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Testing Grand Narratives About Animal Freedom

Research Report

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Summary of findings

Method

A representative sample of 2,000 participants residing in the UK was recruited via the Prolific platform, adhering to the demographic proportions for sex, age, and ethnicity. Participants completed a survey which measured different aspects of their attitudes towards animal freedom, as well as their political orientation and values. Each participant then read one of 20 messages, followed by the animal attitude scale again.

Results

We found four messages that led to a more significant pre-post increase in support for farming abolition compared to the control: Social Progress (+12.7%), Good Life 2 (+14.1%), Intelligence 1 (+10.5%), Intelligence 2 (+10%), and Morality 2 (+10.4%). Additionally, Intelligence 2 was observed to decrease perceptions of negative impacts (-10% compared to +9.71% in the control).

We also analysed the impact of individual differences on animal attitudes. Four individual factors were found to predict stronger support for animal freedom: Biocentric Universalism, Libertarianism (vs. Authoritarianism), Political Left (vs. Right), and Human Benevolence. These were positively correlated with viewing animal freedom as social progress, perceiving other animals as 'just like us,' and supporting farming abolition, while negatively correlated with perceiving negative impacts of abolition, justifications for farming, maintaining the status quo, and levels of speciesism. Conversely, two factors—Power and Achievement values, and Security and Conformity values—predicted lower support for animal freedom, with the opposite pattern of results. Stimulation and Hedonism values showed no significant relationships with any of the animal attitudes.

Method

Participants

A representative sample (based on 2021 UK census statistics for sex, age, and ethnicity) of 2,000 (100 per condition) participants living in the UK were recruited through the participant panel prolific.co. Participants were financially reimbursed for taking part in the survey. 1,986 completed the survey. After removing participants who did not complete all five attention checks, the final sample size was 1,819.

Procedure

First, participants rated their agreement with a set of 17 statements designed to measure their attitude towards different aspects of animal freedom. They then completed the political orientation scale, and the portrait values questionnaire (PVQ). We adapted the PVQ to also include two items that attempt to measure benevolent attitudes towards animals (see materials). All items within each scale were fully randomised.

Participants then read the following passage, followed by one of the messages (see Appendix). "We have been asking people around the UK their opinions about animals. Below is a copy of what one person wrote when asked about the issue. Please read the following information carefully, as we wish to understand how you respond to it."

After reading the message, they were asked to explain what the message was trying to convey in their own words, and to rate how much they agreed with the message on an 8-point scale from "Completely disagree" to "Completely agree". Finally, they completed the pre/post attitude scales once again, followed by a second animal attitudes scale.

Materials

Pre/post attitude scales

Animal rights is the belief that animals should have rights that protect them from harm - such as from being exploited or killed by humans, regardless of whether humans benefit.

Animal rights would apply to all animals - including animal companions, animals used in experiments, animals in zoos, and farmed animals.

Below are some statements that people have made about granting animal rights. Please rate how much you agree (7) or disagree (1) with each statement.

1. Humans should have the right to use animals for food, clothing, and other purposes. *
2. Increasing animal rights can negatively impact industries that rely on animal products.
3. More rights for animals would be too disruptive to people's lifestyles.
4. Elevating the status of animals through rights could diminish the perceived value of human life.
5. Policies that initially aim to stop animal cruelty could evolve into restrictive regulations that interfere with personal freedoms.
6. Enhancing animal rights could threaten traditional practices and cultural heritage that involve animals.
7. Animals are fundamentally different from humans, and should not be given similar rights.
8. Animals deserve legal protections similar to humans because they are sentient beings capable of joy and suffering. *
9. Protecting animal freedom is as important as protecting human freedom. *
10. Animals should not be used for food, regardless of how well they are treated.
11. We should actively support efforts to end animal exploitation in all its forms.
12. Improving animal rights reflects moral progress in our society.
13. The act of granting more rights to animals can help reduce violence and cruelty in society at large.
14. More rights for animals can enrich our culture by fostering a deeper appreciation and

respect for all life.

15. There is nothing wrong with the way we currently treat other animals.
16. There might be some problems with the way we currently treat some animals, but nothing needs to change fundamentally.
17. It would be better if society did eventually stop using animals for human benefit (e.g., food, entertainment, clothing) all together.
18. Rightly or wrongly, it is unlikely that as a society we will ever stop using animals for human benefit (e.g., food, entertainment, clothing).
19. I would support a law which protected the rights of all animals in not being harmed, exploited or killed - even if it would mean that humans could no longer use animals for their meat, milk, eggs, or other body parts.
20. This statement is to check participants are paying attention: respond strongly agree to this statement.

