



“SERVING THE HUNTER WHO TRAVELS”

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Special To The Hunting Report

World Conservation Force Bulletin

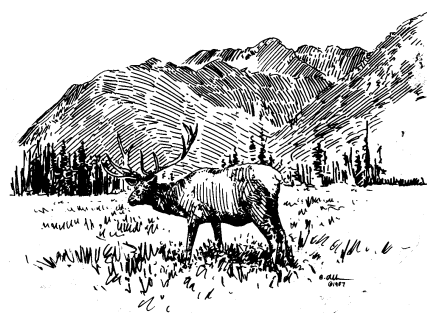
by John J. Jackson, III

Warning - The Earth Charter Is Coming!

The Humane Society of the United States (HSUS) has managed to insert animal rights language in The Earth Charter with the intent of having it codified into “binding law” across the globe. This was discovered at Amman, Jordan, in October at the Second World Conservation Congress of IUCN, when The Earth Charter was presented to the IUCN. It was presented for three purposes. First, for endorsement “as a statement of fundamental values to guide” all use of wildlife. Second, to urge that it be adopted by all IUCN members and IUCN’s many member governments. Third, as a recommendation that all State members and international bodies codify the principles within it into binding laws and/or treaties and conventions. We opposed it and succeeded in deferring its acceptance. However, it still must be contended with. The following is what it is all about.

In 1992 the world gathered in Rio de Janeiro for the United Nations Con-

ference on Environment and Development (UNCED), called the Earth Summit. It was the largest environmental gathering in the world. There, the now-famous Biodiversity Treaty and the Climate Change Convention were established. A host of other so-called



“alternative NGO (non-governmental organizations) treaties” were simultaneously drafted. The Earth Charter was one of those.

The Earth Charter was supposed to be a statement of principles to guide and promote environmentally sustain-

able development. Its original draft language was innocuous. Most of the Charter still has harmless, though duplicitous, principles, but under the cloak of religion and ethics, the HSUS has inserted its agenda. The Charter has become a “Trojan Horse.”

John Hoyt is personally on The Earth Charter Council. He is the past president, past CEO and President Emeritus of HSUS. He has been the dominant figure in HSUS for three decades. He was CEO of HSUS from 1970 to 1996, 26 years. He has also been the President of Humane Society International, an organization founded in 1991 “to carry out the international environmental and animal protection activities of the HSUS.” He is or has been both President and Chairman of Earthkind International and Earthkind, USA, both created by HSUS in 1991, to promote the “global environmental aim of the HSUS . . .” He has served as President of the World Society for the Protection of Animals (WSPA) based in London.

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He has also been and may still be President of HSUS's Center for the Respect of Life and Environment (CRLE), which was founded as one of HSUS's "family of affiliated organizations" "to foster an ethic of compassion toward all sentient beings." Its area of advocacy "focuses on higher education, religion, the professions and the arts." CRLE "is the Secretariat for the Earth Charter activities and initiatives within the United States," according to the web site of Earth Charter USA.

Hoyt has been and may still be Chairman of HSUS's religious affiliate, the Interfaith Council for the Protection of Animals and Nature (ICPAN) and director of the Global Tomorrow Coalition. His education is in religion. He was originally ordained to the ministry and remains active today in some religious circles, as do the other top leaders of the parent organization, HSUS. It is largely under the guise of religion and interrelated ethics that he has succeeded in inserting the HSUS agenda into The Earth Charter. Though I am not an expert on religion, I doubt he represents the mainstream; and, as an American, I do not believe that his religious beliefs should be imposed on the world, or are proper to entwine with science and be codified as law.

The HSUS is listed as one of "The Earth Charter Partners," which are said to be "organizations which are committed to promoting the Earth Charter values and processes, and use the Earth Charter in their education and/or advocacy work." The lead partner is the Earth Council, which has some highly regarded environmentalists sitting on it, who appear to be unwittingly cooperating. Hoyt serves on that Council too! The Earth Charter Campaign in the US has the same address as HSUS, as does CRLE. The Earth Charter is listed prominently on HSUS's web site.

In the fall 1996 issue of *HSUS News*, John Hoyt, acting as the HSUS chief executive, described HSUS's role in developing The Earth Charter. The title said it all, "Extolling Our Ideals - Conferences Are Forums For The

HSUS Mission." Hoyt wrote that "there is an unprecedented opportunity for those actively supporting animal protection to expand their influence globally. . . . At the same time, it is important that animal protection be incorporated into the fabric of the discussions and negotiations currently under way.... The HSUS and CRLE are playing major roles in the formulation of the Earth Charter. The HSUS has accepted the role of lead organization focusing on animal protection. The Earth Charter statement of guiding principles will be presented to the UN next year, with its adoption by all of the UN's member countries expected in the year 2000 Dr. Berry (a CRLE Board Member and HSUS Award recipient) will assist us in writing the animal-protection portion of the Earth Charter. . . . It is hoped that these ethical commitments will ultimately be translated into declarations, treaties and conventions that will provide binding rules for the world's nations. Through these international activities, the HSUS has a unique opportunity to ensure that animal protection is integral to the foundations now being laid for the future's global society."

