

Humane Education and Global Education

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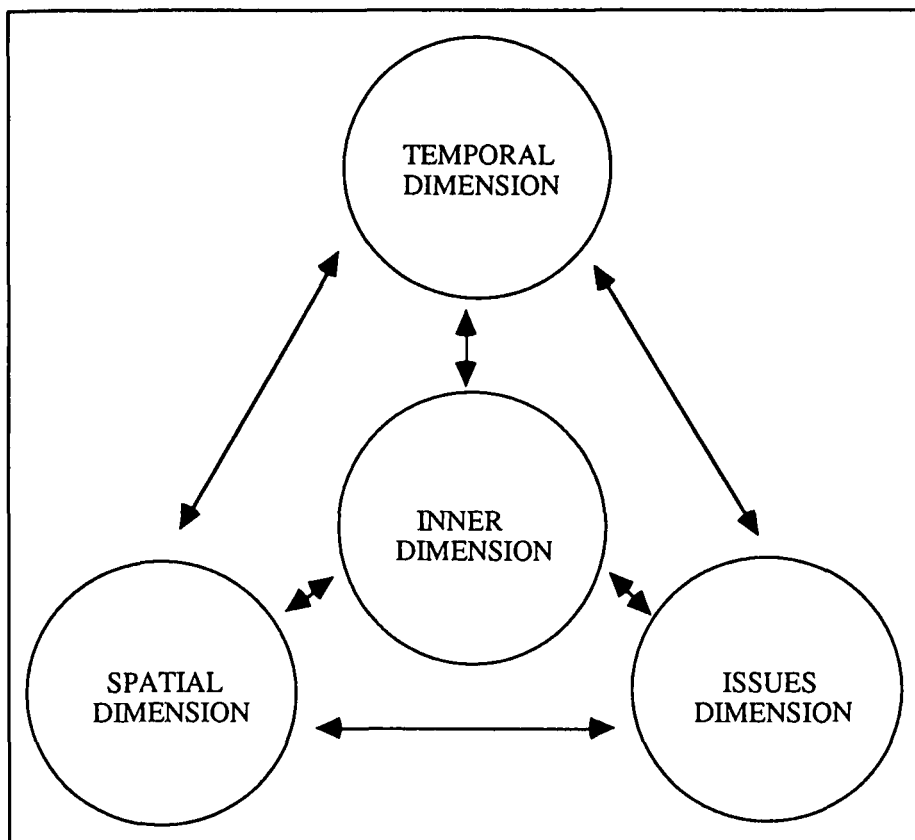
This paper is based on David Selby's workshop 'Animal Rights and Global Education' presented at the 'Touch 92 conference of European environmental educators, 29 March - 4 April 1992, Loutra Sidirokastrou, Serres, Greece. The conference was organised by the Department of Primary Education, Aristotle's University of Thessaloniki.

1. A four-dimensional model of global education

The International Institute for Global Education at the University of Toronto is proposing a four-dimensional model of global education (see Fig. 1). All four dimensions are seen as profoundly inter-related. The first is the **spatial** dimension. The educational process, it is argued, should foster an awareness and understanding of the interdependent nature of lands and peoples. Students can only make sense of changes taking place within their immediate 'world' if they grasp that factors and processes bringing about change operate within a dynamic, multi-layered world system within which the 'local is in the global, the global in the local'. Such 'glocality' of worldview, it is recognised, will lead to challenges to some dearly-held articles of faith and bring into question many of the tidy dichotomies, distinctions and compartments we tend to employ. Within an interactive system (within which, by definition, relationship is everything and nothing makes real sense in isolation) what rethinking, for instance, is needed around ideas such as 'national interest', 'national history', 'national culture', 'national sovereignty', and, indeed, 'nation state'? 'Columbus' voyages,' writes Lee Anderson (1979, p.70), 'do not mark the beginning of American history; quite the opposite, they mark the end of an American history as such and the beginning of a world history, part of which transpires in the continents of North and South America.' The frequently-drawn distinction between 'domestic' and 'foreign' also fails to mirror today's reality. Is a can of Australian peaches on a Toronto supermarket shelf a 'domestic' or 'foreign' phenomenon? Would a population shift from dormitory villages back to the city on account of escalating fuel prices be a 'local' or 'global' trend? Such 'glocal' examples reflect the interactive nature of the contemporary world system; a mechanistic, compartmentalised view of reality is essentially distorting.