Political orientation scale

The Political Orientation Scale developed by Evans, Heath, and Lalljee (1996) is a tool designed to measure individuals' political values along two key dimensions: left-right and libertarian-authoritarian.

Left-right position

On a scale of 1 (Strongly disagree) to 7 (Strongly agree), please rate your agreement with the following statements.

1. Government should redistribute income from the better off to those who are less well off.
2. Big business benefits owners at the expense of workers.
3. Ordinary working people do not get their fair share of the nation's wealth.
4. There is one law for the rich, and one for the poor.
5. Management will always try to get the better of employees if it gets the chance.

Libertarian-authoritarianism

1. Young people today don't have enough respect for traditional British values.
2. For some crimes, the death penalty is the most appropriate sentence.
3. Schools should teach children to obey authority.
4. The law should always be obeyed, even if a particular law is morally wrong.
5. Censorship of films and magazines is necessary to uphold moral standards.
6. People who break the law should be given stiffer sentences.
7. The welfare state makes people nowadays less willing to look after themselves.
8. Organising public meetings to protest the government should be allowed.*
9. Publishing leaflets to protest the government should be allowed. *
10. Organising protest marches and demonstrations should be allowed. *

Portrait values questionnaire

The Portrait Values Questionnaire (PVQ), developed by Schwartz et al. (2001), is a psychometric tool designed to assess individual value orientations based on the theory of basic human values. The PVQ captures how people prioritise universal values, reflecting their motivational goals and guiding principles in life. The questionnaire comprises short verbal portraits of different people, each exemplifying specific values, such as achievement, benevolence, or tradition. Respondents evaluate how similar they are to these portraits, allowing researchers to identify their value priorities across ten broad value dimensions. These dimensions are organized around two major axes: Openness to Change vs. Conservation and Self-Enhancement vs. Self-Transcendence. By analysing these dimensions, the PVQ provides insights into how individuals' values influence their attitudes, behaviour, and decision-making processes. The questionnaire is widely used in cross-cultural research to explore the role of values in shaping human behaviour and societal norms.

Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Select the response that shows how much the person is like you.

Self-direction

1. Thinking up new ideas and being creative is important to them. They like to do things in their own original way.
2. It is important to them to make their own decisions about what they do. They like to be free and not depend on others.

Stimulation

3. They like surprises and are always looking for new things to do. They think it is important to do lots of different things in life.
4. They look for adventures and like to take risks. They want to have an exciting life.

Hedonism

5. Having a good time is important to them. They like to "spoil" themselves.
6. They seek every chance they can to have fun. It is important to them to do things that give them pleasure.

Achievement

7. It's very important to them to show their abilities. They want people to admire what they do.
8. Being very successful is important to them. They hope people will recognise their achievements.

Power

9. It is important to them to be rich. They want to have a lot of money and expensive things.
10. It is important to them to be in charge and tell others what to do. They want people to do what they say.

Security

11. It is important to them to live in secure surroundings. They avoid anything that might endanger their safety.
12. It is important to them that the government ensures their safety against all threats. They want the state to be strong so it can defend its citizens.

Conformity

13. They believe that people should do what they're told. They think people should follow rules at all times, even when no-one else is watching.
14. It is important to them always to behave properly. They want to avoid doing anything people would say is wrong.

Tradition

15. It is important to them to be humble and modest. They try not to draw attention to themselves.
16. Tradition is important to them. They try to follow the customs handed down by their religion or their family.

Benevolence

17. It's very important to them to help people around them. They want to care for their well-being.
18. It is important to them to be loyal to their friends. They want to devote themselves to people close to them.
19. It's very important to them to help sick or injured animals.

Universalism

20. They think it is important that every person in the world be treated equally. They believe everyone should have equal opportunities in life.
21. It is important to them to listen to people who are different from them. Even when they disagree, they still want to understand them.
22. They strongly believe that people should care for nature. Looking after the environment is important to them.
23. They think it is important that every living being in the world is treated equally, regardless of their species.

Cross-study questions

Below are some statements that people have made about granting animal rights. Please rate how much you agree (7) or disagree (1) with each statement.

1. Animals are a necessary resource for human benefit.
2. Killing animals for food is unnecessary.
3. We should all try to reduce our meat consumption.
4. Many animal species possess intelligence levels similar to humans.
5. Many animals are capable of feeling emotions similar to humans.
6. Many animals have conscious experiences.
7. Different species have different levels of worth.
8. Human life is more valuable than the life of other animals.
9. It's acceptable to prioritise the needs of humans over those of other animals.

