch. It's a place for us - and you - to talk about the UK's wonderful riches of nature right across the year. Please note: You must be 16 or over to comment on this blog.

For the latest updates across BBC blogs, [visit the Blogs homepage](#).

**Subscribe to Nature UK**

You can stay up to date with Nature UK via these feeds.

[Nature UK Feed \(RSS\)](#)

[Nature UK Feed \(ATOM\)](#)

If you aren't sure what RSS is you'll find [our beginner's guide to RSS](#) useful.

**Related Links**

- [BBC Nature UK](#)
- [BBC Nature](#)
- [BBC Nature Wildlife](#)
- [Things To Do: Autumnwatch](#)
- [Follow us on Twitter](#)
- ['Like' us on Facebook](#)

## More from this blog...

## Topical posts on this blog

**Changes for Cat People?** (152)  
**Birds of the UK in Lego** (19)  
**Getting to know your newts** (21)  
**Kingfisher mink predation last night** (39)  
**Springwatch is back on 28 May!** (67)  
**Springwatch Unsprung is back for 2012!** (420)  
**Have you spotted a pine marten in Wales?** (59)  
**Cat predation** (96)  
**Winterwatch: Share your stories, questions and photos** (176)  
**Winterwatch: Celebrating the best of our winter wildlife** (114)

## Archives

**Past twelve months**  
**October 2012** (2)  
**June 2012** (21)  
**May 2012** (11)  
**April 2012** (1)  
**February 2012** (2)  
**December 2011** (4)  
**November 2011** (43)  
**October 2011** (37)  
**September 2011** (10)  
**August 2011** (3)  
**July 2011** (8)  
**June 2011** (37)

## complete archive

in this beautiful landscape is. Six hours times falling into treacherous holes co little more than glimpses of antlers on ie distance.

ly light left, Derick spotted a small her distance and we set off once again.

To make Derick's more difficult a young stag had planted itself on the bi his gaze pointed firmly in our direction. We spent the next hour on all four, something Derick crawling through heather and mud, sticking to the river banks and hill sides like

## Categories

These are some of the popular topics this blog covers.

**autumnwatch**  
**autumnwatch guest presenters**  
**autumnwatch unsprung** behind the scenes birds britannia clips from the archive flickr  
**favourites migration**  
**news** osprey tracking phenology  
**springwatch**  
**springwatch adventure**  
**team springwatch**  
**christmas special**  
**springwatch easter special**  
**springwatch unsprung**  
**the curious owl** wildlife gardening winterwatch

## Latest contributors

**Stephen Moss**  
**Martin Hughes-Games**  
**Paul Deane**  
**Chris Packham**  
**Holly Spearing**  
**Michaela Strachan**


[Mobile site](#)
[Terms of Use](#)  
[Privacy](#)  
[Cookies](#)
[About the BBC](#)  
[Accessibility Help](#)  
[Contact the BBC](#)  
[Parental Guidance](#)

**BBC © 2014** The BBC is not responsible for the content of external sites. [Read more.](#)

exactly as predicted and ran over the hill.

And then everything seemed to go on a very surreal fast forward. Derick had spotted the deer round the next bend and had taken out his rifle. Before I knew it, four hinds appeared ahead of us on the hill, a shot went off and only three ran off in the opposite direction.

It's still difficult to describe the range of emotions that ran through me as this happened. I've carried out post-mortems on large mammals that died of natural causes in the past, but the sight of this beautiful hind dropping to the ground was extremely unsettling and certainly evoked never-before experienced feelings.

I don't plan to ever shoot a wild animal myself, but I do believe in the value of a balanced, healthy ecosystem and Derick, a Scot with a real passion for this land and its wildlife, tells me that too many deer here have caused the Cairngorms to suffer.

After witnessing the cull, and to give me a better understanding of why culling is taking place in the Highlands I went on, over the next few days, to meet some fascinating people - each with their own take on this very complicated issue.

## The deer counts

Ian Hope of **Scottish Natural Heritage** (SNH) took me up in a helicopter to get a bird's eye view of the landscape. He runs annual deer counts to get an idea of just how the populations are changing.

The vista was spectacular and in many ways what we associate as quintessentially Scottish, but the barrenness was striking, with so little root base in some places that the ground was sliding down the hills in large horizontal chunks.

As we flew over this dramatic landscape, 40- and 50-strong herds of deer looked up at us as they meandered over the moors, grazing on the sparse heather and grasses. I was told that the presence of large herds like these had been hindering the re-growth of any native pines here for years.

In contrast, as we flew at lower elevation where deer numbers were being controlled by culling, the hill flanks were filled with baby Scots pines, emerging amongst the 200 year-old pines that are nearing the end of their lifespan. At the outer edges of these small pine forests, more very young deep green pines were growing out of the yellow ground,

spreading promisingly up the barren hillsides. I couldn't help but imagine what the hill might look like again in 50 years - a lush Caledonian forest harbouring a wealth of wildlife.

Over the next two days I met a series of people who know the wildlife of the Caledonian pine forests very well.



Filming with wildlife photographer Pete Cairns

Wildlife photographer Peter Cairns took me to a managed forest to show me examples of the type of wildlife that can thrive here if given the chance. At a feeding station he uses to attract his photographic subjects **coal tits** abounded. Every now and then a commotion ensued when a **crested tit** appeared and took over the pine trunk from its subordinates, its crest flashing as it tucked into the nutty feed concealed within the bark.

Cresties are utterly dependent on pine forest for survival. The insects and spiders they feed on can be found in tree trunks and amongst the pine needles and in the winter they forage in the heather on the forest floor. If too many deer overgrazed these forests, these charismatic, feisty little birds would disappear. They themselves play a vital role in the biodiversity of this habitat, keeping the **pine looper moth** and other invertebrates from reaching pest proportions.

As I watched them vocalising and muscling in on the food, a flash of orange appeared in the distance. And soon enough, two **red squirrels** approached the feeding station to avail of the food on offer, utterly adorable and comical in their behaviour. The red's most important food source here consists of Scots pine seeds. They don't recover all of the seeds they cache, so some will inevitably survive and germinate, aiding forest regeneration. (Video: wildlife photographer Peter Cairns on why deer grazing in the Caledonian forest causes problems for other species.)

As is the case in all ecosystems, each and every Caledonian forest species plays a vital role, and that includes the red deer. It's not a question of stopping all deer from entering the forest to allow other species to prosper. A perfect example is the **capercaillie**.

Overgrazing results in loss of the pine needles this woodland bird relies on to fatten up through the winter, but no deer at all would mean no clear patches on the forest that allow for the growth of the blueberry, of one of the capercaillie's favourite foods. It's not easy to see a capercaillie, one of Britain's rarest and most beautiful birds.

Although we had been told that one had been sighted prior to our arrival in the Cairngorms, it had promptly disappeared for two weeks. But Colin Leslie of the **Forestry Commission of Scotland** (FCS) had been coming out to the location of its last sighting every couple of days, just in case. One morning, as we were on our way to film a story on the endangered hoverfly, we got the call and it was all hands on deck.

I've never seen a capercaillie and was looking forward to catching just a glimpse of one, but we were treated to far more than we could have hoped for. We met Colin along with Kenny Kortland, an ecologist for FCS, who was able to tell me about the work they have been doing to help bring the capercaillie back from the brink of extinction here. A stunning 'rogue' male displayed for a full hour, and although this is clearly not the optimum time for lekking, he made it very clear to us, in all his glory, why these pine forests



I'd never seen a capercaillie before



must be protected.

Even the more obscure species play an essential role in ecosystem health and the loss of pine forests here have resulted in a huge reduction in hoverflies. This is a relic species, dating back to the end of last glaciation when the pine forests themselves appeared, which pollinates flowers and whose larvae are a rich food source for many species.

Ellie Rotheray, studying at Stirling University, introduced me to a fascinating project she is carrying out, to restock tree trunk holes with the hoverfly's long tail larvae. These are incredible little creatures, beautifully adapted to feed on the bacterial soup in the watery cavities, complete with an inbuilt antifreeze system to survive the harsh winters until emerging as flies in summer. The larvae have been lost from all but two locations here, so this work, supported by the RSPB, FCS and SNH is vital to recovering this threatened species. (Video: Ellie shows us how the team are restocking the trees with larvae.)

These forests, like all ecosystems, contain a complex and intricately linked food web, so it was becoming obvious that, ecologically, getting the numbers of deer right here was already a huge challenge. An added complication is the sports hunting industry. I'm no supporter of hunting animals for sport, but personal opinions aside, it's the third most important industry in the Highlands, bringing in much needed jobs and income to these remote areas.

But this adds to the challenges of deer management here because those involved in this industry want more deer on their land for their shooting clients than the numbers set out for forest regeneration.

I met Richard Cooke, Chairman of the **Association of Deer Management Groups**, at a deer larder where culled and hunted deer are processed and carefully recorded before being transported, fully traceable back to their place of origin, to our supermarket shelves. No matter where you stand on deer culling or hunting, it's perhaps easy to overlook the fact that culled and hunted deer eventually end up on our plates. Richard told me venison is becoming ever more popular and that **the current demand for venison in the UK far exceeds what these estates can produce.**

Meeting Richard Cooke

It is, he says, an industry with a success story in an area where there are very little other opportunities for employment. He argued that this is ultimately another way of managing food animals and also pointed out that it may in fact be more humane to kill a deer in the wild, than it is to mass kill stressed animals in an abattoir.

So, the fact is that there are lots of different land owners in this area and they have different needs or approaches for how they want to manage their land. It's an enormous challenge when trying to manage the deer who of course belong to no-one are all moving around. The Cairngorms National Park is currently working very hard to hear what each estate owner's wants on their land with respect to deer numbers, so that management plans can be more productive.

With deer ignoring boundaries between estates as they do, I can't help but wonder how difficult it must be to decide on management strategies that can satisfy all involved. I met up with Will Boyd Wallace, of the Cairngorms National Park, who was able to talk to me about the work being done in the Highlands in collaboration with the estate owners, land managers, conservation groups and all interested parties to work towards better management and a sustainable future for the deer. (Video: Will discusses a sustainable future for the deer.)

The more I talked to the people here, the more I began to get a grasp of the complexities involved in dealing with such a contentious issue. It's easy for those of us living far away to have strong views about the culling of red deer, but the people here are very passionate about this land and its wildlife. They certainly have a great understanding of what it takes to maintain a healthy thriving ecosystem, because they live it every day and have seen firsthand what happens when one piece of the food web is out of balance.

Thomas MacDonnell is the Factor of Glenfeshie, an estate that is actively culling deer but is also continuing with the tradition of sports hunting. When I met him I asked him the difficult questions: is it really acceptable to kill red deer when man is the reason that their numbers are too high in the first place? Do we not have a responsibility to find another solution? At the risk of sounding naive, it would be nice to think that we could successfully reintroduce top predators to Scotland: **the lynx, wolves** and bears that use to roam these hills, keeping a natural order, eliminating the need for humans to kill red deer.

Thomas MacDonnell discussing the reintroduction of predators

But those days are long gone. Man has manipulated this landscape for too long and the issue of reintroducing natural predators is now understandably filled with its own



challenges. For now at least it simply isn't a practical, realistic solution considering the neighbouring towns and farming practices here.

Fencing off of deer can work to a degree, but it also creates problems, separating other wildlife and killing birds that fly into it, as well as creating unnatural pockets of overgrazed and overgrown areas. So the question is: how else can deer numbers be controlled so that all wildlife here can recover before it's too late?

Thomas was born and bred here. He is passionate about the Highlands and confident in making the tough decisions needed to ensure that the Caledonian forests and all that lives within them can survive. He is committed to implementing a 200 year management plan on Glenfeshie Estate, aiming to restore what, only ten years ago, was essentially flat fields of grass into a thriving woodland habitat full of native species whose survival is under threat. And that includes ensuring the success of the red deer themselves.

Already, where we were standing, new young pines were naturally regenerating amongst the 200 year-old 'granny' pines and voles were once again living in the undergrowth. Heather was reappearing and the loose gravel on the river banks was now secured by the regenerating pine root base so that salmon could spawn here again.



New young pines were naturally regenerating

It certainly looked like a success story.

This is what can be achieved with a real understanding of what it takes to recover a native habitat that has been all but lost. Thomas believes wholeheartedly that if some deer need to be culled as a management tool to maintain these precious Caledonian forests for the future, then so be it. He wants to get all interested parties and the public working together to ensure that this spectacular landscape, tourism and sports hunting can survive and thrive here.

This has been a fascinating journey for me. I must admit I do struggle with the tough decisions that sometimes need to be made due to man's impingement on wildlife. The culling of red deer remains a contentious and complex issue and interested parties will continue to have strong beliefs on how best this land should be managed and what serves the Scottish economy best.

But with continued co-operation and a commitment to decision making that is based on long term goals rather than immediate gains, I do believe that the future of the Monarch of the Glen and all the species that belong in this spectacular landscape can be a positive one.

Watch Liz's films on *Autumnwatch*, 8.30pm BBC Two and tell us what you think of this controversial issue.

#### Share this page

- [Share](#)
- [Facebook](#)
- [Twitter](#)

#### Comments

[Sign in](#) or [register](#) to comment.

1. At 20:38 25th Nov 2011, **Rural Essex Girl** wrote:

Bird sounded like a Black Grouse

[complain about this comment](#)

2. At 20:49 25th Nov 2011, **DAN GREENWOOD** wrote:

Interesting that a man with a gun should be so concerned about conversation of the grouse moors. Anyone spot a hen harrier yet?

[complain about this comment](#)

3. At 20:52 25th Nov 2011, **Cjvalley** wrote:

That was an unsafe shot with no backdrop

[complain about this comment](#)

4. At 20:53 25th Nov 2011, **Skeerbs** wrote:

Nothing wrong with a red deer cull, as long as it is monitored closely to make sure it is done humanely, by local people (and not rich twits with guns, always a bad mix) to put money into the local economy and teach a skill, and the meat goes into the food chain (again, preferably the local food chain rather than expensive London or Paris shops which do not benefit the local economy). Allowing red deer to over-populate until they can no longer support their own numbers and starve is a lot crueller.

Or reintroduce wolves, I'm easy on the matter.

[complain about this comment](#)

5. At 20:56 25th Nov 2011, **clavdiv** wrote:

Can anyone tell me what's wrong with culling deer? Don't people eat venison? Wouldn't wild venison command a high price? I'm vegetarian and I really don't understand what the difference is between breeding animals for meat and killing those that breed themselves. I think the latter is preferable and i think wild deer would probably have no chemicals and have better meat for being fitter for being more active.

[complain about this comment](#)

6. At 20:56 25th Nov 2011, **julie** wrote:

Conservation and nature are talked about as the same thing but its clear from this piece that they are completley different. Nature is not managed by man, conservation is - man is deciding who survives and really its the same as playing god. If the heather suddenly over runs the moors then I guess deer are back in favour and spared the bullet

[complain about this comment](#)

7. At 20:59 25th Nov 2011, **abraham** wrote:

It's not the fault of the deer, they're only doing what deer do. But this is a situation we've created and we've got a responsibility to protect the landscape and wildlife that are affected by our actions.

[complain about this comment](#)

8. At 21:01 25th Nov 2011, **Roger** wrote:

With regard to the Red Deer cull, can I voice an alternative idea.

Instead of culling, I think a more effective way of controlling numbers would be to identify the dominant Stag in a Hareem, and castrate or "cut" the male and allow him to defend his patch from other fertile males for a number of years. This should have a greater impact that just taking out stags as shown in your film, as new males will quickly take there place.