Fig. 1

The four dimensions of global education



The second dimension calls for students to learn about and reflect upon key global issues. In the literature of global education, those issues are typically arranged under four headings: environment, development, human rights and peace. Subsumed under, and cutting across these headings are issues such as race and gender equity, health and economics. Each issue, it is suggested, should be addressed at a range of levels, personal to global. Students should become familiar with the principal arguments and perspectives brought to bear on each issue. Equally importantly, they should be helped to recognise that global issues are profoundly interlocking in nature and that neither problems nor solutions can be conceived of within simple linear cause(s) and effect(s) frameworks. Hence, a major 'environmental problem' may well impact upon and be impacted upon by, for instance, a raw materials shortage, an energy crisis, rising unemployment, a long-standing issue of resource and wealth maldistribution and a famine crisis, each of which will be

simultaneously impacting upon each other at a range of levels, personal to global. It follows that we cannot hope to compartmentalise solution strategies without running the risk of our actions being ultimately counter-productive.

The third dimension is that of **temporal globality**. Past, present and future are also perceived of as in dynamic relationship. Interpretations of the past grow out of our present concerns and prioritisations and out of our (conscious or unconscious) perceptions of the future. Likewise, both our present images of the future and the future itself are shaped by our current preoccupations and interpretations (including our interpretations of the past) and by our ongoing decision-making and action-taking. Global education, according to the model, involves giving the future a central place in the educational process so that all students are offered the opportunity to regularly study, reflect upon and discuss alternative, possible, probable, plausible and preferred futures at all levels individual through global. Are students in reality afforded such opportunities? Are countervailing visions of the future being offered to help balance the spaceships and battlestars image of the future projected by the mass media? Is school conveying a 'business as usual' view of the future by default? Is a forward-looking counterpart to history included within the curriculum? It would seem that the school curriculum is heavily past - and present-oriented even though the ostensible aim of schooling is to prepare young people for the future. Schools are rather like a speeding driver on a highway who keeps half an eye on the road ahead but most of her attention on the rear mirror as she watches out for the flashing light of any approaching police car. They are driving into the future with what has gone before as their principal reference point. The injection of a future-facing component into the school curriculum would seem to be one important pre-condition if young people are to develop the capacities, skills and attitudinal framework to take greater control over the direction change takes during their lives.

The spatial, temporal and issues dimensions can be described as the 'outer' dimensions of global education. These three dimensions are seen as being in dynamic interplay with a fourth, **inner** dimension.

An emerging awareness of the world goes hand in glove with a growing level of self-awareness. As many people who have made voyages of discovery have found, they learn as much about themselves as about the new landscape they enter. The outward journey is also the inward journey. The two journeys are complementary and mutually illuminating. Students, sensitively introduced to different cultures, new ways of seeing the world, alternative visions of the future, students learning that their lives are inextricably bound up with the problems and prospects of people and environments thousands of miles away, will almost inevitably begin to critically examine their own assumptions, attitudes, values and patterns of behaviour. Likewise, carefully and sensitively coaxed, their journey into self

can be a journey outwards to the wider world. As Theodore Roszak (1976, p.4) describes it: 'suddenly, as we grow more introspectively inquisitive about the deep powers of the personality, our ethical concern becomes more universal than ever before; it strives to embrace the natural beauties and all sentient beings, each in her and his and its native peculiarity. Introspection and universality: center and circumference. Personal awareness burrows deeper into itself; our sense of belonging reaches out further'.

The person/planet relationship has enormous implications for the learning process; once understood, we see that it is not possible to promote planetary consciousness in the classroom without the corresponding promotion of self-discovery and without actively nurturing the whole potential of the individual. This is why so many global educators place such emphasis on affirming classroom environments that give free and equal rein to cognitive and affective learning, to the complementary capacities of reason and emotion, intellect and imagination, and analysis and intuition. In practical terms, this has led to the development and refinement of a wide and varied range of classroom approaches including forms of co-operative learning; pair and small group discussion work to encourage communication, negotiation, consensus seeking, perspective sharing and decision making; esteem-building and peer tutoring programmes; role play, experiential and simulation activities to promote, inter alia, the mutual exploration of perspectives, values and attitudes; and, more recently, the use of guided fantasy and visualisation to activate values clarification, creative thinking and problem solving processes (see, for instance, Pike & Selby, 1988a, b). The final section of this paper offers two humane education classroom activities developed in a style that has now become familiar within global education.