Results

Factor analysis

Our first analysis was to perform a factor analysis on the pre-measured pre/post attitude scale. We fitted a five factor (determined by parallel analysis) model using varimax rotation. Based on an interpretation of these loadings, we determined that the factors measured the following attitudes: Support for farming abolition; Speciesism; Animal freedom as social progress; Negative impacts of abolition; and Preference for the status-quo.

We then split the scale into five sub-scales, each designed to measure one of the five factors. Figure 2 displays the response distributions for each statement, as well as an aggregated score, for each factor. Table 2 shows the percentage of respondents who responded at least 'somewhat agree' for each specific statement.

Figure 2. Pre-test response distributions for each attitude item, as well as distributions of the aggregated scores.

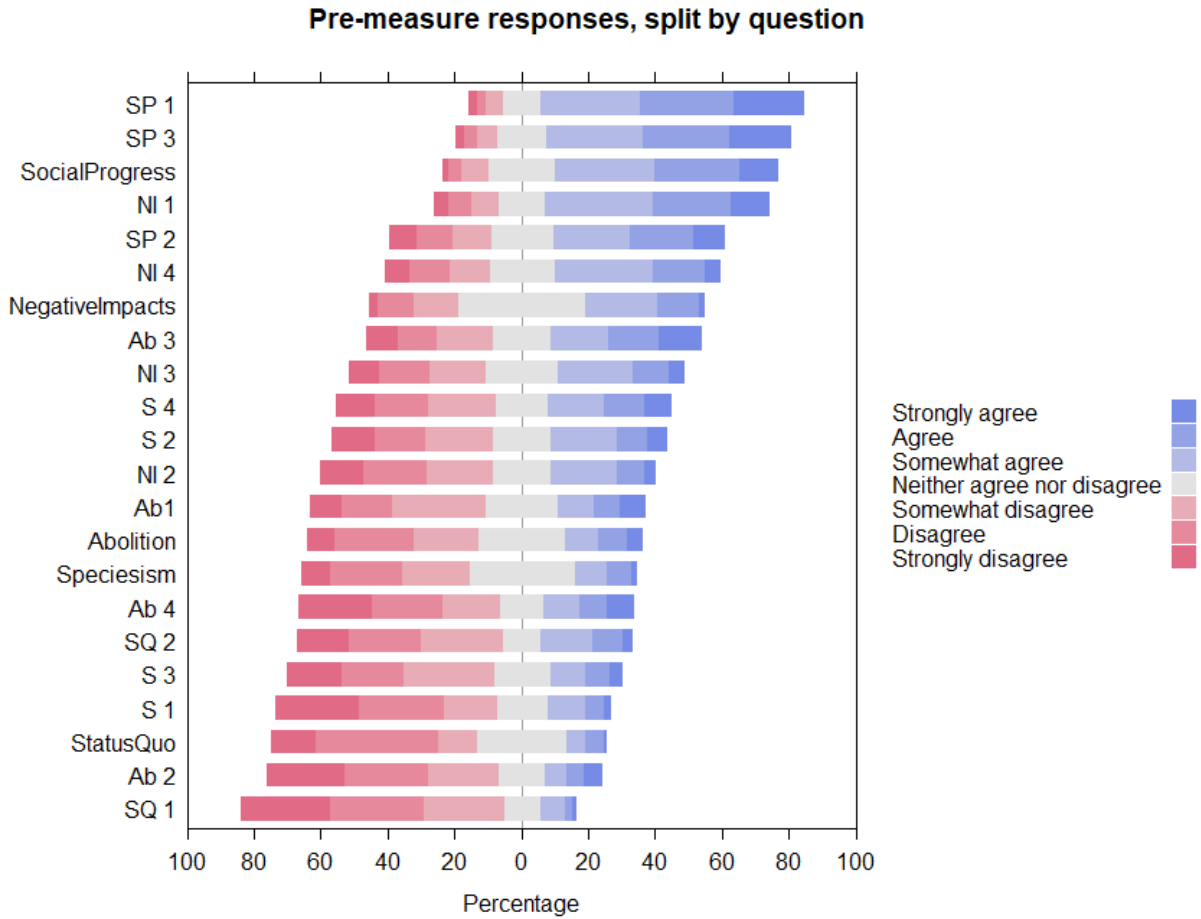


Table 2. Proportion of respondents who responded at least 'somewhat agree' (or 'somewhat disagree' for statements marked with an *) for each statement.