He then called for help from protectionists in "drafting the Earth Charter" and published the same in CRLE's quarterly, *Earth Ethics*. HSUS's CRLE even co-sponsored a conference entitled "Ethics and Spiritual Values and the Promotion of Environmentally Sustainable Development." It was held at the World Bank that co-sponsored it in Washington, D.C. The purpose was to meld the HSUS agenda into a religious and spiritual component of sustainable development. The World Bank was expected to have \$200 billion in projects over the next 10 to 15 years. The Earth Charter leadership also participated.

This is the same John Hoyt who wrote *Animals In Peril: How Sustainable Use Is Wiping Out The World's Wildlife*, attacking sustainable use. It is the same HSUS that opposes all recreational hunting (which it calls "the war on wildlife,") and is against all trapping (as demonstrated by its re-

JOHN J. JACKSON, III
Conservation Force



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Editor/Writer

John J. Jackson, III

Publisher

Don Causey

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Conservation Force
One Lakeway Center, Suite 1045
Metairie, LA 70002
Tel. 504-837-1233. Fax 504-837-1145.

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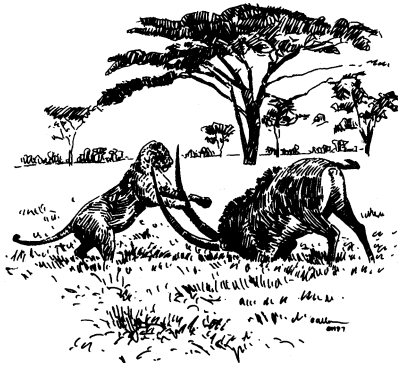
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owned campaign entitled “The Shame of Fur”). Under John Hoyt, HSUS published *Learning The Facts About Hunting*, which states that “[t]he fact is, sport hunting is cruel and unnecessary activity . . . the killing of animals for human recreation is inhumane, per se, regardless of the method used.” The publication states that “[t]he Humane Society of the United States believes that causing needless suffering and death is by definition inhumane, regardless of method.” “The HSUS strongly opposes recreational or sport hunting.” HSUS represents this to be true of all hunting but particularly bowhunting, which today is enjoyed by one of every three US hunters. Bowhunting “is repugnant and must be stopped.” “Little in American history could be more cruel and indefensible than recreational bowhunting.”

HSUS is also “opposed to commercial or recreational trapping, as it is cruel and barbaric . . .” HSUS represents trapping to be “senseless cruelty inflicted on animals in the name of fashion,” and believes that “[r]egardless of which type of trap is used - the leghold, snare, Conibear, or another - trapping is never humane. It is cruel to trap and kill animals solely for their fur.”

It is the HSUS that intervened in the Elephant Lawsuit for the purpose of stopping all import of elephant hunting trophies into the US. The same HSUS led the multi-million dollar attack to eliminate CAMPFIRE’S USAID funding, and published “Ten Reasons Why US Funding for CAMPFIRE Should Stop.” It has attacked sustainable use in nearly all its forms. “We must not squander the intrinsic worth of these creatures and their right to exist. ‘Sustainable use of wildlife’ is a bankrupt philosophy that capitalizes on brutality and death. What the world needs for the new millennium is . . . a philosophy of life . . . that glorifies and preserves the lives of all.” “We must learn to respect animals for their own intrinsic value . . . to give animals their rightful place in this world . . . because . . . [t]he world belongs to the animals, too.”

In 1990, HSUS published a flyer entitled “Rights For Animals,” stating that “[t]he Humane Society of the United States has long been in the forefront of advocating rights of and for animals . . . (and) . . . [a]t its national membership conference . . . formally resolved to ‘pursue on all fronts . . . the clear articulation and establishment of the rights of all animals.’” When we say that animals have rights, we mean that, as a philosophical principle, animals should be included within the same system of moral protections that govern our behavior towards each other. Animals, as living, sentient beings, have intrinsic worth irrespective of their usefulness to human beings (*John Jackson Note*: This statement is almost verbatim in The Earth Charter) and have essential philosophical behavioral requirements . . . not to be sub-



jected to unnecessary physical pain or psychological torment. In the philosophical sense, the rights of animals are derived . . . from the same principles of justice and fairness that are the foundation of human rights. . . .