2. Humane education: the 'Ultima Thule' of global education.

Humane education, which focusses upon animal welfare and rights issues in the curriculum, is a field with a long pedigree and an ambitious project that goes far beyond questions surrounding humanity's relationship to non-human animals. 'The humane education movement is a broad one,' wrote Sarah Eddy in *Friends and Helpers* (1897), 'reaching from humane treatment of animals on the one hand to peace with all nations on the other. It implies a step beyond animal rights. It implies character building. Society first said that needless suffering should be prevented: society now says that children must not be permitted to cause pain because of the effect on the children themselves' (Cited in NAHEE, 1991, p.2). Witness, too, the claims made for humane education by the National Parent Teachers Association Congress of the USA in 1933:

Children trained to extend justice, kindness, and mercy to animals become more just, kind and considerate in their relations with one another. Character training along these lines in youths will result in

men and women of broader sympathies; more humane, more law-abiding - in every respect more valuable - citizens. Humane education is the teaching in the schools and colleges of the nations the principles of justice, goodwill, and humanity toward all life. The cultivation of the spirit of kindness to animals is but the starting point toward that larger humanity that includes one's fellows of every race and clime. A generation of people trained in the principles will solve their international difficulties as neighbours and not as enemies (ibid., p.3).

The practice and reinforcement of kindness, of care and compassion towards animals, through formal and non-formal educational processes is, thus, viewed as having a range of positive spin-offs in terms of pro-social attitudes towards people of a different gender, ethnic group, race, culture or nation.

In the 1980s, a decade when global environmental issues soared into prominence, humane educators began to more readily recognise and explore their commonality of interest with the environmental educator, a courtship in which the latter, more often than not, displayed a marked degree of reluctance. The new-found interest in wider environmental concerns was clearly signalled in 1988 when the Humane Society of the United States, one of the most influential humane organisations globally, renamed its educational arm the National Association for Humane and Environmental Education (NAHEE). The current definition of humane education offered by NAHEE reaffirms the broad focus of concerns and broad scatter of goals embraced by humane educators over the last hundred years:

Humane education involves far more than the teaching of simple animal-related content. It is a process through which we (1) assist children in developing compassion, a sense of justice, and a respect for the value of all living creatures; (2) provide the knowledge and understanding necessary for children to behave according to these principles; and (3) foster a sense of responsibility on the part of children to affirm and to act upon their personal beliefs. (NAHEE flier)

The rhetoric notwithstanding, a perusal of current humane education curricula and learning materials from the United States, Canada and the United Kingdom suggests that humane education in practice narrows its focus to animal-related issues and that, with the exception of environmental themes, little conscious effort is being made to relate the learning taking place to the broader goals laid down for the field. Equity, justice, development and peace form part and parcel of the constellation of stated goals but such concerns are rarely built into learning programmes in a conscious or structured way. Their realisation remains largely a matter of faith, not strategy. The principal areas

presently covered by humane curricula and materials are summarised below:

1. **Human/animal relationships, similarities, differences**
 - including human/animal needs; animal rights (limited treatment); human/animal characteristics; animal welfare; animal welfare legislation.
2. **Responsible pet care**
 - especially in primary school materials. This heading includes the care and treatment of captive animals in schools.
3. **Farm animals**
 - needs, human responsibilities to, humane treatment of, vegetarianism, veganism.
4. **Wild animals in the wild**
 - ecology; endangered species; biodiversity; humanity's impact on the natural environment; pros and cons of hunting, trapping, fishing.
5. **Wild animals in captivity**
 - pros and cons of zoos, aquaria, circuses, etc.
6. **Animal experimentation/school dissection**
 - necessity for, alternatives to.

Humane education was given new momentum, and attracted new adherents, in the 1980s as a result of two interrelated but less than entirely compatible phenomena: increased interest in, and activism on behalf of, animal rights and the emergence of the green movement. The animal liberationists, critiquing the claim to specifically human rights as speciesist, taking the intrinsic value of each sentient being as their point of departure, and condemning society as we know it as predicated upon the abuse and exploitation of animals, not only gave a sharper political and status quo critical dimension to the field but also exposed the rifts there had long been within the ranks of humane educators between those espousing rights and welfarist positions (see Fig. 2).