This may be a silly idea but I would like the Autumn watch team to debate it merriits or otherwise.

Roger

[complain about this comment](#)

9. At 21:02 25th Nov 2011, **GovernmentThug** wrote:

There's too many red deer. They need to be culled and to not do it is irresponsible as we have no wolves, lynx, bear... There are also too many over-emotional TV nature presenters. They also need culling. You never say Attenborough blubbing over a deer being shot.

[complain about this comment](#)

10. At 21:03 25th Nov 2011, **Lagopus** wrote:

Good post Skeerbs.

Unless you're a veggie, you can't complain about stalking. I'd rather be a deer on the hill than a farm animal fattened in a shed.

Well done Autumn Watch for coverage of this emotive subject.

[complain about this comment](#)

11. At 21:11 25th Nov 2011, **DAN GREENWOOD** wrote:

Culling is acceptable when done for the correct reasons. Remember grouse shooting has contributed tens of millions of pounds to the economy and supports rural jobs. However, on the point of the lack of large British predators, they became extinct due over hunting and interestingly enough, destruction of suitable habitat.

[complain about this comment](#)

12. At 21:16 25th Nov 2011, **julie** wrote:

As a vegetarian I don't believe in any sort of human killing of animals

[complain about this comment](#)

13. At 21:19 25th Nov 2011, **ChMurray** wrote:

)

Expect part of this follows the Reporting Scotland piece on the red deer cull on Mar Lodge Estate, Braemar, earlier this week. It is just a pity that the estates don't seem able to convince the public that venison is a really GOOD meat to eat - they could be producing a low cost super healthy meat option for our tables AND restoring the natural balance in the Cairngorms at the same time.

[complain about this comment](#)

14. At 21:24 25th Nov 2011, **PaulaKW** wrote:

Hey guys in NZ we routinely cull deer and possums, the meat goes into the food chain the fur into the textile industry. If we didn't we would loose our entire native bird population; as the amount of damage these introduced species do is tremendous. this is simply because there has never been any predators in NZ. Now you are experiencing the same thing, no longer any predators here the deer population explodes and damages the natural environment. you have seen what happened when the mink and grey squirrel were released and you now have a great battle to save the water vole and red squirrel and lots of other smaller British animals. We need to deal with it. Culling and Blocking works. Blocking (neutering feral cats) and it can bring in very needed sources of income for the locals.

[complain about this comment](#)

15. At 21:25 25th Nov 2011, **KarenS** wrote:

I love deer, I think they're beautiful animals, but they can do a lot of damage, so when their numbers get too high because we've removed their natural predators, we need to do something about it. I would agree with Skeerbs that culling needs to be done by someone who knows what they're doing.

[complain about this comment](#)

16. At 21:28 25th Nov 2011, **paul** wrote:

say you were have a trial period were you re-introduced wolfs, for every say 200 miles have a certain number of wolves to try and keep deer numbers steady.

[complain about this comment](#)

17. At 21:35 25th Nov 2011, **Gemma** wrote:

I have no problem with a deer cull it is important part of the natural balance in the natural world however I have the problem of how it is brought forward to both the public and how it is handled.

I hate the BS that the conservation organisations come out with, the biggest point they miss out is that we humans have destroyed so much of our ecosystem it has never managed to regain to its formal glory, not even by half. We destroyed it for our gain and wealth for hundreds of years and continue to do so, also a big factor is that we have detached ourselves from the natural balance.

They no longer listen to those who have been in the trade of deer for the last 50 odd years instead asking the advice from suits and university leavers. Deer in a lot of areas are in such a small number that you would be lucky to see them, they do not stay in the same area for a long time either meaning the more they are chased due to "right to roam" and over cull some areas will either benefit or not from their presence. With the uncertainty of the weather and the recent experience in the last 10 years of very harsh winters some deer forests have dwindled to scary proportions due to over cull and weather.

What conservations do not tell you is how they cull deer famously they like to cull them like a turkey shoot with a line of guns driving deer to the guns, shooting by helicopter or employing bad shots. Honest and most likely nature loving deer hunters are outraged at the cull their advice ignored and the trouble that is deer continues.

Glenfeshie is a grouse estate, they are not interested in making the estate a caladonian forest not even half. The estate is dead, it has an eerie atmosphere and its horrible no nature despite the deer cull and you will be lucky to see any deer and it will take you all day to see the scared beasts.

They are not interested in conservation, deer are left out of the loop. They want Scotland to be like the Alps pure and simple and forest fencing is too expensive, culling deer is the cheapest option. These same conservationists have caused the increase of Lyme disease in Scotland due to removing sheep and also have lost rare flowers due to removing deer and sheep. If any estate allows any conservation company in it will be the death to the estate and nature itself, I know that from experience.

[complain about this comment](#)

**18. At 21:36 25th Nov 2011, Mike Champion wrote:**

I do not see a problem with a trial with both Wolves and Lynx, in the same way as the Beaver trial. They can be tagged in some way and given a set time scale to see how things pan out. However saying that, I would be gutted if they were then removed.

[complain about this comment](#)

**19. At 21:41 25th Nov 2011, JohnB wrote:**

Please address the grave irresponsibility of the deer cull shot. That bullet skimmed over the crest of the hill, aimed at a running deer, it could easily have missed. Any creature or hill walker at distances of more than a mile behind the quarry could have been injured. The deer disappeared from view, the stalker claimed an instant kill, he had no real knowledge as to whether the beast was dead, horribly injured or painfully limping off beneath the skyline. The stalker should lose his licence.

[complain about this comment](#)

**20. At 21:45 25th Nov 2011, Gemma wrote:**

To reintroducing predators, again there is no where for them to go to live in their natural habitat. Like the deer, wolves, lynx and bear are all woodland animals like most of our British wildlife. We would leave them exposed and disturbed due to free to roam and the abundance of stupid people not keeping themselves to themselves interfering in wild animals wanting to get close to them or pick them up etc.

Lynx would only be the likely but realistically unlikely option because they are unlikely to be seen.

Look what is happening to wild boars and eagle owl after they have been broadcasted on TV, there is a public outcry to destroy the wild boars that are helping the ecosystem and someone shot the female eagle owl. Humans are dangerous species that need to be monitored in to help the natural world that is for us all.

[complain about this comment](#)

21. At 21:59 25th Nov 2011, Gemma wrote:

@Roger - Sorry mate try learn about deer characteristic and the world of breeding for that matter. You can not castrate the dominant male as it changes all the time and also underdogs get a chance if they can get away with it. If you cut the dominant male which is likely to be the best condition therefor giving the best genes you are only running the risk of lesser males who have horrible genes to pass on their DNA only to destroy the deer species as a whole.

Castrating wild animals is too expensive and invasive procedure leading to animals most likely to die from the procedure. Doing it to calves would only pose the same problem, what ones are going to be healthy and not to rightfully pass their genes.

It will not resolve controlling the numbers and not culling will only make the species exposed to starvation, disease and over competing.

[complain about this comment](#)

22. At 22:05 25th Nov 2011, Gemma wrote:

@JohnB - The deer was most likely to have been shot before it ran, the eyes can deceive you. I thought that too but in fact after some experience in the trade, the deer in most cases is shot before it runs then it drops dead. The reason why it runs is fight or flight and it is most likely to be a heart shot (a good shot) then it will drop dead. It takes a long time to stalk a deer so it is not taken lightly, also under regulations they must track the deer to make sure it is dead and take it home to sell to the meat trade.

Regarding hill walkers it is their responsibility to make sure before they walk that they find out where they are stalking. No hill walker yet has been hurt but again it is their responsibility, there may be a right to roam however they are still responsible for their safety.

[complain about this comment](#)

23. At 22:08 25th Nov 2011, Shropshirelad wrote:

Good stuff from the Kiwis as usual blazing trail with clever solutions that are sustainable and help maintain rural communities.

The Scots need to increase the venison output along the lines of their salmon business. I worry for any future English woodland with the noisy bambi hugging minority likely to stop future widespread deer culling down here. Meanwhile there are now 6 distinct deer herd species with population out of proportion to their habitat limits. We will soon have to fence in saplings in order to get any decent specimen trees for future generations! Safe and methodical professional culling is needed now. We do not want to let deer numbers to get away like grey squirrels otherwise the sapling damage will be disastrous. Come on Forestry Commission/Wildlife Trusts/MOD/National Trust and RSPB, to name but a few major land managers in UK; get your act together and plan strategic culling NOW.

[complain about this comment](#)

24. At 22:13 25th Nov 2011, Gemma wrote:

@PalauKW - Again humans releasing grey squirrel and mink to only destroy our ecosystem. Also our irresponsibility dealing with pet cats, allowing them to go about unsprayed/neutered meaning they are breeding native wild cats.

My point is to help our environment we have to get our heads screwed on that we can not blame the animals all the time. We are the primary cause of the problem.

[complain about this comment](#)

25. At 22:15 25th Nov 2011, sunnyD wrote:

liz is a great presenter of natural history

[complain about this comment](#)

26. At 22:22 25th Nov 2011, Maxine wrote:

Dont have a problem with culling deer but this bit of filming was not great autumn

watch tv. Generally as I understand it, those tasked with culling are meant to cull the sick, the elderly and the weak. The guy who shot at the deer did not seem concerned about that only to get his cull of the day infact he seemed more concerned that it took him 5 hours of waiting to get his shot in. Poor stuff from Autumn watch moment as it really did not tackle 'good practice' culling.

Oh and at 10.10 tonight as on previous nights this last couple of weeks a vixen was out calling for a mate in the Ashford area of Kent.

[complain about this comment](#)

**27. At 22:31 25th Nov 2011, simplesimon48 wrote:**

If you create an artificial ecosystem you have to manage it. That can be cutting out scrub from reedbeds (what I do) or replacing predators by a man with a rifle. To do anything else would simply be irresponsible.

I just hope the meat wasn't wasted but used to generate income to keep the estate properly managed.

[complain about this comment](#)

**28. At 22:40 25th Nov 2011, sunnyD wrote:**

two menny spailing mestakes in these commints

[complain about this comment](#)

**29. At 22:54 25th Nov 2011, heilanloon wrote:**

Without predation, culling is vital for the welfare of the deer population and their habitat. But it's a huge responsibility to do it as selectively and humanely as possible. Be under no illusions, stalking red deer is no walk in the park for chinless wonders but hard, hard work. If you want to learn a little more about what goes into managing a highland estate go to [www.naturesgrip.blogspot.com](http://www.naturesgrip.blogspot.com)

[complain about this comment](#)

**30. At 00:03 26th Nov 2011, Tarralass wrote:**

I don't think re-introducing natural predators will help control deer numbers, for a very simple reason: there are too many sheep farms in this area. Think logically; if you were a wolf, would you sportingly hunt after a very fast, very fit, very large deer, or would it not be easier to take smaller, slower sheep instead?

Hill farms can be vast here- far larger than many farms further south, and I suspect if large predators were reintroduce they would inevitably overlap with these animals' territories. If wolves were reintroduced, the only way to prevent them mixing with sheep and other farm animals would be to fence the wolves and the deer in, thereby causing problems with overgrazing of certain habitat, and no benefit from the deer in others.

I am not against the reintroduction of predators, but I think it is a little short sighted to expect it to prevent the need for deer culls.

[complain about this comment](#)

**31. At 09:11 26th Nov 2011, Julian wrote:**

I live on the edge of the Peak District, where in addition to managed herds of Deer, we have several large wild (originally feral) herds of Red Deer, and the issues which Liz raised in her report and blog, are just beginning to rear their heads.

Thank you, Liz and Autumnwatch, for opening up the subject in a thoughtful way. I expect that here in the Peak, with the vast local population, the topic will become far more emotive over the coming years and generate deep feelings, which will require even greater wisdom and patience to work through.

[complain about this comment](#)

**32. At 09:44 26th Nov 2011, Balbuzard wrote:**

Up until now I have enjoyed Autumnwatch but last nights piece on the deer culling was



not acceptable especially coming from an estate where the only interest is the money they make from shooting grouse. Also it should not have been shown when children were watching the program, even my wife had to turn away in disgust. It was heartless and presented in an unfeeling way. This is what Glenfeshie is really about so why was this not mentioned:

"A golden eagle was found dead on the Glenfeshie Estate, Cairngorms, in June 2006. It was the second golden eagle found this year, after the eagle found poisoned a few months earlier on the Dinnnet & Kinnord Estate in nearby Ballater. Both birds had ingested the illegal pesticide Carbofuran."

The RSPB put up a reward for information leading to the conviction of the people responsible for both eagle deaths. No arrests have been made.

[complain about this comment](#)

**33. At 11:51 26th Nov 2011, Jordi Casamitjana wrote:**

The same "conservation" logic would force us to cull human beings when they are found to be affecting negatively a natural ecosystem. Any person that destroys heather, builds a road or develops a building in a natural area would be fair "game" to sanctioned "human controllers", would he/she not? Especially if they carefully chose those humans with fewer prospects (lower IQ, infertility, unemployed). If we have Ethics that stop us to cull humans, even if ecologically would make perfect sense, we should apply the same ethics to stop us culling deer, or any other wild animal.

[complain about this comment](#)

**34. At 12:07 26th Nov 2011, julie wrote:**

very well said Jordi - completely agree

[complain about this comment](#)

**35. At 12:58 26th Nov 2011, Havantaclu wrote:**

This is a very emotive subject, but where the numbers of a species is too high, and there are no natural predators (as is the case here), ecological degradation becomes an important factor. As has been stated above, by completely removing vegetation cover, major soil erosion may result, which will ensure that an ecological system has no chance to recolonise the area eroded. Introducing predators sounds to be the most 'natural' solution - but there are sheep farmers and their livestock in the equation (Britain has no true 'wilderness' left). Their interests would surely preclude the re-introduction of either wolves or bear - and the grouse shooting estates would object to lynx, I should imagine.

I've lived in Africa, and heard many of the same arguments debated, especially regarding elephants (a much larger and, because of the herd structures and intelligence of the animals, more complex issue).

Although I still have reservations, I do think that culling is probably the only viable solution, at least in this country.

[complain about this comment](#)

**36. At 14:47 26th Nov 2011, Gemma wrote:**

@Balbuzard - No offence but you are not doing your children any good by keeping them away from facts of life. This is a big problem in this country where too many people know very little, that they think that food is magically given to them from the food fairy. I know more children under 10 that can deal with things like this more than anyone over the age of 14. Children are more than capable of understanding and dealing with it however if you wrap them in cotton wool you will have problems.

After a hunt the younger children love getting a full on biology lesson by showing them the lungs, heart etc and they are so inquisitive when we slice the eye open to show what a lense looks like. Its a shame, we should be educating children in this way because they are so calm and keen to learn, I feel they are missing out on how the world works then we maybe able to look after our environment better.

[complain about this comment](#)

**37. At 14:53 26th Nov 2011, Balbuzard wrote:**

@Gemma: You are having a laugh are you not. This is nothing to do with hunting which



I abhor in every way possible. Maybe your world works in that way but mine certainly does not. Young children need to be protected from viewing animals being shot in cold blood.

[complain about this comment](#)

**38. At 00:21 27th Nov 2011, Earth Hart wrote:**

Without predators to keep numbers of deer down to a natural balance with their habitat, culling is the only answer but should concentrate on taking out the old, weak, sick & some young. This won't please the Estates, as they like to sell on their venison from culling.

Personally, I would love to see the Wolf re-introduced. to the Highlands, back where it belongs after over 200yrs away. The Lynx, Bear, Wisent & Boar are also needed up there, to help bring back the Forest of Caledon, and bring about a natural order.

