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## Great Britain

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# Will 'animal rights' be a mass movement?

by Mark Burdman

Growing numbers of farmers in Great Britain are being forced to take special security measures to protect themselves from increasingly threatening and violent "animal rights" and "animal welfare" protesters, who are sending letter bombs and staging obstructionist actions against farmers involved in exporting live calves to the European continent for veal. The British National Farmers' Union, which usually abides by the rules of the political game in Britain, has been forced to demand that the government take strict enforcement actions against "animal welfare" terrorists.

The situation took an ominous turn at the beginning of February, after "animal rights" militant Jill Phipps was killed when she lunged in front of a truck that was transporting live animals. The British press has been filled with tear-jerking articles about her and her family, and she is rapidly becoming a national martyr. Deranged French actress Brigitte Bardot has lent her support to this operation, with an open letter to France's *Journal du Dimanche* newspaper saying: "Jill will go down in history as the Joan of Arc of veal."

Her funeral at Coventry Cathedral on Feb. 14 was attended by 1,000 mourners, including former Tory Defense Minister Alan Clark, who is a vegetarian. The music was provided by a rock group called "Sub Humans." Eulogies compared "use or abuse of any animal" to "using or abusing an innocent child."

Phipps was not some well-meaning sympathizer with the plight of animals, however. Her boyfriend, who went with her on many demonstrations, is an activist in the Anti-Nazi League, a clone of the Trotskyist/Socialist Workers Party in Britain. Other leaders of the demonstrations come from the "anti-fascist" Class War group in Britain. "Animal rights" is just one of the "rent-a-mob" causes that these creatures are deployed into, by the highest levels of the British establishment.

## Scrapping the 'established faiths'

A faction of the establishment is architecting the issue in order to create a new paradigm, or belief-structure, in Britain, in which animals are considered equal to, or even better than, human beings. This is the next phase of the World

Wide Fund for Nature campaign of Prince Philip. Leading ecologists have stressed, in interviews, that "animal rights" is now becoming a mass movement, winning over larger sectors of the population than just true-believing militants, as people who are enraged and fed up with politicians and politics become easily manipulable into such a new "cause."

The most overt statement from the establishment about this gameplan, was a lead editorial in the Jan. 21 London *Independent*, entitled, "Ideology Is Dead . . . Long Live Animals!" The editorial began by comparing the phenomenon of 4 million people in the Philippines coming out to "catch a glimpse of an aging Pole, John Paul II," with "hundreds of normally quiet, law-abiding citizens" in a British town suddenly "protesting *en masse* against live animal exports." Both are examples of "fervor," as people seek "what has value and meaning in their lives. Filipinos are uplifted by their Roman Catholic faith and the papal messenger from their God," while the animal protesters "seem to have found a cause that expresses their sense of what is right, both politically and, for many of them, spiritually." All of this is part of the replacement of "ideology" by "the new battle over ethics and morality" in the post-communist era.

"Great moral questions about the nature of man's relationship to the environment dwarf the old economic issues," the editorial continues. "An important additional factor is a gradual change in western spirituality. Established faiths tend towards monotheism and typically have a transcendent, distant god. But the people of the West have been moving away from their traditional way of expressing spirituality. The old religions are in decline. The new spirituality would be better represented by the reverential, prehistoric animal paintings revealed this week in caves in southern France. We are rediscovering the sacred nature of our immediate environment. Certain animals have even become symbols of our new beliefs. We struggle to save the whale, the elephant, and the panda with a fervor that resembles the reverence an African animist might accord to his animal totem.

"This is also an age when emotion has been legitimized. The feminization of society means that feelings have now won proper public respect alongside rationality. . . .

"Some people may still regard an empathy for furry animals with disdain, considering it to be anti-intellectual. They are out of touch. We should celebrate this week's victory by animal rights campaigners. It shows that politics has not died in the post-communist West. Environmentalism demonstrates that people have global concerns. They have not become introverted in their politics. Even modern technology and the police cannot frighten them. People can still bind together in a common, worthy cause and win."

Such disgusting expression of ostensible "love for animals" has drawn the wrath of some Bosnian refugees living in Britain, who express their horror that the same British who are backing the Serbian slaughter of Bosnians in former Yugoslavia are shedding tears about the suffering of animals.