Fig. 2

Humane Education	
The Animal Rights Perspective	The Animal Welfare Perspective
<p>Animals have intrinsic value; they are not there to serve human ends; they should not be used as such.</p> <p>Animals possess rights, including the right to life and freedom from cruelty; they should be freed from the systematic oppression meted out to them by human beings.</p>	<p>It is morally defensible to use animals for human ends but only if their welfare and well-being is, as much as possible, ensured at all stages of their lives.</p> <p>The treatment of animals matters in that animals merit respect; ill-treatment undermines the basis of our own claim to rights (i.e. by undermining our dignity and humanity).</p>

By focussing upon concepts such as abuse, cruelty, exploitation, oppression and rights, they also paved the way for a future dialogue with those working in contiguous or overlapping fields such as education for race and gender equity and human rights education. Green thinking, on the other hand, inspired many humane educators in its call for a new ethical system embracing our relationships not only with other human individuals and with human society, but also with the natural environment in all its organic and inorganic manifestations. Biocentric egalitarianism, a central principle of green thinking, seemed to accord well with the sentiments of humane education in its emphasis on the intrinsic and equal value of the nonhuman world. It accorded less well with the individualistic focus of the animal liberationist in that woven into the principle is the idea that 'the good of the biotic community' is the yardstick for measuring 'the value of individual organisms or species, and of the rightness or wrongness of human actions' (Warren in Elliot and Gare, 1983, 110). The liberationist would denounce the death of individual members of a species caused by hunting; those of a biocentric viewpoint would not necessarily denounce hunting if the species per se was not endangered or the environment damaged. The influence of the new currents of thought within humane education, but also the tensions between them, just about break surface in a recent statement from John Hoyt, President of the Humane Society of the United States:

For too long we have occupied ourselves with responding to the consequences of cruelty and abuse and have neglected the important task of building up an ethical system in which justice for animals is regarded as the norm rather than the exception. The only hope is to

put our focus on the education of the young (Cited in NAHEE, 1991, p.3).

Having conquered most of Britain, the Romans looked northwards to places such as the Hebrides and the Shetland Islands and referred to them as 'Ultima Thule'; the far-away, unknown, region. Within the constellation of 'educations' which global education can be said to embrace - development, environmental, human rights, peace education and education for gender and race equality to recite some of the principal ones - humane education enjoys such a position. It is noticeable by its absence from the theoretical literature, curricula and programmes of each education. It is below the horizon. Beyond the pale. It is my contention that the interface - the degree of 'family likeness' but also the tensions and conflicts - between humane education and each of the fields should be openly and honestly explored. At the very least, it will sharpen our understanding of the basis upon which proponents of each field lay claim to a place in the school curriculum. But it may do more. In the process we may all discover new friends. A 1991 survey of Canadian animal advocates by Canadians for Health Research found that 'they were likely to be involved with other movements: the environment (98 per cent); civil rights (88 per cent); anti-apartheid (86); feminist (83); anti-war (83); students rights (70); and gay rights (58)' (Stanford, 1991, A16). The next two sections are given over to some initial exploration of the relationship between humane education and two of the 'educations' that form part of the 'known' world of the global educator.

3. Humane education and human rights education

The 1990s will probably be the decade in which animal liberation theorists drive home their attack on the species exclusivity of human rights doctrines. Animal liberationists maintain that the two principal pillars upon which the claim to human rights is built - that, as sensate creatures, we must be protected from pain and that, as reasoning beings with a conscience, a sense of history and progress, and sophisticated forms of understanding and communication, we are entitled to special protection - are deeply flawed. In the first place, they argue, there is overwhelming evidence to show that non-human animals feel pain too and are not the unfeeling automata that Descartes held them to be (Midgley, 1983, p.11). In the second place, it is clear that any test we propose to separate human and non-human animals will be failed by some humans. Yet we extend our rights protection to humans that do not, and cannot, possess the special characteristics claimed for humans; for example, the brain damaged, the retarded, the senile, the insane. This, set alongside society's effective rejection of rights for animals possessing many of the characteristics we would hold as quintessentially 'human' (and, indeed, our tendency to most exploit animals that come closest to us physiologically and behaviourally; for example the widespread use of

the chimpanzee in laboratory tests) is 'speciesism, pure and simple, and it is as indefensible as the most blatant racism' (Singer 1985, p.6).