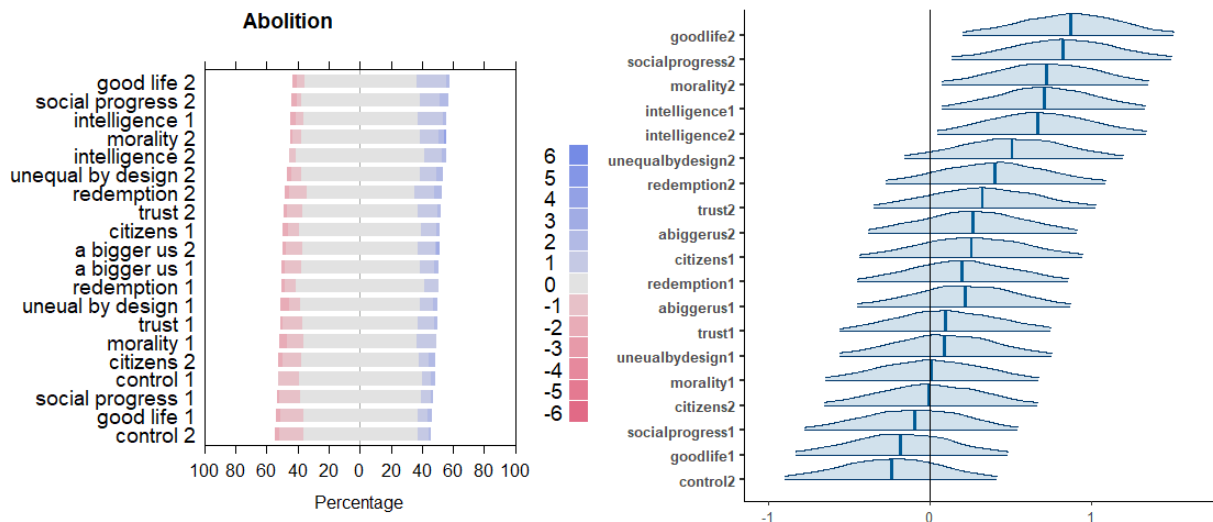
Statement	Scale	% agree
Humans should have the right to use animals for food, clothing, and other purposes. *	Abolition	25.89%
Animals should not be used for food, regardless of how well they are treated.	Abolition	16.6%
It would be better if society did eventually stop using animals for human benefit (e.g., food, entertainment, clothing) all together.	Abolition	44.8%
I would support a law which protected the rights of all animals in not being harmed, exploited or killed - even if it would mean that humans could no longer use animals for their meat, milk, eggs, or other body parts.	Abolition	26.44%
Increasing animal rights can negatively impact industries that rely on animal products.	Negative impacts	66.84%
More rights for animals would be too disruptive to people's lifestyles.	Negative impacts	31.22%
Policies that initially aim to stop animal cruelty could evolve into restrictive regulations that interfere with personal freedoms.	Negative impacts	37.66%
Enhancing animal rights could threaten traditional practices and cultural heritage that involve animals.	Negative impacts	49.31%
Elevating the status of animals through rights could diminish the perceived value of human life.	Speciesism	18.75%
Animals are fundamentally different from humans, and should not be given similar rights.	Speciesism	34.25%
Animals deserve legal protections similar to humans because they are sentient beings capable of joy and suffering.	Speciesism	21.11%
Protecting animal freedom is as important as protecting human freedom.	Speciesism	36.72%
Improving animal rights reflects moral progress in our society.	Social progress	78%
The act of granting more rights to animals can help reduce violence and cruelty in society at large.	Social progress	51.12%
More rights for animals can enrich our culture by fostering a deeper appreciation and respect for all life.	Social progress	72.68%

There is nothing wrong with the way we currently treat other animals.	Status quo	10.5%
There might be some problems with the way we currently treat some animals, but nothing needs to change fundamentally.	Status quo	27.27%