[complain about this comment](#)

**39. At 09:51 27th Nov 2011, Balbuzard wrote:**

@Earth Hart: I agree completely about the re-introduction of the wolf and the lynx but sadly they would probably become the next targets. It seems we cant stop interfering with the natural order of things. None of these estates have a natural habitat as they are managed purely for profit with little care for the wildlife

[complain about this comment](#)

**40. At 10:07 27th Nov 2011, Balbuzard wrote:**

Anyone who believes that these stalkers always get in a clean shot are living in cloud cuckoo land. Often the deer are wounded and die a long slow agonising death much worse than starvation. Even the best shot will make a mistake, remember to err is human and these estates are erring big time. I would never eat venison or grouse or any other game bird for that matter.

[complain about this comment](#)

**41. At 10:37 27th Nov 2011, richard taylor-jones wrote:**

For those of you questioning the statement that the deer was shot cleanly in this film I would like to confirm that we found the deer exactly where it was shot, it had died instantly and did not run off into the distance injured. The deer was cut open and we looked at its heart, which clearly had had a bullet pass straight through it. We did film this, but it was deemed more graphic than was necessary to put in the program.

[complain about this comment](#)

**42. At 16:36 27th Nov 2011, JVV wrote:**

An interesting subject and one very close to my heart. I understand the need to keep red deer numbers down (no-one has mentioned the roe deer, this is being culled the same way) if done legally and in a humane manner. Gemma, you mentioned shooting from a helicopter - this should concern everyone as not only is it an outrageous way to cull animals it is also, as far as I am aware, illegal. Under the Deer (Scotland) Act 1996 it is an offence to discharge any firearm, or discharge or project any missile, from a moving vehicle. If this is happening then the authorities need to be told surely? SNH/BDS? Maxine - you mentioned that you thought only the elderly, sick or the weak animals were in line for culling. In my experience that is unfortunately not the case. As far as FCS is concerned it is a numbers game - in our area deer are being culled with projected figures in mind of how many deer are allowed to survive per hectare. FCS have fenced our area off on a massive scale, so that the remaining deer cannot reach lower pasture and the woodland that is their natural domain in winter months particularly when they are in need of shelter. So the deer that remain are out on the open hill in wind, rain and snow - not natural and sure to increase suffering; so in my view the number of deer being culled to what they think is an acceptable level is immaterial. It is those that are left that suffer.

ChMurray - did not actually see the Reporting Scotland piece on the Mar Estate, but know that the systematic slaughter of red deer on that estate has been closely scrutinised and by many condemned as 15 years of mismanagement. In The Scotsman it was reported that experts are recommending that the trust should erect strategic fencing, with provision for adequate winter cover and foraging. This is the crux of the matter - downfalls should be provided where deer have been following natural corridors

for many years. This is something FCS need to recognise and implement. FCS should be applauded for trying to reinstate natural forests that man have destroyed in years gone by.....but tell me, what happens in 50/100 years (or however long it takes) when they harvest the trees, as they surely will?

[complain about this comment](#)

**43. At 20:30 27th Nov 2011, Sarah Pain wrote:**

I am vegan, so understandably this story made me feel a little uncomfortable...at first. However, having read the full article and watched the well-produced programme, I really understand why this is a reasonable solution. If we (humans) hadn't eradicated the natural predators then it wouldn't be an issue. And if the culled deer weren't being put into the food chain then I would object. However what the cull is doing is putting humans into the role of predators and reforming the food web. I choose not to eat meat myself, but for those who do, I agree with comments above that it is far better for animals in this natural habitat than the unearthly conditions of much modern farming. The word 'cull' is synonymous with contention, however this is essentially the 'circle of life', and I certainly can't see why any omnivores would object.

[complain about this comment](#)

**44. At 11:44 28th Nov 2011, Jordi Casamitjana wrote:**

There is a far better alternative to culling, and one that is truly vegan (I am vegan myself, by the way). In the case where the ecosystem is truly threatened (not in the cases when it may be threatened in the future, or it is simply "altered"), then capturing key animals, sterilising them, and releasing them back to the ecosystem, could solve the problem. This would control the population without the need to kill anyone. It would be complex and expensive, but a better alternative. When is a matter of Ethics, the economics or practicalities should not matter. It is a lot more complex and expensive to keep for life prisoners that received a life sentence rather than execute them straight after the trial, but if Ethics make you abolish the Death Penalty, this is what you need to do, no matter how expensive will turn out to be. We are talking about the life of deer here, not just the pulling of a metal trigger. Nobody should be "sacrificed" for the benefit to the community. We have the resources to solve the problem without the need to spill blood. If we do not do it is simply for laziness or convenience, so do not let yourselves persuade by those who say we cannot do better.

[complain about this comment](#)

**45. At 13:37 28th Nov 2011, MayaGold wrote:**

the obvious solution here is to reintroduce wolves... they're relatively low key, wont take more than they need, and wont bother humans... plus, they are quite beautiful.

[complain about this comment](#)

**46. At 15:06 28th Nov 2011, AnneLouise66 wrote:**

Be honest, the introduction of wolves is never going to happen. Its too late for that. Man Is the apex predator, and it is only right that the overpopulated red deer be killed for the benefit of All the wildlife in the estates including the red deer themselves.

[complain about this comment](#)

**47. At 18:45 28th Nov 2011, Gemma wrote:**

@Balbuzard - "Dying in cold blood" ha ha, why do you even watch nature programs if you come out with this rubbish. Nature is nature, you can't pick and choose, you have to live with it all. My world is sure better than yours, we don't lie to children and they respect us more for it. I know many children raised on estates and farms who are more switched on and mature than most children. I would rather that than shove my child in front of the tv and claim that the likes of "high school musical" true to life.

We have been hunting on this planet for thousands of years, there are still children out there learning to hunt with their tribe for survival are they in need of protection!!! Children need protection from cotton wool!!

[complain about this comment](#)

48. At 18:49 28th Nov 2011, Gemma wrote:

@Balbuzard - Regarding to your comment about estates not caring for wildlife, what world do you come from. Are you a vegetarian/vegan by any chance as they have a habbit of going over the top and tend to relate one bad instance to everything in that field. Not all estates are bad and I know plenty where nature is booming and most of PROTECTED. Do you know that I know more concervation controled estates to be more lacking in nature than private ran ones. I should know as I work in this field and live in the area.

[complain about this comment](#)

49. At 18:54 28th Nov 2011, Gemma wrote:

Balbuzard - Just reading on other comments, you are everything that is wrong with the world. You have no clue what you are talking about, me and you need to hook up sometime and you will get to see what it is all about. Better that than the rubbish you are reading. Some teachers abuse children and I bet you still send your children to school, reason being not every teacher is an abuser same with not every stalker is heartless. I know more stalkers that love/care for nature than anyone else and they will walk all over the estate till they are exhausted to find the deer BUT most of all deer stalkers have to pass a shooting test to be able to get a licence so if they do not come up to scratch they don't get to keep their job.

[complain about this comment](#)

50. At 19:05 28th Nov 2011, Gemma wrote:

@Jordi Casamitjana - Sorry but your comment is lazy, you have not done your homework on nature. They can not be sterilised, how would you now of how many and which ones are going to grow up to pass on the strong genes. You are talking about thousands of hinds, more than stags by a large number potentially all having a calf every year. It will be a stressful and damaging for the deer you will run them to the ground with fear and panick. Mothers will have to be caught as well as the baby so the mother does not run and leave the baby to die, separoting them from the protection of the herd. Also deer need to coserve their energy in winter and by running around the hillside being chased by people after their babys it will only cause starvation.

No offence but I love nature its in my life and blood, it angers me when people who do more web browsing than getting their hands dirty need to be careful what they say. Unfortunately for you veg/vegans have a bad reputation of knowing very little about natural world/farming and knowing too much of their own biased propaganda.

Your suggestion will kill the deer for sure, sorry.

[complain about this comment](#)

51. At 20:19 28th Nov 2011, Roderick Ieslie wrote:

As someone heavily involved in deer management I've found both the programme and comments hugely valuable.

I'd like to congratulate the BBC and Autumnwatch on running this item - and doing it so well. Really for me the epitome of responsible public broadcasting - a really difficult subject it would be easy to avoid.

I've been pleasantly surprised at how many people are so aware of the issues, that man has removed predators & that deer can destroy not only their environment but themselves too. Decriotions of literally herds of starved and frozen deer trapped dead against fences in the snow in the Highlands are horrific.

What also came across very strongly is that for the people working for organisations like FC Scotland this is not a sport: it is about habitat management and nothing else and deer are killed only when absolutely necessary. Killing a superb animal like a deer can never be undertaken lightly and it is something all the Rangers I have worked with think deeply about. And they do not leave wounded deer - if a deer is wounded it must be found and put out of its pain. Conservation bodies are sometimes criticised for not doing the difficult things their purpose demands - its worth noting that RSPB have, bravely, done a fantastic job at Abernethy alongside FC Scotland to get out native pinewoods regnerating again for all the fantastic wildlife Liz showed us. Red Deer are a crucial part of that environment and noone in FC or RSPB is suggesting trying to wipe them out - it is about keeping them in balance with this stunning environment.

[complain about this comment](#)

**52.** At 22:23 28th Nov 2011, **Jordi Casamitjana** wrote:

@Gemma. I am a zoologist so your on "homework" comment is out of line, which is not surprising considering that you think that "veg/vegans" have bad reputation (well, they do have bad reputation among hunters, bullfighters, factory farmers and fur traders...fortunately). Does Gandhi have a bad reputation...or Leonardo da Vinci...or Albert Einstein...

In the same way that sanctioned stalkers do not kill any deer, but those "selected", so a similar method could be chosen to select who to sterilise. And you do not need to do it as young. You could even allow them to breed once (ensuring that their genes are passed to the next generation) and then sterilise them preventing that they have too many offspring. However, I am only talking in cases where the ecosystem is really about to disappear because of the deer. In most occasions, I would do nothing, and let that the population find its balance with the new altered ecosystem, or I would re-introduce natural autonomous predators (but not those breed in captive breeding programmes)

[complain about this comment](#)

**53.** At 11:36 29th Nov 2011, **abraham** wrote:

I would like to congratulate Autumnwatch & BBC Natural History (& Liz Bonin,) for bravely tackling a subject like this which is incredibly emotive. It helped increase a lot of people's understanding of these issues.

It was treated very sensitively and was not unnecessarily graphic. (I've got a fairly old and small T.V, but I couldn't see any deer go down and am not entirely convinced that the shot of them running over the hill was actually at the precise moment of the shot.)

It is good to see that this has been followed by a fair and reasoned debate on this blog. Those who have posted here seem to be quite pragmatic when it comes to this subject, even when it goes against their usual sensibilities.

I look forward to learning more about practical conservation across the country, (whether controversial or not,) when Springwatch returns.

While I agree with the necessary culling/killing (I don't really care whether it's called one or the other,) of deer, one thing I would like to add and to remind people of is this:

Attempting to understand something does not mean that you necessarily condone it.

Donald

[complain about this comment](#)

**54.** At 18:26 29th Nov 2011, **richard taylor-jones** wrote:

Further to my confirmation in comment 41 that the deer was shot cleanly I should also make it clear that Derrick the FCS stalker did take a perfectly safe shot and would not have done so had he not felt that he was in a position to do so. Obviously a single camera shot in the film does not show the entire landscape situation clearly. Having been taken from a low angle, lower than from where the rifle shot was taken the camera shot is deceptive. Consequently it did not reveal the further hill brows beyond, which were clearly devoid of people.

[complain about this comment](#)

## Articles, Publications and Videos quoting Claimant

BBC - Nature UK: Liz Bonnin investigates the Highland deer cull

<http://www.bbc.co.uk/blogs/natureuk/2011/11/liz-bonnin-the-science-b...>

55. At 19:55 30th Nov 2011, LISBURN\_MARTIN wrote:

I think deer culling should be carried out by the system best designed to do so. This, as shown in Yellowstone, is best carried out by the Wolf. Obviously no-one wants animals to suffer and the use of the wolf to cull red deer is in some ways a contradiction when discussing deer culling and animal suffering. But anyone reading Dr Doug Smith's books and articles on the Yellowstone re-introduction will know that a wolf re-introduction benefits the environment greatly. These are a keystone species that should be returned IF we are seeking to redress the natural environment we have destroyed. Just like the Beaver, Wild Boar, Cranes or Great Bustard we shouldn't step away from controversial issues such as a wolf re-introduction.

[complain about this comment](#)

56. At 11:12 1st Dec 2011, andy murray wrote:

I am studying hnc Gamekeeping and wildlife management at a college in scotland, I am outraged that the practitioner was shooting with an unsafe backstop and i'm suggesting that he gets some training like we are.

[complain about this comment](#)

57. At 13:46 1st Dec 2011, richard taylor-jones wrote:

Andy Murray. Please see comment 54. The deer was shot against a safe backstop. You may like to watch the film again and see that you only see one, low camera angle. It is unfortunately deceptive. And the shot you see is of the deer falling, not of it standing as the bullet hits it. It was shot stationary, before it ran 5m and then fell. As I understand, this is the common reaction of deer when shot straight through the heart, as this one was.

[complain about this comment](#)

58. At 01:14 2nd Dec 2011, Gemma wrote:

@Jordi Casamitjana - Good for you that you are a zoologist but that does not mean you know what you are talking about.

I have lived and worked all my life outdoors and also under the guidance of my stalker who has a career of near enough 40 years in the business. However it takes common sense to see that your suggestion does not work no matter what age you sterilise the beasts. I am a bit confused about your statement, do you think that one stag has one large group then that's it. It does not work like that a group never remain the same number, quite possibly not have the same stag and need to cover several times during the rut. So how is it possible the sterilisation considering one stag can breed for good few years in its life time and would yet meet its prime. You are suggesting to sterilise any breedable male then what wait a few years till others grow up the ranks which leaves the species vulnerable. This is not my main concern, you have no clue of the job that it entails and the damage it will cause by disturbing herds of animals WHICH WILL CAUSE damage that is down right cruel worse than stalking.

I have been among nature most of my life more than yourself I imagine as I am sure zoology takes up a lot of your time then have you ever had time to experience anything before that!!! By your answer no and also you have a lot to learn. Not my fault that we have different experiences and I do not need to be a zoologist to know what is happening, I have the greatest teacher nature herself you just need to stop and look.

[complain about this comment](#)

59. At 01:31 2nd Dec 2011, Gemma wrote:

@Andy - Have some self respect you have not even finished your training and like I said before, film can deceive you as it does not capture true to life things like this. A heart shot and sometimes head makes the beast run then drop. When you walk in the Highlands you think you are reaching the top or the bealach but your not there is still way to go so there is quite possible a back drop.

[complain about this comment](#)

60. At 01:38 2nd Dec 2011, Gemma wrote:

@LISBURN\_MARTIN - May have escaped your notice but Scotland is considerably



## Articles, Publications and Videos quoting Claimant

BBC - Nature UK: Liz Bonnin investigates the Highland deer cull

<http://www.bbc.co.uk/blogs/natureuk/2011/11/liz-bonnin-the-science-b...>

smaller than yellowstone. Also does not offer the same ecosystem, like the red deer wolves proper home is among the trees. Humans have made sure of that, we are the immediate threat to trees not deer!!!

Wolves would also not work due to the amount of fools we have in the world now with no common sense. It would be only yet another animal humans could kill due to our lack of knowledge.

[complain about this comment](#)

**61. At 09:13 2nd Dec 2011, John M wrote:**

I would like to congratulate the BBC Nature Watch on the article about the Highland deer cull presented by Liz Bonnin. In my view the subject was approached with sensitivity and was well balanced.