The animal rights school, however, has some serious and daunting questions to answer. Do all non-human animals have rights and, if so, do they all possess them to the same extent? If sentience is a key determinant in the possession of rights, are the rights of species to be graded according to degree of sentience? If so, is it morally worse to kill and eat a rabbit (highly sentient) than to boil and eat a dozen oysters (minimally sentient)? Where do the tsetse fly, the malarial mosquito, the locust, the tapeworm and the myriad organisms that invade our bloodstream and make us ill stand in the animal rights landscape? What of plant rights? Then there are questions surrounding exactly what rights are being claimed for non-human animals. Clearly, animal rights proponents are not claiming that animals should enjoy an array of rights similar to that claimed for human beings in the Universal Declaration of Human Rights of 1948 (e.g. the right to a fair trial, the right to political asylum, the right to form and join trade unions). But do they agree with Richard Stanford (1991, A16) who writes: 'when I speak of rights for animals, I refer to two very specific concepts: the right to life and the right not to be tortured'? If they do, how helpful is such a statement anyway? One view would be that it is too vague to be helpful in resolving particular and practical conflicts between the rights of humans and the rights of other species or in offering guidance to humans on how to behave towards the wider animal world. Another would be that its very strength as a statement lies in its vagueness in that, once acknowledged as a general standard to guide our conduct, it will prompt ongoing moral reflection as day-to-day situations arise.

The questions raised by animal liberationists concerning the basis of the claim to exclusively human rights have not yet found their way into the deliberations of human rights educators or into the programmes and materials they have devised to bring human rights education into the school. A recent compendium on human rights education (Starkey, 1991) makes no reference to the challenge to human rights emanating from the animal rights school. Similarly, a recent seminal work on citizenship education (Heater, 1990), a field that overlaps considerably with human rights education, contains no reference to the reconceptualisation of citizenship that could be held to follow from a biocentric ethic. There is a self-referential tendency here which is probably to the disbenefit of human rights (and citizenship) education. An open dialogue would challenge assumptions, sharpen understandings and open up a rich new seam of controversial issues for the classroom agenda. Under scrutiny would be the very appropriateness and usefulness of the concept of rights (and other central ideas within present ethical discourse) for an ecological, holistic paradigm and code of ethics (Dobson, 1990, p.48).

4. Humane education and environmental education

Within the United Kingdom 'one of the key traditions that fed into what became environmental education was rural studies' which, until the early 1970s, 'did much good work in introducing children to basic concepts of animal welfare, growing plants, food production and ecology'. With increasing pressure on the curriculum and within a context of rising environmental concern, rural studies proponents and practitioners sought to coalesce their interests with those of environmental education as 'something of a survival strategy'. The net result was that rural studies was submerged within the larger field. 'With the demise of rural studies - and the move away from direct contact with animals and plants - animal welfare has pretty much dropped out of the concerns of environmental education (Stephen Sterling to Selby, 7.3.1991). Another potential animal rights/welfarist thrust within environmental education was lost in the 1980s when environmental organisations steered away from the 'endangered species' approach they had earlier promoted in favour of a more thoroughgoing 'ecological' approach (ibid.). The renaming of the World Wildlife Fund as the World Wide Fund for Nature is indicative of this trend. Two fields which have a 'family likeness' of the nuclear rather than extended kind have, thus, drifted apart.