This approach is different from loving animals, being kind to them, or speaking merely in terms of human obligations to animals, we are really talking about the states of mind or motivations that are gratifying to human beings. What the animal-rights approach does is to shift our focus away from human-oriented motivations and gratifications toward the intrinsic worth and needs of animals and, moreover, leads us to reconsider and grapple with the moral and philosophical justifications for the whole range of uses and exploitations of animals to which human beings are accus-

tomized [R]ights can be viewed as interests that are perceived as being worthy of being balanced against competing interests to see which is of overriding value. The injection of a balancing test into every debate wherever animals’ interests are at stake holds the potential for the development of a whole host of rights for animals. (*John Jackson Note*: It would also obstruct sustainable development and the welfare of humans.) In many cases the animals’ interests are clearly weightier but need to be asserted as independent, cognizable interests. For example, rabbits are used to test the eye-irritancy of new cosmetics. Yet our interest in new eyeliners and facial creams is frivolous compared to the suffering test-rabbits endure. Therefore the animals’ interest not to be subjected to unnecessary pain should outweigh the human interest in self-adornment. Similar is the case of the person who wants to take a monkey from the wild to keep caged as a pet. The human interest in keeping an exotic pet is trivial compared to the animal’s interest in being able to maintain its natural behavior in its natural habitat. Similarly, in some states, dogs that are caught chasing livestock are seized and put to death as a matter of course by animal wardens, while a more correct weighing of the dog’s interest in life would urge a different, non-fatal solution to the problem of protecting livestock [T]he new balancing of competing animal and human interest . . . provides the machinery for progress toward recognition of the rights of animals.” (*John Jackson Note*: This conflict of value is what they have added to the Principles of the Earth Charter.) Therefore, in all available forms, animal advocates must continually assert the notion that animals’ fundamental interests deserve to be weighed against competing human interests before use or exploitation of animals is permitted or continued. Recognition of legal rights will follow.”

In Hoyt’s attack on sustainable use in *Animals In Peril*, he states, “[i]ndeed, promoting reverence and respect for animals is incompatible

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with regarding them as sources of revenue, to be killed and sold (natural, renewable resources).” “[W]e must learn to appreciate animals for their own intrinsic worth. The other rationales we concoct to persuade people to protect wildlife will never be sufficient The bottom line is that wildlife cannot continue to be killed and otherwise used on a large scale for sport and profit If wildlife is to continue to exist, it must be protected and appreciated for its own innate value”

In that same book, Hoyt goes on to attack contemporary conservation thinking and the IUCN for their endorsement of sustainable use and sustainable development trends. Ironically, the Earth Charter was proposed to the IUCN World Conservation Congress for endorsement while simultaneously IUCN was adopting the real principles of sustainable use in a separate motion.

The re-drafted Earth Charter has two provisions with HSUS’s fingerprints that are in apparent conflict with the principles of sustainable development. The very first Principle of the Earth Charter is to “[r]ecognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.” This is the basis of animal rights, the first premise upon which all else follows. It creates the conflict that the HSUS advocates because it leads to “the development of a whole host of rights for animals” according to HSUS literature. It creates a “balancing test,” or conflict, between every step of sustainable development and the value of every “living being” including the HIV virus.

Principle 15 is entitled, “Treat all living beings with respect and consideration.” It states that we should “[p]rotect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.” The French version states that wild animals are to be protected from hunting, trapping and fishing “techniques” that are “unnecessary.” Remember, according to HSUS, all hunting and trapping is unnecessary and avoidable cruelty, per se, re-

gardless of the technique or method! When I discussed the Earth Charter with members of the Environmental Law Commission (ELC), even conservative, friendly members said that its “avoidable suffering” language included fishing rodeos, as well as leghold traps in North America! Certainly catch-and-release angling is covered as well.



The charter can be seen at many web sites, including www.HSUS.org; www.earthcharter.usa.org. *The Hunting Report* has also downloaded it to its web site at www.HuntingReport.com.

At the World Conservation Congress a motion was made for IUCN to: (1) Endorse The Earth Charter as a “statement of fundamental value to guide the achievement of sustaina-

bility throughout the earth.” (2) Calling upon all IUCN members to “endorse and adopt” it. (3) Recommending that “the State members of IUCN undertake to codify the principles.” The motion was supported by some of the most highly respected individual members of the IUCN’s Environmental Law Commission. Moreover, the principle that wildlife has value “independent of its value to humanity” has in fact also been incorporated in Article 2 of that Commission’s own draft Covenant, which is also intended to be codified into law to “achieve sustainable development” and “related rights and obligations.”

It must be remembered that the IUCN is the single most influential environmental body in the world. For example, its Environmental Law Commission prepared the first draft of the Biodiversity Treaty adopted at the Earth Summit, and even initiated CITES in the early ‘70’s.

Here at Conservation Force, we did not throw up our hands. We made an immense effort over a period of one and one-half weeks to remove the motion from consideration. I personally established a formal “Contact Group” to revise the motion and, with a great deal of help, the motion was reformed. At this point, it has been deferred for further consideration. It was referred to IUCN’s Commissions for their review and recommendations. Though we have delayed IUCN’s endorsement of it, it is still soon probably headed to the United Nations.

A special thanks is owed to Dallas Safari Club that funded Conservation Force’s attendance at the Congress and the International Foundation for the Conservation of Wildlife (IGF) that I represented as a delegate, of which I am a board member. This round of success was due to the combined effort of the International Council of Game and Wildlife Conservation (CIC), International Foundation for the Conservation of Wildlife (IGF), Federation of Field Sports Associations of the EU (FACE), The Wildlife Society (TWS), Safari Club International (SCI) under the auspices of TWS, and other allies. - *John J. Jackson, III.*

Conservation Force Sponsor

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