It may have helped the programme to have informed the viewer about the education, training and qualification process required of those undertaking deer management. The qualifications are required by FC/FCS and all of the major forest companies engaged in the management of the deer. The process is competency based and candidates for Deer Stalkers Certificate Level 1 and Level 2 may take 3 years to gain their qualification. The process starts with a course lasting up to a week where candidates have to demonstrate that they are sufficiently knowledgeable of deer ecology, biology, and legislation, are competent shots and are safe with a firearm. Estates letting recreational stalking also require participant to demonstrate competency and they are accompanied by professional stalkers to ensure the process is carried out humanly. The idea of introducing predators has been raised many times over the years and rejected for sound reasons. Comparing the UK to the American wilderness does not stand up to scrutiny. The last remaining wilderness in the UK is the Knoydart Peninsula and that is a tiny area for predators to produce a natural balance. What are we to do? Transport all the deer to Knoydart? The notion of wolves roaming Scotland would cause alarm. The quaint cottages, villages and towns one pass while touring the highlands contain people that would be at risk should wolves be introduced.

Many good points have been raised in the programme and in the blogs about why culling is necessary but insufficient consideration has been given to the deer themselves. A red hind might not reach maturity and give birth for as long as 5 years due to nutritional stress caused by over grazing. Once in reproduction a hind might not give birth each year as she fails to reach a critical weight again due to nutritional stress. Reducing the number of deer addresses this issue.

Man shares the habitat with deer and conflicts arise. If you have ever driven through Glen Clunie on a dark December night with the rain lashing against your windscreen you may have come on a 32 stone stag standing in the middle of the road dazzled by the headlights of your car. This is a frightening and dangerous experience. Then one might question why deer are not better controlled.

The present system of deer management using trained and competent stalkers is the only practical system of controlling numbers that has been identified to date. Perhaps Autumnwatch could widen the topic to include some of the issue mentioned above.

[complain about this comment](#)

**62. At 11:35 13th Jun 2012, timwelby wrote:**

I find the views expressed by Thomas MacDonnell in his video baffling. He suggests that if wolves were reintroduced, they would reproduce so well as to eradicate the red deer population and then would come looking for other sources of food in towns at villages. Surely this flies in the face of all we know of predator prey relationships? As the number of red deer fell it would become harder for wolves to find food and so they would reduce- this would in turn cause the red deer population to rebound and this in turn would cause the wolf population to do so. In other words we would have a natural predator prey relationship.

The first problem he raises with wolves is that the UK is now too small and heavily populated to allow wolves. Firstly size, the highlands of Scotland (just the wild parts) could support a population of 500 or more wolves (healthily without damaging the ecosystem). Secondly the human population- Is he really suggesting that an area in Scotland widely recognized as one of the least populated areas of Europe has too many humans??? Surely this is ridiculous.

Both these faults in his argument are borne out by the fact that wolves survive when not persecuted in far denser populated regions on continental Europe. The simple fact of the matter is that it is only because of the channel that we are having this discussion at all. Were wolves able to repopulate naturally it is likely that individual wolves would have already tried. South France where wolves have appeared from Italy has more

## Articles, Publications and Videos quoting Claimant

BBC - Nature UK: Liz Bonnin investigates the Highland deer cull

<http://www.bbc.co.uk/blogs/natureuk/2011/11/liz-bonnin-the-science-b...>

humans, Spain and Portugal is more densely populated. Here I am only talking about western Europe. Eastern Europe still supports large numbers of wolves in land far less wild than Scotland.

I do agree with the comment above, that comparing Scotland to america is wrong, but I see no problem with comparing it with countries in Europe.

In terms of benefits, apart from reducing over time, the number of deer in Scotland to more sensible numbers, the climate of fear that they would create in deer would greatly reduce the number of collisions with cars (as roads are open and therefore deer would avoid them far more than currently). This fear factor would keep the remaining deer moving which would give the saplings a greater chance of healthy growth.

Tourism in the highlands would benefit (though I would think of this as a secondary benefit, rather than a benefit to the ecosystem and its management)

The cost of the cull is in itself quite expensive.

There are of course negatives as well.

Walkers would be fearful of being attacked. While this would be a small risk, it is widely recognized that healthy wolves rarely allow themselves to be seen let alone approach a human (this seen in eastern Europe where wolves are rarely seen by anyone despite a large population existing). Dogs of walkers might be in greater danger.

There is the likelihood that occasional livestock would be taken. While this is a reasonable assumption there are several things that should be noted. Wolves in eastern Europe tend to ignore livestock in favor of wild prey. Also when they take livestock it tends to be the old and ailing (a natural mechanism for thinning the weak from the gene pool). Furthermore if guard dogs are left with flocks wolves rarely approach.

In conclusion I think that the benefits far outweigh the negatives. The current system of humans using large amounts of resources to manage deer populations is something that we will have to continue to do permanently, and would be done far more effectively by natural processes.

[complain about this comment](#)

*This entry is now closed for comments*



## Neither flesh nor skin nor blood

The members of Prou live their success unrelated to the identity controversies

- 
- 
- 
- 

Advertising  
Average: 4  
Votes: 1

- [E-mail](#)
- [To print](#)
- A +

to-



07/30/2010 08:00 Updated: 07/30/2010 08:00

### READ FROM THE WELL

'Cut your head to the mouse'. It was a simple order. With one hand he had to grab the body of the animal and with the other, the scalpel. A mere procedure if you wanted to pass the second course in Biology. How much does it cost to kill a mouse? Jordi Casamitjana, a lot. 'I did it fatal', explains this ethologist of the Prou Platform. It was then that he decided to go to England, where he could be a scientist without testing animals. About this 20 years ago.

Casamitjana, like the other members of the Prou Platform of different nationalities, is a convinced activist: they are people who one day decided to dedicate a large part of their free time to fight for the rights of animals.

One day it's the dogs. Another, the bulls. And, the next, the elephants. The question is to raise awareness of the more the better. The message is always the same: animals are not things at

the service of humans, they are living beings that feel and suffer. 'Having power does not mean being right,' says Leonardo Anselmi, spokesperson for Prou.

'Having power does not mean being right', says Anselmi

And yet, in Spain, animalism is not yet widespread. Nothing to do with Britain, where '10% of the population is vegetarian and there are hundreds of associations' and money to dignify the lives of foxes, dogs or any other battered animal.

The members of Prou that began to collect signatures in 2007 to present the Popular Legislative Initiative against the corridas live outside the identity controversies: Catalonia, Spain; Spain, Catalunya. 'When we go to Tordesillas, they insult us by calling us Catalans,' says anthropology professor Mercedes Cano.

She is not Catalan. Neither are many of his companions. 'And homosexuals, lesbians, vegans ...', point Anselmi and the historian Helena Escoda. The insult, they explain, is part of activism, a minor evil that they accept almost with resignation. They are also immune to the topics: 'Those who tell us why we care less about animals and more about the children of Africa, do not do anything for these children', says Anselmi, who for years was working in soup kitchens in Argentina.

But his commitment to animals does not end with the search for signatures or denunciations. Casamitjana, Escoda, Cano ... most of Prou's activists have 'expanded their ethical circle', says Alejandra García. They are vegan: no flesh or skin or blood. They do not eat animals or dairy foods. Nor do they carry leather or furs or silk or wool. Nothing that could have harmed an animal. Nothing.

I can feel proud. I am unaware at the time, but as Maria says later, you just can't pay for a lesson like that.'

The come-down from that level of anxiety is in some ways worse than the anticipation and turmoil itself. I didn't closely watch the remaining two *vaquillas*, merely stood smoking behind a *burladero*, my eyes pointed at the action but my mind elsewhere. I was aware, though, of both Padilla and Finito stripping down to their shirtsleeves to cape on, the sweat running off them as they got more and more pure in their movements, particularly Finito who developed his *muleta* passes to a level of smoothness, the like of which I had never previously seen.

When it was all over the bullfighters and audience were offered food and beer, and various people came up slapping me on the shoulder and calling me 'bullfighter', but all I wanted was silence and something stronger than beer.

Afterwards, the nucleus retreated back to the palace Enrique and Cristina are restoring nearby at Palmas del Rio, although even the uninhibited grandeur of the surroundings, the fine wine and food served at a dinner table that could easily seat eighty people did not move me. Not until Cristina placed a glass of rum into my hand – my right hand, which it would later transpire had suffered a hairline fracture – did anything return to some form of normality. The pain, like the moral hangover when I watch a real bullfight and which I will describe in the next chapter, did not kick in until the next day.

## 8

### El cambio de tercios

Deciding that the bull has been sufficiently weakened, the matador signals to the president to remove the horses from the ring, which he does with a fanfare. The matador gives up his cape, takes a pair of *banderillas*, and turns to face the bull.

Just as there is matter and anti-matter, there are bullfighters and anti-bullfighters. However, unlike with bullfighting, where non-professionals can do it but with none of the skill or beauty of a professional, anti-bullfighting is definitely not improved by professionalism.

My first encounter with an anti-bullfighter was in the London studios of Al Jazeera TV. They'd got in touch with me after word went round the media outlets about my *Prospect* magazine article. They wanted me to talk against him about some fourteen-year-old Mexican matador who was about to fight in the South of France. I explained that I wasn't necessarily pro-bullfighting, I just saw the reasons most often given against it as hypocritical and xenophobic. I was also not pro high-risk child labour and hadn't got the faintest idea who the kid was. They said they understood but they wanted a balancing voice, which I took to mean they couldn't find a soul in England who could speak lucidly on the subject without frothing at the mouth.

Actually, that was unfair of me. I have since discovered that there are one or two English *aficionados* who are perfectly reasonable and likeable, such as David Penton, secretary of the Club Hurlingham of London, or Sam Graham who sits on their

committee, whom I will go out of my way to have a drink with. However, as a general rule, foreign fans of national pastimes have a jealous and possessive streak about their adopted subject which is usually charmless and sometimes downright neurotic. The Spanish on the other hand, fully confident that the bullfight is theirs, can afford to be more generous with it.

The number of times I have been interrogated, patronised and downright insulted by middle-aged Englishmen who have devoted their life to the bulls' I reckon goes into double figures. The number of times this has been done to me by a Spanish bullfighter, breeder or *aficionado* is much easier to estimate: it is zero.

Also, the form these Anglo *aficionados*' love for bullfighting takes always seems more than a little unhealthy. This is usually because it is passionless and numeric, e.g. 'Juan Gomez, "El Numero", was gored 4 times and awarded 61 ears in 1982, up from 3 and 47 on the season before, but 6 per cent and 12 per cent down respectively from his decade average.' This type of *aficionado* I call the 'blood anorak'. Another type is passionate about it in a very different way: 'Have you seen how much weight "El Guapo" has put on? I'm amazed he can get into his suit of lights at all. And don't get me started on the colour scheme he has his team in.' These *aficionados* I shall avoid calling anything.

So, for reasons of media-presentability and a different point of view, I found myself walking across London on a warm autumn evening wondering what sort of person made their living trying to get a popular activity banned in a European liberal democracy, one with the fifth largest GDP and population in the EU.

What I knew as I walked into the studios was that Joseph Casamitjana was the Campaigns Coordinator of CAS International, the largest lobby group devoted solely to bullfighting in the world. Comité Anti Stierenvechten, 'Anti-Bullfighting

Committee', was originally just a Netherlands-based organisation set up to encourage tourists from Holland to Spain not to attend bullfights. Which is fair enough. However, they then decided to expand their horizons to getting it banned everywhere in the world. Which is quite an aggressive policy change.

To this end they employed Casamitjana, who was born and raised in Barcelona but whose previous work was in the UK and seemed to consist in trying to close down zoos and pet shops.

Casamitjana is a short man with glasses, a little overweight and losing his hair, and was at the time flustered by being made to rush, as he had nearly missed the interview. He was very polite, speaking rapidly in a Catalan accent as he went into make-up, where I overheard him complaining to the woman about how annoying it was to be late, his driver's fault, etc., and then we were led into the studio.

The presenter was a distractingly pretty woman of Middle Eastern ethnicity, with a clipped international English accent and that bizarre intonation that conveys both authority and neutrality that all news anchors have. They were midway through running footage 'from the field' in Arles, France, and we were quickly introduced, seated and wired for sound as that segment rolled to its conclusion on the giant screens behind us. The presenter introduced us to the audience, myself as a 'writer', Casamitjana as a 'campaigner', and then we were off. I gave the transcript of what followed below.

■ ■ ■ ■ ■

**PRESENTER** Now, Alexander Fiske-Harrison, if I could start with you, you've obviously gone to many bullfights, you've liked most of them. What is it about them that you've liked?

**ALEX** There's something tragic about a bullfight. It's like a piece of theatre - it's even in three acts - and I think it is in



artistic quality which mitigates and justifies the undeniable suffering the bull undergoes in the ring. To put it simply: it's a work of art. And I think that as such, some people will like it, and some won't, but I can't see any reason to legislate against it.

PRESENTER: Jordi Casamitjana, a lot of people will agree with that, a lot of people do go and see bullfights and, ultimately, as long as there's a demand, it's unfortunate for the bull, but it's still going to go on.

J.C.: Well, it's not that simple as 'there's a matter of demand', there's a lot of people that liked gladiators. Anything that has been banned there's a demand. Foxhunting there was a demand. Any animal welfare issue is a modern issue that comes from something from the past that was popular, but the majority of the people don't like bullfighting, even in Spain – I'm Spanish myself – 72 per cent of people are not interested at all, 73 per cent in France – which, as we see in this report – is against bullfighting. [It] is a change, [it] is the twenty-first century, so [it is] something from the past really.

PRESENTER: Alexander Fiske-Harrison, in that report we saw there, at least in Arles in the South of France, there were also issues of tourism and money, because it does attract a big audience ...

A.F.-H.: ... indeed ...

PRESENTER: ... do you think that plays a big part in the fact that it's still going on?

A.F.-H.: I think it plays a huge part in it and that leads directly into the welfare issue for me. The amount of money it provides allows animals to be kept in conditions which are infinitely better than are used in intensive farming in Europe, and I think that if one removed the bullfight there would

actually be a reduced state of welfare for animals in Europe. Fighting cattle live in large rolling pastures rather than the small corralled farms such as we have in this country.

PRESENTER: Jordi Casamitjana, a lot of people, for example, in this country, disliked foxhunting, and then it's been banned, but is there any sort of EU-wide legislation about animal rights? Is there such a thing as animal rights under EU law?

J.C.: No, there isn't. The Rome Treaty basically said that in issues of animal welfare each country has to create its own legislation, sometimes the EU creates directives, but in the end, in the case of animal welfare or rights – basically welfare – each region, each country in Europe has its own legislation. So bullfighting is illegal in the UK, [it] is illegal in Denmark, [it] is illegal in Germany, but [it] is not illegal in France.

PRESENTER: Alexander Fiske-Harrison, how would you feel if it was made illegal? In a way it's not a very fair match as well obviously between the bull and the man.

A.F.-H.: Absolutely. That's why I approach it as a work of art because it's not a sport, there's no way it could be called sporting, and if it was sporting I would say it should be made illegal immediately from the point of view of human rights: matadors would be dying left, right and centre. As it is, if it was made illegal we would all lose something, and certainly Spanish culture would lose something in particular. But for everyone it has a value, an aesthetic one. And you have to weigh up that aesthetic value against the suffering of the animal just as you do when you order a steak.