There are a number of worries here. First, there is the danger that in their altogether commendable pursuit of holistic, ecological goals, environmental educators lose sight of the needs and rights of particular species and of particular members of each species. As David Cooper (1991, p.6) puts it: 'to regard animals primarily as parts of the environment is to reduce them, and not see them in terms of their possessing rights which impose obligations on us. In fact, animals are no more bits of the environment than residents of a village are. Both, rather, have an environment, in which they pursue their lives'. Second, there is the risk that the contribution an animal rights/welfare perspective can make to achieving the environmentally sustainable society, principally through proposing vegetarianism and veganism as alternatives to current patterns of food consumption (Singer, 1983, pp.170-201; Bunyard and Morgan-Grenville, eds., 1987, pp.94-6), will be overlooked within environmental education programmes and materials. Third, there is mounting evidence that school students feel very strongly about animal cruelty and abuse. On the basis of 'starting where the shoe hurts', an exploration of animal welfare and rights issues may well be the entry point to a wider environmental consciousness for many young people. Fourth, there is the internal contradiction inherent in embracing an holistic or 'broad focus' (Greig et al, 1987, p.29) approach to environmental education which, by definition, includes built and social environments as much as natural environments, and then excluding consideration of the treatment of animals in battery farms, homes, laboratories and zoos as though they were 'outside the environment'.

Whilst recognising that environmental educators might eschew animal rights and welfare issues for pragmatic reasons (e.g. fear of the 'crank' or extremist image, fear of handling issues that come very close to, indeed enter, the home), any educational expression of a biocentric ethic will necessarily involve a welding of humane and environmental education. 'We need to articulate an ethical principle able to embrace and integrate concerns both for animal welfare and the health of the environment,' concludes David Cooper (1991, p.6). 'This is not easy. A utilitarian principle of minimising the suffering of sentient creatures has nothing to say directly about the treatment of non-sentient Nature. "A stewardship of the Earth" principle, on the other hand, cannot per se furnish arguments against vivisection or the Draize test. The plea is that this particular revolution embrace the cause of all animals before the momentum is lost.'

5. Two humane education activities

WHERE DO WE DRAW THE LINE?

Suitable for Secondary

Time Needed 45 minutes

Resources A set of twelve statements (Fig. 3) and a long strip of paper for each student, each strip having a pencilled straight line along its length with a plus (+) sign at one end and a minus (-) sign at the other (see Fig. 4). A pot of paste and a set of three thick felt pens for each four students (sets should contain the same colours). An additional strip and statement for each group.

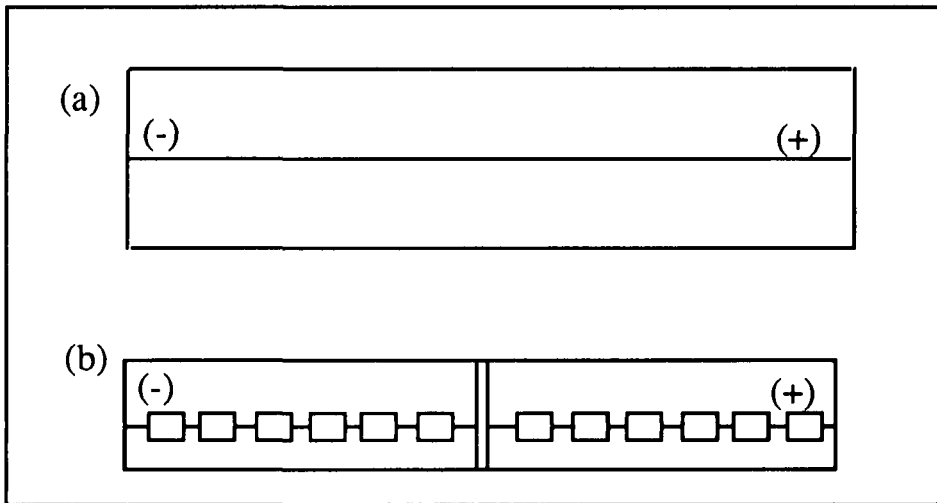
Procedure Random groups of four are formed. Students are first asked to work individually, their task being to read and reflect upon the twelve statements and to decide which uses of animals they can personally accept and which they cannot. Using the strip of paper, the statement of use they can most readily accept is placed as close to the (+) sign as they feel appropriate, the statement they find it hardest to accept as close to the (-) sign as they deem fit. Other statements are placed in preferred order and with appropriate spacing between the two. Following the colour code provided by the teacher, one felt pen is used to draw a thick double line at the point where the student would personally draw the line in terms of use of animals; i.e. uses to the (+) side of the line are the ones they condone, uses to the (-) side are ones they reject. The proportion of line to the (+) side of the double line is coloured in using the second felt pen; the proportion of line to the (-) side using the third felt pen. It is entirely possible for the student to put all the statements of use to one side of the double lines. Having completed their individual task, students come together in their fours to explain and

discuss their placings and where they each drew the line. After discussion, each group tries to negotiate a consensus using a new strip of paper and set of statements. If the students find this impossible, they should use the paper to prepare a presentation laying out the differences of opinion which provided the stumbling block to their completion of the task. Reporting back and plenary debriefing follows the group work.

Fig. 3

Using animals for scientific experiments to test whether cosmetics and toiletries (perfumes, aftershaves, lipsticks, shampoos etc.) are safe for human use	Hunting and trapping fur animals so their skins can be used to make fur coats and hats.
Keeping wild animals in zoos, aquaria and aviaries for purposes of amusement and education.	Using animals for military experiments to test the effects of new weapons of chemical, gas and biological warfare.
Intensive rearing of animals inside factory farms for eventual slaughter and consumption as food.	Using animals in scientific experiments to find cures for human diseases such as Aids and cancer.
Using animals as 'beasts of burden' for riding and pulling carts, carriages and ploughs.	Using specially-bred and purpose-trained dogs to assist disabled people.
Hunting animals for pleasure - the thrill of the chase and catch.	Using specially-bred and freshly-killed animals for dissection purposes in school biology lessons.
Rearing of animals in free-range conditions (open yards, fields) for eventual slaughter and consumption as food.	Using animals in television commercials as a means of promoting products.

Fig. 4

**Potential**

This activity is likely to generate lively discussion and to reveal some strong differences of opinion around the use of animals. It will help students clarify their own thoughts, feelings and values whilst alerting them to a range of other opinions and perspectives. The debriefing will tend to revolve around the differing viewpoints as to where the line should be drawn and the various orderings of the statements. On what grounds did students find some uses of animals more/less acceptable than others? Where did they draw the double line and why? Was their decision made on moral, pragmatic or other grounds? Did their thinking change when they encountered the views of others? Were they able to achieve consensus? If so, on what basis? If no, why not? Might the line have been drawn differently depending on the particular circumstances surrounding each use of animals? Does the decision depend upon the animal or type of animal in question? Might people of different age groups, cultures or countries have drawn the line elsewhere? It is also important to ask students to reflect upon whether their personal behaviours and patterns of consumption accord with the decisions they made as to where the line should be drawn and, if not, what they might do to achieve greater congruency. These questions might best be confronted by first asking students to return to their groups for further discussion prior to a second debriefing period. **Where do we draw the line?** can provide a springboard for research into the issues raised. Following research, the activity can usefully be repeated (sufficient time should be set aside for what is likely to be an animated and challenging debriefing session).

THE TEEMING ARK

Suitable for Elementary/secondary

Time Needed 1. 15 minutes
2. 40 minutes

Resources Each student requires a **Teeming Ark** form such as the sample shown (Fig. 5); extra forms required if the groupwork approach (see 2 below) is used; a class chart (Fig. 6 or 7).

Procedure 1. Students are reminded of the story of Noah's Ark. They are asked to imagine a similar flood in which they find themselves in Noah's position but with space rapidly running out on board the boat. There are ten pairs of animals left on shore (a female and male of each species) and they are asked to decide which of the ten pairs they would want to make sure of space for first, which next, and so on. One or more pairs of animals may have to be left behind. Students are asked to read the form carefully and decide between the respective merits of the ten animals. They then make their decisions - without discussion - by putting 1 against the first pair of animals they would bring on board, a 2 against the second and so on. The pair of animals that are most likely to be left on land are numbered 10. The teacher then compiles a class chart (Fig. 6) so that everybody can see the priority given to each pair of animals by the class as a whole. Discussion follows.

or

2. Having filled in the form individually and without discussion, students form groups of three and discuss each other's decisions. After discussion, each group tries to negotiate a consensus list using an extra copy of the form. Groups then join with a second group and members of the new large groups proceed to discuss their respective decisions before seeking to negotiate a further consensus list. The class goes into plenary session. Each large group reports on its prioritisation and the teacher makes a record on a class chart (Fig. 7) before class discussion commences.