PRESENTER: A lot of people may find your views unappealing, it must have made you a bit unpopular sometimes. Have you found that maybe public opinion or the reaction from your friends has changed in the past few years? Do you think

that people are hardening towards bullfighting? Or perhaps thinking that it [bullfighting] may be worth it?

A.F.H.: I think people are increasingly going against bullfighting along with bloodsports, hunting – things like that. There has been a sea-change on that, and I think there are very good reasons for this, but there are also some bad reasons. We've become increasingly distant in our dealings with animals: we buy prepackaged food in the supermarket and we no longer see the reality of how we are actually dealing with the animals involved. I think there's a bit of hypocrisy creeping in here.

PRESENTER: Jordi Casamitjana, let's talk about that. Certainly here in the UK we've seen lots of programmes about battery hens, for example, and mass-farming: what's the difference between having an egg that was farmed in that way and perhaps going to see a bullfight?

J.C.: Well, they're all different types of exploitation, all different types of suffering. There is no suffering that's better than another, there's no exploitation that's better than another. We're not saying that the British animal welfare approach is the right one, each country has its problems. Definitely battery farming is the wrong thing, but one wrong thing doesn't justify other wrong things.

■ ■ ■ ■ ■

And that was all we had time for. As interviews go it is exactly the sort of introduction to a subject that four minutes steered by an unbriefed journalist allows; dull for the uninformed, frustrating for the knowing and infuriating to the entrenched on either side. Casamitjana hadn't brought up a single decent point against the bullfight, and my arguments in its favour were so lightly sketched as to be equally useless.

More Interesting was the way that as we exited the building (Casamitjana and I fell into polite conversation. It turned out he hadn't read my article and he seemed a little disquieted by why I was there. When I told him I thought I had been gabbling in the interview because I was unsettled by the strange environment, he replied, 'I thought you were an actor, you should be used to it.'

There was something in his tone I couldn't identify at the time, but I saw no reason to follow it up. He'd obviously had someone look me up at his offices and they'd probably come back with the most recent news clippings from the press, which would be reviews of a West End play I'd written and acted in two months before. I remember particularly vividly Casamitjana stopping before we went out of the doors, looking quizzically at me and handing me his card and saying that should I ever want to talk, and hopefully return to being the animal lover I clearly had been, I should give him a call.

The day after the interview I had a look at the website of the magazine where I'd published my article because there had been a lively exchange going on in the comments section. Here is what I found:

Jordi Casamitjana says:  
Sunday, 14 September 2008 at 2:40 p.m.

The author of this article, despite his deliberate attempts to appear somehow coming from a neutral position, and he is not, and his perhaps unwilling attempts to misguide the reader with wrong information (although his description of the bullfight itself is not too far from the truth, his explanations about the bull's life and nature certainly are), possibly because he has fallen deeply into the jaws of the bullfighting industry's propaganda machine (which I know very well, since I was born in Spain, I am an ethologist and animal protectionist, and I am currently specialised on the subject of bullfighting), seems to focus his main thesis on the concept of 'Art'.

He seems to believe that all is justifiable in the name of art, and the aesthetics of a bullfight is a currency one can actually exchange for animal suffering and human degradation.

Such currency is obviously worthless, and to prove it I imagine the following: imagine a bullfight that is exactly as the one the author describes, but instead of a bull a child has been used (better a teenager, since the bulls in bullfights are actually teenagers, dying at four years old when they can live up to twelve years or more). The aesthetic value would be exactly the same, with the same music, customs, dances, colours, and of course the same 'conceptual' aspect of live [sic] and death, drama of suffering, struggles of life, ancient tradition (children's sacrifice was indeed a tradition once, was it not?), and so on. Imagine that such teenager was actually kidnapped as a baby from his mother, and fed and kept in a relatively hassle-free environment for the purpose of being sacrificed in the ritual spectacle when he would reach a certain age. So far, we are having here the exact same situation, but with a different species as the victim. That being the case, not only nobody would ever dare to describe the event as art, but of course the perpetrators of the event would be immediately jailed for life (and so the kidnappers and keepers, perhaps known as 'breeders'), and their 'intellectual' supporters as the author would be, at the very least, put in a 'children abuse register' of some sort. And yet, we are talking here about the same 'aesthetic' value, because one cannot claim that the 'drama' involved in torturing and killing a child is less powerful than the one involving a bull instead.

Why we have such a different social response to two events that are virtually the same? Because 'art' is not a philosophical event, is a social event in itself, and although aesthetics do play some role in it, in the end a work of art is a social convention base [sic] on giving artificial worth to an object or performance that somehow 'speaks' to an audience, and, most importantly, it remains within the basic acceptable rules of the society of that audience. If such rules are broken, all aesthetic value is worthless, and the object can now be classed as rubbish or the performance as a crime. To accept bullfighting as an art it has to fit into the basic rules of the

twentieth century world society (we do not longer live in isolation in separate tribes, so art now is an universal concept and therefore the society that judges it is the 'world' society, not a small tribal one), and it certainly does not. Not only bullfighting is considered as an abomination by the majority of people in today's world, but it is actually banned in the majority of countries in the world, and is no longer supported by the majority of people of the countries where it is still performed (so, not even the 'tribe' where it was born likes it any more).

If aesthetics cannot really justify torture, then the authors [sic] is left only with one thing. He seems to be confessing that he enjoys witnessing torture, and therefore the pleasure he experiences can only be described as morbid, sadistic or even perverse. And as we all know, people whose behaviour grant any of these adjectives are very good in 'rationalising' their feeling, and they like to get together with others of similar disposition so they can create their little worlds with their special rules, language and values, where they can indulge their interest undisturbed. Are they evil? No, I don't think so. They are also victims, sometimes of their upbringing, sometimes of their genes, sometimes of their traumas. In this case, they are all help and of the social disease I call 'taumachy'. Certainly, if we all help and it is in everyone's interest to do so some can be cured. Impossible? Not really. Even a prominent 1980s bullfighter, Alvaro Munera 'El Pilarico', is today a strong anti-bullfighting campaigner and he now describes what he used to call art as brutal murder.

I would imagine that it would not be too late for the author to return to the times when he was an animal lover, before he was contaminated by this disease, and be free to use his many talents to a full potential for the greater good.

Now, my response to this at the time was outrage, and Casa-mitjana and I exchanged enough words to take up fifty pages of this book and eventually led him to threaten me with legal action.

However, although only by two years, I am older and wiser now. I will say this, though. Far from having 'fallen deeply into



the jaws of the bullfighting industry', at that time I spoke no Spanish and had yet to meet any *aficionados*, English or otherwise, and was basing my views on a few books by non-Spanish authors and what I could find on the internet, which was largely anti-bullfighting. In fact, the real basis of my argument was my own knowledge of animal behaviour and ethics, and what I had seen in half a dozen fights. As for Casamitjana being an ethologist – he has a bachelor's degree from the University of Barcelona in zoology, no more, no less.

However, it is when we get to the point where he says that bullfighting and 'torturing and killing a child' are 'virtually the same' that I give up. Is eating meat virtually the same as cannibalism? Or pest control as genocide? I was unsurprised when I found out some time later that he is a vegan who is also against the keeping of pets. Not a wise choice, I would say, as a lobbyist on the perfectly defensible position that bullfighting is cruel. The question is, how cruel is it?

Well, Casamitjana is partly right. If it was done to a human it would be very cruel indeed. However, it is not humans we are talking about, it is cattle, and cattle lives are very different from human lives. It is worth being reminded of this.

The average life expectancy of cattle in the meat industry is eighteen months, because we like our meat nice and tender. In the US, 34 million such cattle were slaughtered in 2008, and 78 per cent of those were factory farmed. And how humane is that death? The following is from Jonathan Safran Foer's excellent 2009 book *Eating Animals*:

Let's say what we mean: animals are bled, skinned and dismembered while conscious. It happens all the time, and the industry and the government know it. Several plants cited for bleeding or skinning or dismembering live animals have defended their actions as common in the industry and asked, perhaps rightly, why they were being singled out.

The reason for the horrifying cruelty is simple: this is an industrialised process with tight deadlines and even tighter profit margins. So, although the bolt gun that shoots a metal rod into the animal's brain is meant to kill it outright, 'sometimes the bolt only dazes the animal, which either remains conscious or wakes up as it is being "processed"'. Processing involves the animal being hoisted into the air by a chain around a leg so its throat can be cut. As one slaughterhouse worker put it, sometimes 'they'd be blinking and stretching their necks from side to side, looking around, really frantic'. From here, the head is skinned and the legs below the knee are removed. Some are still awake at this point, as the interviewee continued: 'As far as the ones that come back to life ... the cattle just go wild, kicking in every direction.'

So, what is the life of a fighting bull in comparison? It lives on average five years on wild pastureland, not eighteen months in *corrales*. And its death? It is taken to the ring, where what I have described in some detail above occurs. From the moment the matador enters with the *muleta*, by Spanish law the bull must be dead within fifteen minutes.

The biggest contrast with the slaughterhouse death described above is this, though: fighting adrenalises the animal in an aggressive manner, and, given that this particular breed has been selected for generations for its fighting ability, there is a good reason to believe that this actually reduces suffering in terms of pain. What is more, by replacing terror with rage, by allowing a fighting instinct to be both aroused and maintained, psychological suffering is reduced as well. For while any extreme emotional state will actually reduce pain due to hormone levels, as the American animal scientist Temple Grandin has pointed out time and time again to the meat industry, fear is a form of suffering in itself, just as much as pain is. Anger, on the other hand, while not a pleasant emotion to witness, is not *itself* a form of suffering.

This argument that bullfighting is no worse than meat eating from the animal's perspective is an old one. However, modern farming techniques have come to the point where bullfighting is actually better in terms of welfare.

Just as old are the counter-arguments: 'The first is the old moral chestnut that two wrongs don't make a right. To which the obvious reply is that if you banned bullfighting you would create two entirely new wrongs. First, the breeding ranches would be turned into farms for beef cattle, leading to the massively diminished animal welfare I have just described. Second, the landscape of the farms would be destroyed to accommodate this change.'

It is worth understanding a little about the importance of that landscape. Here is how it is described by a European Commission environmental study on Mediterranean ecosystems:

*Dehesas* are typical ecosystems in western and south western parts of the Iberian Peninsula. They result from ancient methods of exploiting the landscape, which are well adapted to Mediterranean ecological conditions. Structurally, *dehesas* consist of open woodlands originating from past dense Mediterranean forests, which were thinned in order to favour grazing activity ... A very important characteristic of *dehesas* is their high ecological value, with a combination of nature conservation with natural resource exploitation. Simultaneously, *dehesas* give shelter to a great diversity of wildlife species (some endangered and extinct in many other parts of Spain), which are preserved in these areas of human intervention.

The harsh economic reality is that if the bullfight is banned, the breeders will have no choice but to convert their land to normal agricultural use or sell it to those who will. And bullfighting ranches make up one and a quarter million acres of *dehesa*, between a quarter and a sixth of the total in Spain (depending on how you classify *dehesa*).

However, this is a slightly facile answer to the charge, 'Two wrongs don't make a right.' The real answer would be, 'How can you dare to say this?' If you live in a developed country, you live with mechanised death factories whose products – both carnal and financial – pervade every strata of your life and economy. From gelatine capsule coatings to leather goods to fast food. To even attempt to pass judgement on welfare standards in the world of the Spanish bullfight is the moral equivalent of an antebellum Southern plantation owner protesting about worker conditions in Chinese sweatshops.

The same goes for the repellently dishonest reply that meat animals are killed for food and bullfighting ones for entertainment. The reason this argument is so repellent is the blatant self-deceit. As populations in the developed world struggle with obesity (to say nothing of a financial crisis and a climatic one, on both of which the meat industry impinges), does anyone really believe that a person walks into a fast food restaurant and buys a hamburger for reasons of nutrition? Or that commissioning producers at television channels are flooding our screens with cooking programmes because of a moral imperative to feed us? Food today is entertainment in the West.

Sure, at a basic level we need it to survive. Just as at a basic level as a species we need sex to survive, but I've yet to hear someone argue that internet pornography is a biological necessity. The basic level for nutrition is a couple of thousand calories a day – £1.50 worth of pasta from Asda – some vitamin and mineral supplements and a little care to ensure that the eight amino acids the body can't synthesise are obtained elsewhere. Once you have that inside you, to then eat a burger actually has a negative nutritional value, in so far as it is bad for your health (infinitesimally so, but still bad nonetheless). Even if we ended up needing some cattle farmed and killed, the numbers would still be a tenth of what they are today. And I am not calling for

vegetarianism here. I am not criticising what we do. I am just bringing it to our attention to remind ourselves that our moral high horses are in fact broken-down old hacks.

Now, these arguments certainly convince me that banning the bullfight may not be a great idea – certainly not one to run at headlong – in so far as I happily eat meat (although I have a great deal more respect for a steak than I did before I began this book). However, there are some people whom they do not convince, and the reason for that failure is always the same: idealism. And not just any sort of idealism, but blind idealism, the sort on whose altar some people are willing to actually harm animals. The sort that breaks cages only to let non-native species either die painfully because they aren't suited to the climate or out-compete indigenous ones, wreaking havoc on the ecosystem.

Indeed, one former friend of mine, who no longer speaks to me for this very reason, once said to me, 'I don't understand why we can't just leave animals to live out their lives in peace.'

Ignoring the glaring question of where exactly they were going to do this, i.e. who was going to donate the land, I asked, 'Do you really think the natural life is one of peace? OK, I can't talk about cattle, because they are domesticated and the ancestral form is extinct. The ones we have now wouldn't last five minutes against a landscape with a proper number of wolves and bears. But what about African buffalo? Have you seen how they live in the wild? From birth to death they are slowly being eaten alive by disease and parasites, they suffer extremes of heat and cold, starvation and thirst, and, provided one of those doesn't kill them, they can look forward to being taken down by a lion or hyena. What is more, because a buffalo is so big and the horns so dangerous, invariably the predators begin to eat it while it is still alive, starting at the opposite end, often beginning with the genitals.'

Needless to say, this was not something she wanted to believe, but that doesn't alter its truth.

No, that is not a good argument against the bullfight. But that is not to say there isn't one. There is. Why is anyone willing to tolerate watching an animal damaged and damaged and damaged again, and then killed, no matter the beauty of the dance that leads to it, no matter the courage of the man doing it, no matter how much less horrific it is than something else we all facilitate behind closed doors?

That is a good question, and one I ask myself time and time again. However, what we are questioning there is not the animal welfare, but the virtue of the audience for wishing to watch it. And liberal democracies do not pass new legislation on virtue. There are members of the audience at a bullfight, I know, who watch for the violence, the blood and the death. They are not many, but they are there. However, in the words of the first Queen Elizabeth, who taught England tolerance: I would not make windows on to men's souls. And that is all I will say for now.



Links to videos featuring the Claimant

Website	Title	Link	Published
Youtube	'Crowdjusticevegan2'	<a href="https://www.youtube.com/watch?v=7jzrACww66A">https://www.youtube.com/watch?v=7jzrACww66A</a>	5 June 2018
Youtube	'Great Speech - Jordi Casamitjana (The League Against Cruel Sports)'	<a href="https://www.youtube.com/watch?v=eZL-VF5VNXs">https://www.youtube.com/watch?v=eZL-VF5VNXs</a>	16 May 2017
Youtube	'Barcelona bullfighting meeting Oct 2016'	<a href="https://www.youtube.com/watch?v=TTuGLIZRUX8">https://www.youtube.com/watch?v=TTuGLIZRUX8</a>	24 October 2016
Youtube	'Jordi Casamitjana Campaigns Manager IFAW speaks at Stafford NBW Festival filmed by Diane Bartlett'	<a href="https://www.youtube.com/watch?v=UoYhO1ClMsk">https://www.youtube.com/watch?v=UoYhO1ClMsk</a>	3 July 2016
Youtube	'Earth Talk: Protecting British Mammals'	<a href="https://www.youtube.com/watch?v=l_vMQyKI8g4">https://www.youtube.com/watch?v=l_vMQyKI8g4</a>	8 January 2015
Youtube	'Comparecencia Jordi Casamitjana Parlament de Catalunya'	<a href="https://www.youtube.com/watch?v=WfP0NIWU8KY">https://www.youtube.com/watch?v=WfP0NIWU8KY</a>	19 November 2014
Youtube	'FAW UK Participates in a Wounded Badger Patrol'	<a href="https://www.youtube.com/watch?v=1NdLjq u568A">https://www.youtube.com/watch?v=1NdLjq u568A</a>	1 August 2013
Vimeo	'The Anti-Bullfighting Movement and Its Achievements by Jordi Casamitjana'	<a href="https://vimeo.com/34889947">https://vimeo.com/34889947</a>	11 January 2012

**From:** Groupon  
**Sent:** 09 February 2018 21:26:29  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Purchase Confirmed: Thank you for your purchase!



Hi Jordi,  
**Your Groupon is ready!**

Thank you for your order (#1200-054557-168999), placed on 09 February 2018.

Your Groupon for the deal **10 February 2018: two (2) tickets to Vegan Life Live** is already in your pocket. Just tap the Mobile App to redeem on the go, or print it from My Groupons anytime.

To use your Groupon, please follow the instructions located in the fine print of your Voucher.

### Order summary:

Description	Quantity	Price
-------------	----------	-------

## Miscellaneous Evidence



1

£11.00

10 February 2018:

two (2) tickets to

Vegan Life Live

---

Subtotal: £11.00

---

Total: £11.00



### CONSIDER THE ENVIRONMENT

Think Twice Before Printing Your Voucher

DOWNLOAD THE APP

### Need help? Contact Groupon

Delivered by Groupon International Limited, Lower Ground Floor, Connaught House, 1 Burlington Road, Dublin 4, 216410 Ireland  
Company Number:501358. If you have not yet transferred your account, this email is sent by MyCityDeal Limited.

The 14 day cancellation rights do not apply and no refund or exchange is permitted

## Miscellaneous Evidence



Virus-free. [www.avg.com](http://www.avg.com)



## Miscellaneous Evidence

**From:** service@paypal.co.uk  
**Sent:** 16 February 2018 18:42:33  
**To:** Jordi Casamitjana Costa  
**Subject:** Your payment to Farplace Animal Rescue



You sent a payment of £3.00 GBP to  
Farplace Animal Rescue.

16 Feb 2018 17:42:24 GMT  
Receipt No: 3459-1333-8811-8142

Dear Jordi Casamitjana Costa,

This charge will appear on your statement as payment to PAYPAL \*FARPLACEANI.

**Merchant information:**  
Farplace Animal Rescue  
gareth@farplace.co.uk  
<http://www.farplace.co.uk>  
07860523434

**Instructions to merchant:**  
None provided

**Delivery information:**

**Delivery method:**  
Not specified

Description	Unit price	Qty	Amount
Greater London Vegan Festival Order from Jordi Casamitjana Item #: 1507	£3.00 GBP	1	£3.00 GBP

Discount: -£0.00 GBP  
**Total:** £3.00 GBP

**Receipt No: 3459-1333-8811-8142**

Please keep this receipt number for future reference. You'll need it if you contact customer service at Farplace Animal Rescue or PayPal.

**Use PayPal when shopping online**

It looks as if you already have a PayPal account. When you shop online, it's faster and easier to check out with PayPal. Your financial information is securely stored and never shared with retailers when you pay.

Yours sincerely,  
PayPal

[Help](#) | [Security](#)

## Miscellaneous Evidence

Please do not reply to this email because we are not monitoring this inbox. To get in touch with us, log in to your account and click "Contact Us" at the bottom of any page.

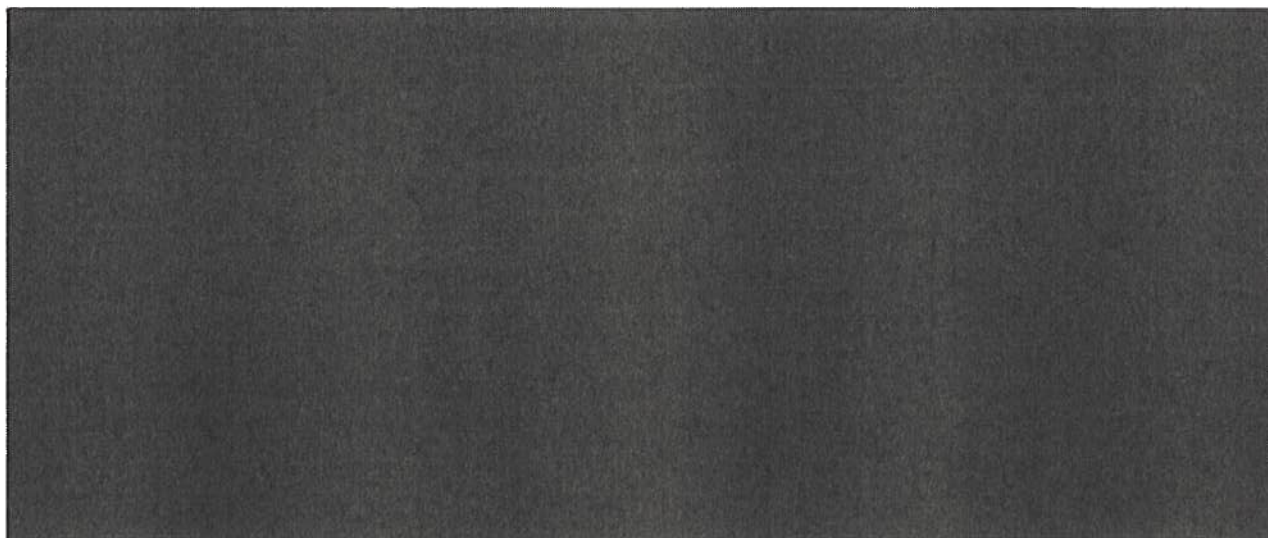
Copyright © 1999-2018 PayPal. All rights reserved.

PayPal (Europe) S.à r.l. et Cie, S.C.A.  
Société en Commandite par Actions  
Registered office: 22-24 Boulevard Royal, L-2449 Luxembourg  
RCS Luxembourg B 118 349

PayPal Email ID PP1469 - 2492b509f29c0



Virus-free. [www.avg.com](http://www.avg.com)



----- Forwarded Message -----

**Subject:** [icon] Order Confirmed: Vegan, Knitted Beani...

**Date:** Sat, 27 Oct 2018 11:32:44 -0700 (GMT-07:00)

**From:** eBay <[ebay@ebay.co.uk](mailto:ebay@ebay.co.uk)>

**To:** [jordi.casamitjana@btinternet.com](mailto:jordi.casamitjana@btinternet.com)



**Thanks Jordi, your order is confirmed.**

We'll notify you when your order is ready for collection from ARGOS  
Walworth Road.

**IMPORTANT:** Please wait for your collection code before travelling  
to the shop. You can't collect your item without it. We'll email / text  
your code when your item is ready. You can also check your order status  
in [My eBay](#).

In the meantime, you can finish creating your account - you've got only  
one step left!

**Almost there - one  
more step to create  
your account.**

Set password



1. Find what you love



2. Enter your details at checkout



3. Set your password

### Vegan, Knitted Beanie Hat, Animal Rights



**SKU:** Colour:Black

**Item price:** £8.95

**Item number:** 282827748254

**Seller:** [g-tees \(22130\)](#)

[View order details](#) →

**ebay** MONEY BACK GUARANTEE

#### **Your seller [g-tees](#) left you a message:**

Thank you very much for your payment. Your order will be processed and posted as soon as possible.

Could you please check ebay, to make sure your address is correct,  
thanks, Chris.



**Estimated collection:**

Thu, 01 Nov



**Your pickup location is:**

ARGOS 367-369 Walworth Road ,  
eCP:PLSZZXTS Walworth  
London, SE17 2AL  
United Kingdom



**Seller:**

Q Tees  
135 Masefield Drive  
South Shields, Tyne and  
Wear, NE34 9LG  
United Kingdom



**Order total:**

Price

£8.95

**Total charged to**  x -0839

£8.95

Have questions about your guest order? Find [answers here](#).

**To complement your purchase**

## Miscellaneous Evidence



Thermal gloves Thi  
nsulate F...

£0.99

Free postage



NEW MENS POLO  
SHIRT TOP...

£6.95 \*\*

Free postage



Winter Thermal Fin  
gerless S...

£2.49

Free postage



Fruit of the Loom C

**Shop anywhere with the eBay app**



Email reference ID: [#a8c8fbb8db4b4a15a44876ef718358ae#]

We don't check replies to this email address, so please don't reply to this message. If you have a question, go to [Help & Contact](#).

eBay sent this message to Jordi Casamitjana (c.jjor.3kiepmcuc). Learn more about [account protection](#). eBay is committed to your privacy. Learn more about our [User Privacy Notice](#) and [User Agreement](#).

This email was sent by eBay (UK) Limited, which may use affiliates to provide eBay services. If you reside outside the United Kingdom, please refer to the User Agreement for the contact data of your contracting party.

©1995-2018 eBay Inc., eBay (UK) Limited, 5 New Street Square, London, EC4A 3TW, United Kingdom



Miscellaneous Evidence

**From:** eBay  
**Sent:** 31 October 2018 14:53:08  
**To:** jordi.casamitjana@btinternet.com  
**Subject:** Order update - Your order is ready for collection - collection code FM/RKQW978



Hello Jordi, Your order is ready for collection -  
collection code **FM/RKQW978**

Good news - your order is ready for collection at **ARGOS Walworth Road**

## Collection Instructions

Collection code: **FM/RKQW978**

**Barcode:**



**Store information:**

ARGOS Walworth Road  
ARGOS 367-369 Walworth Road  
Walworth  
SE17 2AL London  
0345 1657235  
[View Map](#)

**Store opening hours:**

Mon-Fri: 09:00-20:00  
Sat: 09:00-18:30  
Sun 10:00-17:00

**Order held until:** 07-Nov-2018

You must bring the Collection code noted above to your selected Click & Collection location. You can show the code from your phone or tablet too when you arrive.

Returns: If you change your mind, find your item in your Purchase history to request a return. Most sellers offer a minimum

## Miscellaneous Evidence

14-day returns period. View your seller's returns policy.

Thanks for shopping with us.



Vegan, Knitted Beanie Hat, Animal Rights

**Sold for: £8.95**

Item Number: 282827748254

Transaction Id: 1905404745018

Shipping Price: Free Click & Collect

Quantity: 1

Seller: q-tees (22134)

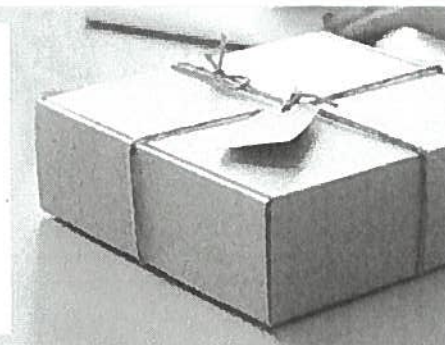
Learn more about Click & Collect.

**Total Amount: £8.95**

### CLICK & COLLECT

No more waiting in for the postman: millions of eBay items available for Click & Collect.

[FIND OUT MORE](#)



**ebay** MONEY BACK GUARANTEE

Get the item you ordered  
or get your money back.

[SEE WHAT'S INCLUDED](#)

### HAVE A QUESTION?

CONTACT OUR DEDICATED  
CUSTOMER SUPPORT TEAM

PHONE OR LIVE CHAT

Mon to Fri 8am - 10pm

Weekends 9am - 6pm

[TALK TO US](#)



## Miscellaneous Evidence

### Update your email preferences

You're receiving this email based on your eBay account preferences. To change which emails you receive from eBay, go to **Communication Preferences** in My eBay.

---

Email reference ID: [#d56f9372a0b549e88489937a87712548#]

We don't check replies to this email address, so please don't reply to this message. If you have a question, go to **Help & Contact**.

eBay sent this message to Jordi Casamitjana (c.jjor.3kiepmcuc). Learn more about [eBay is committed to your privacy](#).  
[Learn more about our and](#)

This email was sent by eBay Europe S.À r.l., which may use affiliates to provide eBay services. If you are a non-EU resident, please refer to the user agreement for the contact data of your contracting party.

©2018 eBay Inc., eBay Europe S.À r.l. 22-24 Boulevard Royal, L-2449, Luxembourg

**DESPATCH NOTE**

**26/08/2005**

**Order Number: 44999**

Mr Jordi Casamitjana  
First Floor Flat 163 New Kent Road  
London  
London  
SE14AG

Mr Jordi Casamitjana  
First Floor Flat 163 New Kent Road  
London  
London  
SE14AG

33016	07815807720	WEB	INTERNET
	01/00 04/08	2 Items Pforce 48	24/08/2005
			(To Follow)
1	027000W38	Jeans belt black 38 Inch Waist	17.50% £12.95 £12.95
1	580000042	Wombat brown Euro 42	17.50% £49.95 £49.95

Prices Include VAT Where Applicable

Value of goods on this despatch	£62.90
Carriage charge	£4.50
Payment received to date	(£0.00)
Paid by credit/debit card your card will be debited (inc carriage)	(£67.40)
TOTAL Order value	£67.40
Balance outstanding	£0.00

RETURNED GOODS DEPT  
VEGETARIAN SHOES  
27 FOUNDRY STREET  
BRIGHTON  
BN1 4AT UK  
TEL: +0044 (0)1273 691913

Mr Jordi Casamitjana  
First Floor Flat 163 New Kent Road  
London  
London  
SE14AG



# ethicalWARES

Caegwyn, Temple Bar  
Felinfach, Ceredigion,  
SA48 7SA

☎ 01570 471155  
vegans@ethicalwares.com  
www.ethicalwares.com

## INVOICE

**Name** Jordi Casamitjana  
First Floor Flat  
163 New Kent Road  
London.  
SE1 4AG.

19.3.08

**invoice no:** 4027

**Quantity**

**Unit price Total - £**

1 Tregaron Boots 42

64.95

Thanks for your order.