Potential This activity will raise a number of questions about why we like some animals and dislike and fear others. Which animals did individuals/groups prefer? Why? What creates our positive or negative image of a particular animal? What characteristic(s) in each case, is the image built around? What helps perpetuate that image? Is it a fair or unfair image? What is the basis of our fear of certain animals? In what ways has our dislike or fear of such animals harmed their wellbeing and survival chances? Is it reasonable or realistic to single out certain animals as disagreeable given that all creatures are mutually-sustaining actors in the web of life?

- Extensions** Original groups are each given a family of animals which currently have 'bad' reputations (the ones listed in the 'Teeming Ark' exercise plus, perhaps, bats, crocodiles, sharks and spiders). They are asked to imagine that they are a public relations group hired to improve the animal's image by producing a multi-media presentation, possibly including posters, leaflets, a song and dramatic performance. The finished production can be shared with the rest of the class, the school and the community.
- Variation** With younger students, a boat outline with slits for ten (or less) animal pictures is provided for each group of three students. Students decide (and keep a record of) which animal is slotted in first, which next and so on. Class discussion follows. Groups then remove the pictures of all but the last animal put on board. Their task is to fill in the boat outline with drawings and pieces of writing pointing out the good things about the animal concerned.

Fig. 5

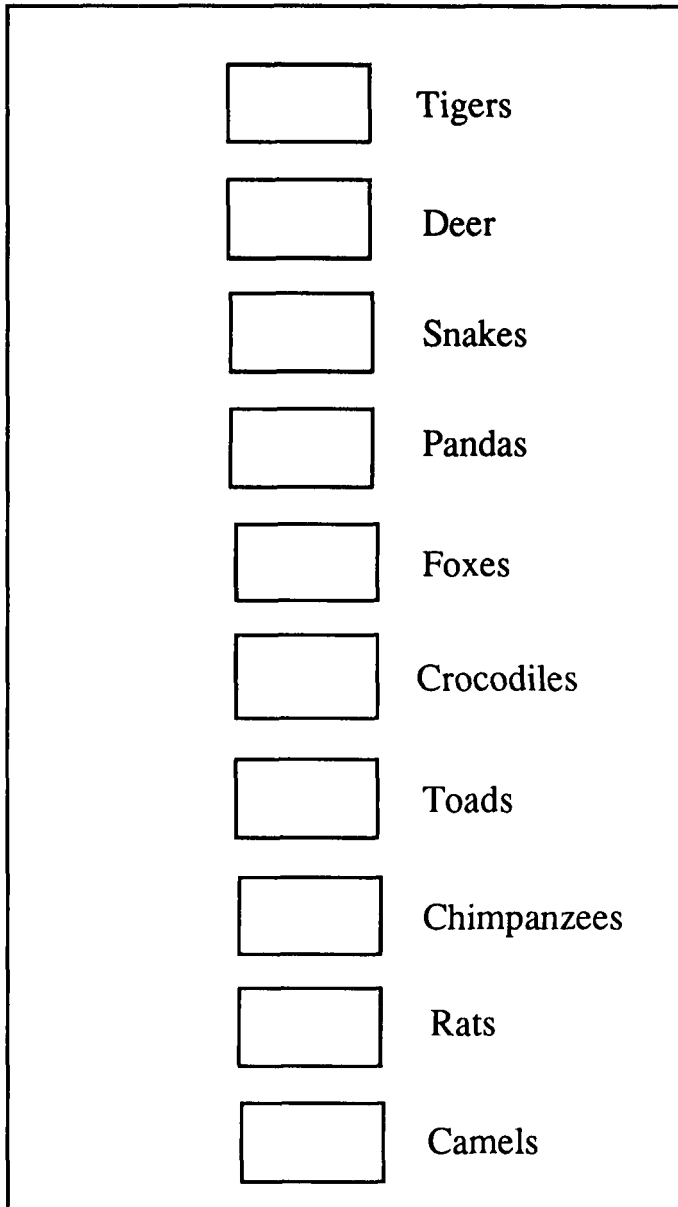


Fig. 6

	1	2	3	4	5	6	7	8	9	10
Tigers										
Deer										
Snakes										
Pandas										
Foxes										
Crocodiles										
Toads										
Chimpanzee s										
Rats										
Camels										

Fig. 7

	Tigers	Deer	Snakes	Pandas	Foxes	Crocodiles	Toads	Chimpanzees	Rats	Camels
Large Group 1										
Large Group 2										
Large Group 3										
Large Group 4										
Large Group 5										

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