**payment details**

x **Credit Card**  
**Cheque**

**Sub Total**

**P&P**

**VAT** inc.

**Total** 64.95

**VAT Registration no: 629 73170 10**

# ethicalWARES

Caegwyn, Temple Bar  
Felinfach, Ceredigion,  
SA48 7SA

☎ 01570 471155  
vegans@ethicalwares.com  
www.ethicalwares.com

## INVOICE

**Name** Jordi Casamitjana  
First Floor Flat  
163 New Kent Road  
London.  
SE1 4AG.

26.10.10

**invoice no:** 7675

**Quantity**

**Unit price Total - £**

1 Tregaron Boots 42

68.04

Thank you for your order

**payment details**

x Credit Card  
Cheque  
PayPal

<b>Sub Total</b>	68.04
<b>P&amp;P</b>	
<b>VAT</b>	11.91
<b>Total</b>	79.95

VAT Registration no: 629 73170 10



# DOLMA

## Vegan Perfumes, Toiletries and Skin Care

19 ROYCE AVENUE, HUCKNALL, NOTTINGHAM. NG15 6FU

TEL/FAX: 0115 963 4237 EMAIL: info@dolma-perfumes.co.uk WEBSITE: www.dolma-perfumes.co.uk

### INVOICE

#### Customer's name & address

Mr. Jordi Casamitjana,  
First Floor Flat,  
163 New Kent Road,  
London.  
SE1 4AG

#### Delivery address (if different from across)

A/c No: 2289

Date: 17/12/2012

Invoice ID: 1213-408

Order No: 1427 - Online

Trade/Mail: Mail

Ref No	Description	Size	Quantity	Price	Total
M14-9	SIRIUS AFTERSHAVE COLOGNE, Trial size	9ml	1	£2.50	£2.50
M17-9	KWAME AFTERSHAVE COLOGNE, Trial size	9ml	1	£2.50	£2.50
M18-9	FREEDOM AFTERSHAVE COLOGNE, Trial size	9ml	1	£2.75	£2.75
M19-9	IMAGINE AFTERSHAVE COLOGNE, Trial size	9ml	1	£2.50	£2.50
<b>Products Total:</b>					<b>£10.25</b>



POSTAGE AND PACKAGE (if applicable)

£2.95

MINUS DISCOUNT (if applicable)

£0.55

CREDIT OUTSTANDING FROM

£0.00

AMOUNT OWING FROM

£0.00

TOTAL COST

£12.65

**Any breakages or discrepancies must be reported within 3 working days of receiving goods.**

**Many thanks for the enclosed order and your payment of: £12.65**



**Attendance history of London Vegan Meeups events**

8th Annual Vegan Festival of Life / Red Lion Square Festival

Sep 24, 2011

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Oct 9, 2011

Going

Went

Vegan treats around Brick Lane

Oct 30, 2011

Going

Went

Veg\*n Singles Event

Nov 26, 2011

Going

Went

Animal Aid's Christmas Fayre

Dec 4, 2011

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Dec 11, 2011

Going

Went

London Vegan Drinks

Dec 15, 2011

Going

Went

Xmas Meal at 222 Veggie Vegan, North End Road, London W14 9NU

Dec 15, 2011

Going

Went

Trip to the science museum

Dec 27, 2011

Going

Went

Breakfast at the Gallery Café

Dec 28, 2011

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Jan 8, 2012

Going

Went

Book Club @ Tibits

Jan 10, 2012

Going

Went

London Vegans meeting - Vegan MP Kerry McCarthy

Jan 25, 2012

Going

Went

London Vegan Potluck

Feb 1, 2012

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Feb 12, 2012

Going

Went

London Vegan Drinks

Feb 16, 2012

Going

Went

"London Vegans" - Prof John Shepherd speaking on 'Geoengineering the climate'

Feb 29, 2012

Going

Went

London Vegan Potluck

Mar 7, 2012

Going

Went

London Vegan Drinks

Mar 15, 2012

Going

Went

Book Club @ Tibits

Mar 20, 2012

Going

Went

London Vegans Monthly Meeting: Speaker from Network For Animals

Mar 28, 2012

Going

Went

London Vegan Potluck

Apr 4, 2012

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Apr 8, 2012

Going

Went

Vegan Lunch/Coffee Catchup

Apr 15, 2012

Going

Went

London Vegan Drinks

Apr 19, 2012

Going

Went

London Vegans Monthly Meeting: Adrian Oliver on Life Alignment.

Apr 25, 2012

Going

Went

Lunch/Coffee Gathering

Apr 28, 2012

Going

Went

Book Club @ Tibits

Apr 30, 2012

Going

Went

London Vegan Potluck

May 2, 2012

Going

Went

The Third Estate Grand Opening

May 12, 2012

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

May 13, 2012

Going

Went

Book Club @ Tibits

May 15, 2012

Going

Went

London Vegan Drinks

May 17, 2012

Going

Went

London Vegans Monthly Meeting: John Fleetwood from the Woodland Trust

May 30, 2012

Going

Went

Vegan Pledge lunch at 222 Veggie Vegan

Jun 3, 2012

Going

Went

Redbridge Green Fair, 4th June 2012

Jun 4, 2012

Going

Went

London Vegan Potluck

Jun 6, 2012

Going

Went

The London Green Fair.

Jun 9, 2012

Going

Went

Richmond Park Vegan Picnic

Jun 10, 2012

Going

Went

Book Club @ Tibits

Jun 12, 2012

Going

Went

London Vegan Drinks

Jun 21, 2012

Going

Went

London Vegan Potluck

Jul 4, 2012

Going

Went

Vegan treats around Brick Lane

Jul 8, 2012

Going

Went

Book Club @ Tibits

Jul 10, 2012

Going

Went

London Vegan Drinks

Jul 19, 2012

Going

Went

Picnic in Clissold Park

Jul 22, 2012

Going

Went

London Vegans monthly meeting: Jazz Alessi and 'The Vegan Advantage'

Jul 25, 2012

Going

Went

Book Club @ Tibits

Aug 7, 2012

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Aug 12, 2012

Going

Went

London Vegan Drinks

Aug 16, 2012

Going

Went

Summer Vegan Fete

Aug 25, 2012

Going

Went

London Vegans Monthly Meeting: 'Love Food Hate Waste' with WRAP

Aug 29, 2012

Going

Went

Cookies and Scream in Camden

Sep 2, 2012

Going

Went

London Vegan Potluck

Sep 5, 2012

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Sep 9, 2012

Going

Went

"Stand Up For Animals" (comedy night)

Sep 12, 2012

Going

Went

Brighton day trip

Sep 15, 2012

Going

Went

Book Club @ Tibits

Oct 9, 2012

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Oct 14, 2012

Going

Went

London Vegan Drinks

Oct 18, 2012

Going

Went

Vegan Bake Stall at Vauxhall

Oct 28, 2012

Going

Went

London Vegans Monthly Meeting: Environmental Epigenetics

Oct 31, 2012

Going

Went

World Vegan Day Drinks in Central London

Nov 1, 2012

Going

Went

Sunday Lunch at the The Smithfield Tavern

Nov 4, 2012

Going

Went

London Vegan Potluck

Nov 7, 2012

Going

Went

Lets visit The Smithfield Tavern in Islington.

Nov 9, 2012

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Nov 11, 2012

Going

Went

London Vegan Drinks

Nov 15, 2012

Going

Went

Vegan Treats around Brick Lane

Nov 18, 2012



Going

Went

Animal Aid's Christmas Without Cruelty Fayre

Dec 2, 2012

Going

Went

London Vegan Potluck

Dec 5, 2012

Going

Went

Book Club @ Tibits

Dec 11, 2012

Going

Went

London Vegan Drinks

Dec 20, 2012

Going

Went

Vegan Food, Fun and Games in North London!

Jan 5, 2013

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Jan 13, 2013

Going

Went

London Vegan Drinks

Jan 17, 2013

Going

Went

The Brixton Vegan Walkabout-The Vegan Tart, Saba's, Ms  
Cupcake+The Dog Star pub

Mar 2, 2013

Going

Went

London Vegan Potluck

Mar 6, 2013

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Mar 10, 2013

Going

Went

Brighton VegFest (Saturday)

Mar 16, 2013

Going

Went

London Vegan Drinks

Mar 21, 2013

Going

Went

Pogo's Non-Alliterative Vegusto Breakfast

Mar 30, 2013

Going

Went

Pogo! Pizza! Party!

Mar 30, 2013

Going

Went

The Brixton Vegan Walkabout-Saba's Ethiopian Stall, Ms  
Cupcake+The Dog Star pub

Apr 6, 2013

Going

Went

Second Sunday Roast Dinner @ Pogo Cafe

Apr 14, 2013

Going

Went

London Vegan Drinks

Apr 18, 2013

Going

Went

SINGLES! Come dine with your single Parisian (English-speaking!)  
counterparts.

Apr 19, 2013

Going

Went

Talk with Dr Stephen Walsh in Cambridge

Apr 20, 2013

Going

Went

London Vegan Drinks

May 16, 2013

Going

Went

NATIONAL MARCH AGAINST THE BADGER CULL

Jun 1, 2013

Going

Went

THIRD Sunday Roast Dinner @ Pogo Cafe

Jun 16, 2013

Going

Went

London Vegan Drinks

Jun 20, 2013

Going

Went

Lunch at 222 Veggie Vegan Restaurant

Jun 22, 2013

Going

Went

Scott Capurro at Top Secret Comedy Club, Covent Garden, this Saturday

Jun 22, 2013

Going

Went

Celebrate Vegan Pizza Day

Jun 29, 2013

Going

Went

London Vegan Drinks

Jul 18, 2013

Going

Went

Another picnic!

Jul 28, 2013

Going

Went

The Wit and Whimsy of Alexander S Bermange - An Evening of Comic Songs

Jul 28, 2013

Going

Went

Brixton Vegan Walkabout-With Vegan Tart,Saba's,Ms  
Cupcake,DogStar+Brockwell Park

Aug 3, 2013

Going

No show

London Vegan Potluck

Sep 4, 2013

Going

Went

Second Sunday Lunch at The Black Cat Café

Oct 13, 2013

Going

Went

London Vegan Drinks

Oct 17, 2013

Going

Went

Brecknock Road Vegan Festival

Nov 9, 2013

Going

Went

Book Club @ Tibits

Nov 12, 2013

Going

Went

Goodbye, Loving Hut Camden.

Nov 23, 2013

Going

Went

London Vegan Potluck

Dec 4, 2013

Going

Went

Animal Aid Christmas Fayre

Dec 8, 2013

Going

Went

Xmas Meal at 222 Veggie Vegan restaurant

Dec 18, 2013

Going

Went

London Vegan Drinks

Dec 19, 2013

Going

Went

London's brand new veggie cafe: Vegan/Veggie Love

Feb 22, 2014

Going

Went

Camden Wander

Feb 23, 2014

Going

Went

The Vegan Publuck -- at The Pakenham Arms

Jun 15, 2014

Going

Went

London Vegan Drinks

Jun 19, 2014

Going

Went

London Vegan Potluck

Jul 2, 2014

Going

Went

The Brixton Vegan Walkabout--the many Vegan delights South of the River!

Jul 5, 2014

Going

Went

V-Delicious

Jul 6, 2014

Going

Went

Vegans Invade Soho!

Jul 12, 2014

Going

Went

London Vegan Drinks

Jul 17, 2014

Going

Went

The Vegan Publuck--At Old China Hand

Jul 20, 2014

Going

Went

Vegans Invade Soho!

Aug 9, 2014

Going

Went

Brick Lane Walkabout

Aug 10, 2014

Going

Went

London Vegan Festival

Aug 17, 2014

Going

Went

London Vegan Drinks

Aug 21, 2014

Going

Went

Late summer picnic (now Saturday 23rd!)

Aug 23, 2014

Going

Went

London Vegan Potluck

Sep 3, 2014

Going

Went

The Brixton Vegan Walkabout--Vegan delights South of the River!

Sep 6, 2014

Going

Went

London Vegan Drinks - New Date, New Venue!

Sep 6, 2014

Going

Went

Epping Forest Walk & Raw Vegan Picnic

Sep 7, 2014

Going

Went

The Vegan Publuck; A Weekend Potluck, at Old China Hand

Sep 21, 2014

Going

Went

London Vegan Drinks - New Date, New Venue!

Oct 4, 2014

Going

Went

World Vegan Day, London Vegan Drinks

Nov 1, 2014

Going

Went

Badger's Brick Lane Bimble

Nov 22, 2014

Going

Went

Brazilian Buffet

Nov 23, 2014

Going

Went

Animal Aid Christmas Fayre

Dec 7, 2014

Going

Went

The Brixton Vegan Walkabout > Winter Walkabout Party!

Dec 13, 2014

Going

Went

A Funk New Years Party Afternoon in Vegan friendly Brixton {AKA  
Pub or Park!}

Jan 10, 2015

Going

Went

London Vegan Drinks

Mar 7, 2015



Going

Went

Badger's Brick Lane Bimble

Mar 22, 2015

Going

Went

Brighton VegFest - SATURDAY

Mar 28, 2015

Going

Went

See You Last Tuesday (C.U.L.T.)

Mar 31, 2015

Going

Went

London Vegan Drinks

Apr 4, 2015

Going

Went

See You Last Tuesday (C.U.L.T.)

May 26, 2015

Going

Went

See You Last Tuesday (C.U.L.T.)

Jun 30, 2015

Going

Went

Just V Show

Jul 4, 2015

Going

Went

See You Last Tuesday (C.U.L.T.)

Jul 28, 2015

Going

Went

London Vegan Drinks

Aug 1, 2015

Going

Went

London Vegan Drinks

Sep 5, 2015

Going

Went

London Vegan Drinks

Jan 2, 2016

Going

Went

See You Last Tuesday (C.U.L.T.)

Jan 26, 2016

Going

Went

FRIEND benefit with pizza at Black Cat

Feb 2, 2016

Going

Went

The Return of the Second Sunday Lunch

Feb 14, 2016

Going

Went

London Vegan Drinks

May 7, 2016

Going

Went

The Return of the Second Sunday Lunch

May 8, 2016

Going

Went

The Return of the Second Sunday Lunch

Jun 12, 2016

Going

Went

London Vegan Beer Fest

Jul 16, 2016

Going

Went

Rosie's Cheeky Vegan~ A Canal Boat Pop Up!

Jul 17, 2016

Going

Went

VegfestUK London - SATURDAY

Oct 22, 2016

Going

Went

London Vegan Drinks

Mar 4, 2017

Going

Went

Just F.a.B.-ulous Vegan Italian Lunch in Hackney!

Mar 26, 2017

Going

Went

See You Last Tuesday (C.U.L.T.)

Sep 26, 2017

Going

Went

Sunday Brunch at Retreat, Richmond

Oct 29, 2017

Going

Went

The Return of the Second Sunday Lunch

Nov 12, 2017

Going

Went

London Vegan Drinks

Dec 2, 2017

Going

Went

London Vegan Drinks

Jan 6, 2018

Going

Went

The Return of the Second Sunday Lunch

Jan 14, 2018

Going

Went

The Return of the Second Sunday Lunch

Mar 11, 2018

Going

Went

See You Last Tuesday (C.U.L.T.)

Mar 27, 2018

Going

Went

Walking With Vegans~St Albans DayTrip \*Take 2 :) Postponed from the other week!\*

Apr 7, 2018

Going

Went

The Return of the Second Sunday Lunch

Apr 8, 2018

Going

Went

London Vegan Voices

Apr 12, 2018

Going

Went

Picasso at Tate Modern

Apr 20, 2018

Going

Went

See You Last Tuesday (C.U.L.T.)

Apr 24, 2018

Going

Went

London Vegan Drinks

May 5, 2018

Going

Went

Second Sunday Lunch - and Vegan Route Market

May 13, 2018

Going

Went

See You Last Tuesday (C.U.L.T.)

May 29, 2018

Going

Went

Dinner at Mildreds (Kings Cross)

May 30, 2018

Going

Went

London Vegan Drinks

Jun 2, 2018

Going

Went

London Vegan Voices

Jun 14, 2018

Going

Went

See You Last Tuesday (C.U.L.T.)

Jun 26, 2018

Going

Went

London Vegan Drinks

Jul 7, 2018

Going

Went

Second Sunday Lunch - and Vegan Route Market

Jul 8, 2018

Going

Went

Book Club @ Tibits

Jul 10, 2018

Going

Went

London vegan voices in discussion w/ Director of Kangaroo a Love  
Hate Story

Jul 12, 2018

Going

Went

Lunch at The Feel Good Cafe (Chingford) & Optional Wander into the  
Epping Forest

Jul 22, 2018

Going

Went

Wood Green Geekstraveganza

Jul 29, 2018

Going

Went

See You Last Tuesday (C.U.L.T.)

Jul 31, 2018

Going

Went

London Vegan Drinks

Aug 4, 2018

Going

Went

London Vegan Voices Pro-Intersectional monthly meeting

Aug 9, 2018

Going

Went

Islington Geekstraveganza [VENUE CHANGE]

Aug 11, 2018

Going

Went

Book Club @ Tibits

Aug 14, 2018

Going

Went

Join the London Vegan Meetup bloc at the Animal Rights March

Aug 25, 2018

Going

Went

Brick Lane Geekstraveganza [VENUE/TIME CHANGE]

Aug 26, 2018

Going

Went

See You Last Tuesday (C.U.L.T.)

Aug 28, 2018

Going

Went

Dinner @ Vegan Express

Aug 30, 2018

Going

Went

London Vegan Drinks

Sep 1, 2018

Going

Went

Angel Geekstraveganza [NEW VENUE/TIME]

Sep 8, 2018

Going

Went

Second Sunday Lunch

Sep 9, 2018

Going

Went

Book Club @ Tibits

Sep 11, 2018

Going

Went

No September meeting - London Vegan Voices Pro-Intersectional  
monthly meeting

Sep 13, 2018

Going

Went

Dinner @ Stokey Veg Vegan

Sep 17, 2018

Going

Went

Friday Night Geekstraveganza

Sep 21, 2018

Going

Went

See You Last Tuesday (C.U.L.T.)

Sep 25, 2018

Going

Went

Wood Green Geekstraveganza

Sep 30, 2018

Going

Went

Pizza at Pickywops Peckham

Oct 4, 2018

Going

Went

London Vegan Drinks

Oct 6, 2018

Going



## Miscellaneous Evidence

Jaysee C. - London Vegan Meetup (London, England) | Meetup

<https://www.meetup.com/londonvegan/members/24039622/>

The Meetup logo, featuring the word "meetup" in a lowercase, handwritten-style font.

[Log in](#) [Sign up](#)

[About](#) [Meetups](#) [Members](#) [Photos](#) [Discussions](#) [More](#)

[Join us!](#)

## Miscellaneous Evidence

Jaysee C. - London Vegan Meetup (London, England) | Meetup

<https://www.meetup.com/londonvegan/members/24039622/>

### Jaysee C.

Location:

London

Member since:

August 30, 2011



Tagged photos 2

### Networks



### What's your state of veganness (i.e. how vegan are you)?

I have been totally vegan (food, clothes, lifestyle, etc) for over 10 years, for ethical reasons (mainly animal rights)

### Favourite foods?

Humus, in all its varieties

### Favourite London restaurants?

222 Veggie Vegan

### What is the most common or silliest thing people ask you about not eating meat?

From where do you get your protein?

### What do you hope to get by coming to meetups?

Meet new vegans in London

### Introduction

I'm a cultural hybrid, animal rights advocate, skeptic and rational. I hope I will manage to go through life doing the minimal harm and giving the maximum help to those that need it the most.

### What Jaysee C. is saying about this Meetup Group

Great

### Member of 3 other Meetups



London and Home Counties Herbivores  
Ethologist, Member



The London Animal Rights Meetup Group  
Member



London Vegans  
Member

### Interests

Veg\*n Lifestyle · Vegetarian and Vegan Activism · Vegan Events with Vegan People and Vegan Stuff · Vegan Activism: Vegan Education and Vegan Outreach · International Travel · Nature · Skeptics · Science · Shakespeare · Film · Movie Nights · Games · Maps · Ping Pong · Independent Filmmaking · Astronomy · Theater · Performing Arts · Dog Parks · Dogs · Animals · Animal Rescue · Animal Rights · Environment · Animal Welfare · Raw Vegan · Raw Potlucks · Vegan Potlucks and Dineouts · Raw · Raw Food · No Alcohol · Alcohol and Drug Free · Alcohol-Free · Vegan · Vegetarian

**Start a new group**

[Log in](#)

[Help](#) [About Us](#) [Meetup Pro](#) [Jobs](#) [Apps](#) [API](#) [Topics](#) [Browse Cities](#) [Blog](#)

[Follow us](#)

[English](#)

© 2018 Meetup Meetup is a wholly owned subsidiary of WeWork Companies Inc.

[Privacy](#) [Terms](#)

We use cookies to offer you a better experience and analyze site traffic. By continuing to browse the site, you agree to this use of cookies.

[Manage cookies](#)

**Continue**



Sign in

Join now

**Jordi Casamitjana**Head of Policy and Research  
London, United Kingdom Research500+  
connections

**Previous** League Against Cruel Sports, IFAW, Animal Protection Consultancy

**Education** Universitat de Barcelona

**Websites** Company Website

## View Jordi Casamitjana's full profile. It's free!

Your colleagues, classmates, and 500 million other professionals are on LinkedIn.

[View Jordi's Full Profile](#)**Jordi Casamitjana's Activity**[See all activity](#)

Jordi Casamitjana liked this

**Chiba, Japan**

Jordi Casamitjana liked this

**Photo**

Jordi Casamitjana liked this

**Photographer Murat Öztürk captured this stunning scene of...**

Jordi Casamitjana liked this

**Join the #PETA Foundation team to provide general support...**

Jordi Casamitjana liked this

**Crested Butte, Colorado**

Jordi Casamitjana liked this

**Hawa, Mahai.****Summary**

Zoologist specialised in animal behaviour (Ethologist), involved in different aspects of animal protection.

In addition to scientific research he has worked mostly as investigator, animal welfare consultant and animal protection campaigner, both freelance and for animal advocacy organizations in different countries.

He follows an animal rights philosophy applied through lifestyle (veganism), animal welfare work (helping to improve animals' lives) and abolitionist work (helping to stop animal abuse), always operating within the law in a professional and effective way.

Languages: English, Spanish, French, Portuguese and Catalan.

Specialties: Analysis, assessment and presentation of evidence at criminal standards; production of scientific reports; production of education films, lectures and presentations; assessment of abnormal behaviour in captive wildlife; strategic and tactical analysis of campaigns; online research; training volunteers to gather evidence; analysis and drafting of legislation; and media interviews.

**Experience****Head of Policy and Research**

League Against Cruel Sports

August 2016 – May 2018 • 1 year 10 months

Godalming, Surrey, United Kingdom

Management of the League's research strategy and policy development and review.

**People Also Viewed****Joyce D'Silva**  
Ambassador Emeritus at  
Compassion in World Farming**James West**  
Senior Policy Manager at  
Compassion in World Farming**Edward Daniel** ✓  
Solicitor at Michelmores**Klare Kennett**  
Assistant Director External Affairs -  
Marketing and Communications at  
RSPCA**Nigel Yeo**  
Operations Director**Carol McKenna**  
Special Advisor, Compassion in  
World Farming**Sam Gaines**  
Head of Companion Animals,  
RSPCA Science and Policy group**Anne Brummer**  
CEO Save Me Trust**David Bowles**  
Head Public Affairs at RSPCA**Public profile badge**

Include this LinkedIn profile on other websites

**Jordi Casamitjana**  
Head of Policy and Research

Universitat de Barcelona

[View profile](#)**View profile badges****Search by name**

Over 500 million professionals are already on LinkedIn. Find who you know.

First Name

Last Name

**Example:** Jeff Weiner

Learn new skills with online courses

**IFAW**

4 years 1 month

**Campaigns and Enforcement Manager**

IFAW

August 2013 – July 2016 • 3 years

London, United Kingdom

Working with the Campaigns and Communications team of IFAW UK office and relevant international Programme Directors to develop and implement IFAW campaign strategies (including overseeing associated expenditure and budgets). Implementing tactics and coordinating campaign activity to change international public, government and business behaviour to meet campaign objectives. Representing IFAW to the public, business, scientific and government sectors, and to the media. Project managing specific international IFAW campaigns and projects, to ensure that they meet targets, budgets and deadlines. Acting as media spokesperson and responding to media coverage of IFAW campaigns.

Managing and training a team of Wildlife Crime Investigators which deal with enforcement of wildlife crime legislation in the UK, including the Hunting Act 2004. Developing cases of alleged wildlife crime offences into prosecutions.

**Campaigns and Enforcement Officer**

IFAW

July 2012 – July 2013 • 1 year 1 month

London, United Kingdom

Working with the Campaigns and Communications team of IFAW UK office and relevant international Programme Directors to develop and implement IFAW campaign strategies (including overseeing associated expenditure and budgets). Implementing tactics and coordinating campaign activity to change international public, government and business behaviour to meet campaign objectives. Representing IFAW to the public, business, scientific and government sectors, and to the media. Project managing specific international IFAW campaigns and projects, to ensure that they meet targets, budgets and deadlines. Acting as media spokesperson and responding to media coverage of IFAW campaigns.

Managing and training a team of Wildlife Crime Investigators which deal with enforcement of wildlife crime legislation in the UK, including the Hunting Act 2004. Developing cases of alleged wildlife crime offences into prosecutions.

**Director**

Animal Protection Consultancy

2009 – October 2012 • 3 years

Working freelance as a consultant, researcher, producer and investigator to help animals everywhere in the world by advising organizations, companies and/or individuals on ways to protect them, and providing information useful for animal rights, animal welfare and any other type of animal advocacy campaigning.

**Campaigns Coordinator**

CAS International

2008 – 2009 • 1 year

Design, develop and coordinate campaign projects aimed to the abolition of all types of bullfighting in the world. This included strategic and tactical planning, research, networking, public relations, media work, political lobbying at local, regional, national and international level (EU and America), and working in partnership with other organizations in several countries. The post involved numerous trips to several countries in both Europe and America, and the design and implementation of a project management system.

**Campaigner**

League Against Cruel Sports

2005 – 2008 • 3 years

Developing the Hunt Crimewatch Programme aimed to train volunteers to gather evidence of illegal hunting, develop successful cases for private prosecution of illegal hunting in the UK, research on the UK hunting industry, liaise with police forces on the issue of illegal hunting, co-ordinate the international anti-bullfighting campaign by researching the bullfighting industry and the anti-

Sign in

Join now

Viewers: 71243



**Cert Prep: PowerPoint 2016 Microsoft Office Specialist (77-729)**  
Viewers: 12161



**Office 365 New Features**  
Viewers: 3398

[View all online courses](#)



develop campaigns, have written over 100 press releases, speak to the media and manage websites.

Sign in

Join now

**Investigator and consultant**

Freelance Animal Welfare Investigator  
2002 – 2004 • 2 years

Advising on animal welfare matters, and investigating cases of animal abuse and/or neglect. The work involved providing evidence, data analysis, surveillance, undercover work, campaign designing, writing reports/articles and producing audiovisual material.

**Zoo Check Scientific Researcher and Co-ordinator**

The Born Free Foundation  
2000 – 2002 • 2 years

Leading the 'Zoo Check' team on campaigns related to the keeping of wild animals in captivity, especially in zoos, visiting/inspecting zoological collections, writing reports, reviewing legislation, surveillance and undercover work, writing opinion articles, PR and media work, designing and developing research projects, and designing and developing training programs.

**Keeper; Research & Rehabilitation Co-ordinator; Director**

The Monkey Sanctuary Co-operative Ltd  
1995 – 1999 • 4 years

Coordinating The Monkey Sanctuary Rehabilitation Project aimed to create a primate Sanctuary in the Amazon and to rehabilitate captive monkeys back to their natural habitat, designing and undertaking The Monkey Sanctuary Research Project, keeping a colony of Woolly Monkeys, giving talks to visitors about monkeys and the Amazon, managing a zoological collection and sharing the directorship with four other directors.

**Education**

**Universitat de Barcelona**  
BS (Hons.), Biology (Zoology)  
1982 – 1987

**Skills & Endorsements**

Join LinkedIn to see Jordi's skills, endorsements, and full profile

Join now

**Languages****Catalan**

Native or bilingual proficiency

**Portuguese**

Full professional proficiency

**French**

Professional working proficiency

**English**

Full professional proficiency

**Spanish**

Native or bilingual proficiency

**Italian**

Limited working proficiency



Sign in

Join now

### Killing for Trophies: An Analysis of Global Trophy Hunting Trade ·

August 2015 – June 2016

The result of a comprehensive analysis of the Convention on International Trade of Endangered Species of Wild Fauna and Flora (CITES) Trade Database. Killing for Trophies provides an in-depth look at the scope and scale of trophy hunting trade and isolates the largest importers of animal trophies worldwide. The report found that as many as 1.7 million hunting trophies may have been traded between nations between 2004 and 2014, with at least 200,000 of that being made up of categories of species, also known as taxa, that are considered threatened.

Team members · Jordi Casamitjana

### Trail of Lies report ·

November 2014 – December 2015

As one of the leading anti-hunting organisation in the UK, IFAW decided to investigate this issue in depth. Our data and evidence suggests that trail hunting in general is nothing more than a post-hunting ban creation to provide a false alibi against accusations of illegal hunting. It should not be confused with drag hunting or bloodhound hunting, which aim to cause no harm to wild animals.

Team members · Jordi Casamitjana

### A Licence to Suffer report ·

April 2011 – April 2012

CAPS groundbreaking report which lays bare the apparent failure of the law to effectively protect animals held in zoos in England. The charity, which campaigns against the keeping of animals in captivity, said that the report will shed new light on the oft-held belief that animals in zoos in the UK fare better than in other countries due to the strict legislative framework designed to ensure zoos meet minimum standards. The summary report, entitled "A Licence to Suffer" relates the main findings from a study carried out by independent consultant Jordi Casamitjana, which examined the practical application of the Zoo Licensing Act 1981 and found a vast number of widespread and systemic problems which, the charity says, indicates that the system is not only not working, but is fundamentally unworkable.

Team members · Jordi Casamitjana

### Exotic Pets: Is It Fair? ·

May 2010 – May 2010

Keep Exotic Pets: Is It Fair? is an educational drama exploring the hazards of keeping exotic pets.

Team members

Jordi Casamitjana, Steven Dorrington, Jim C Petbgrew, Charles Weisfeld, Toby Tomkins, Charlotte Unlenbroek, John Desbois, Peter Smith

### Publications

#### Inspecting Zoos: A study of the official zoo inspection system in England from 2005 to 2011. The Captive Animal's Protection Society, Manchester ·

Manchester

October 2011

Study of the Zoo inspection system

Authors: Jordi Casamitjana

### Groups

Animal & Wildlife Pro... Animal Behavior Prof... AAP Animal Advoc... World Society for the...

Helping Abused Ani... In Defense of Animals Animal Behavioral Bi... See 5 more

[View Jordi Casamitjana's full profile to...](#)



## Miscellaneous Evidence

Jordi Casamitjana | LinkedIn

<https://uk.linkedin.com/in/jordi-casamitjana-36586a15>



[Sign in](#)

[Join now](#)

[View Jordi's Full Profile](#)

LinkedIn members in United Kingdom: [a](#) [b](#) [c](#) [d](#) [e](#) [f](#) [g](#) [h](#) [i](#) [j](#) [k](#) [l](#) [m](#) [n](#) [o](#) [p](#) [q](#) [r](#) [s](#) [t](#) [u](#) [v](#) [w](#) [x](#) [y](#) [z](#) [more](#) | [Browse members](#) [by country](#)

© 2018 | [User Agreement](#) | [Privacy Policy](#) | [Community Guidelines](#) | [Cookie Policy](#) | [Copyright Policy](#) | [Unsubscribe](#)