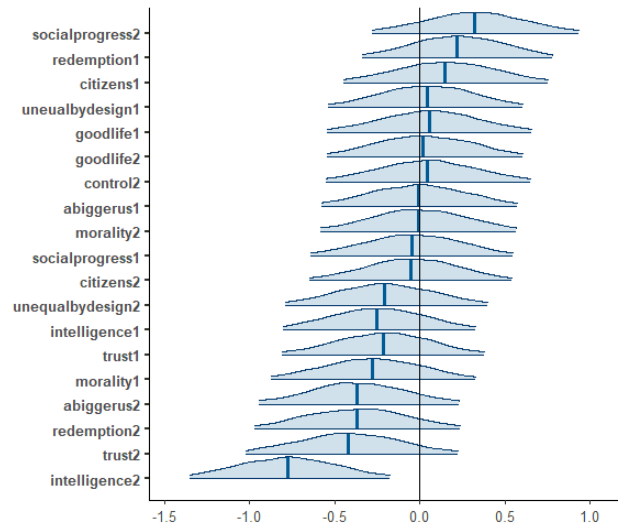
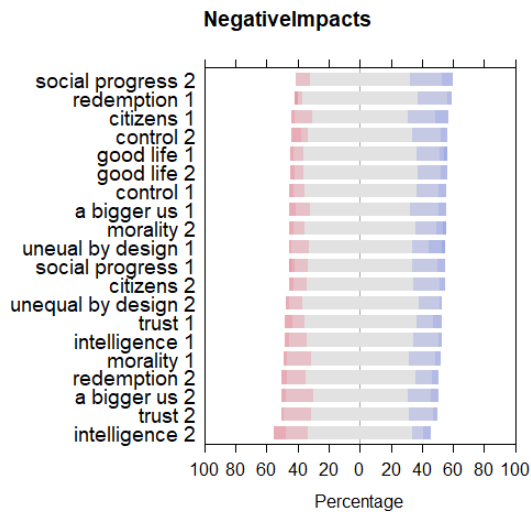
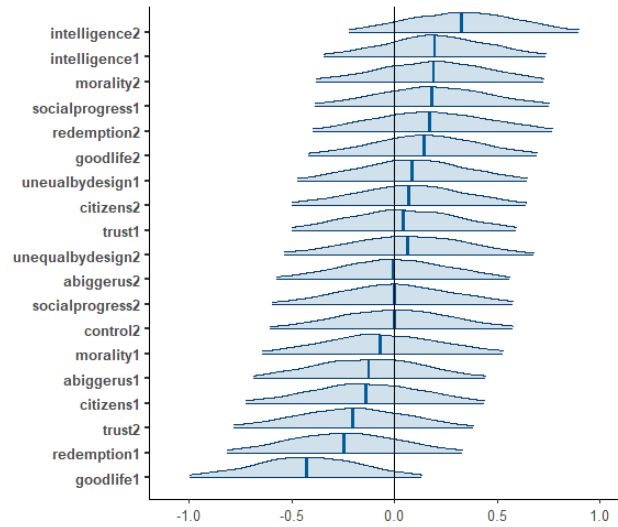
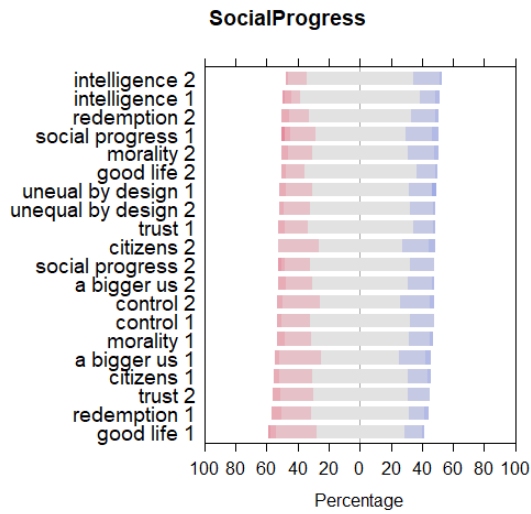
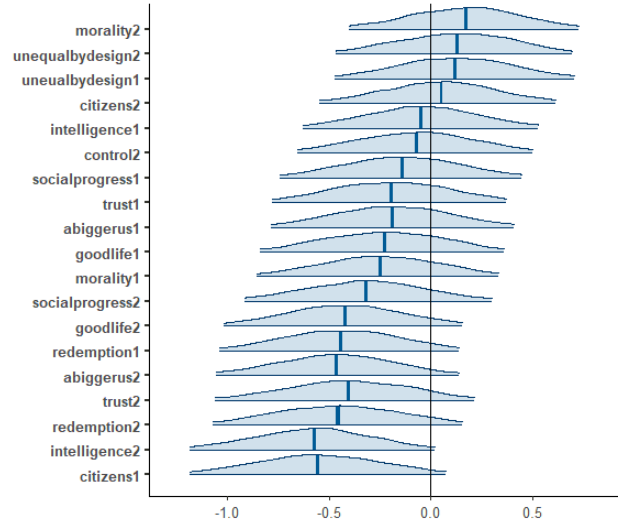
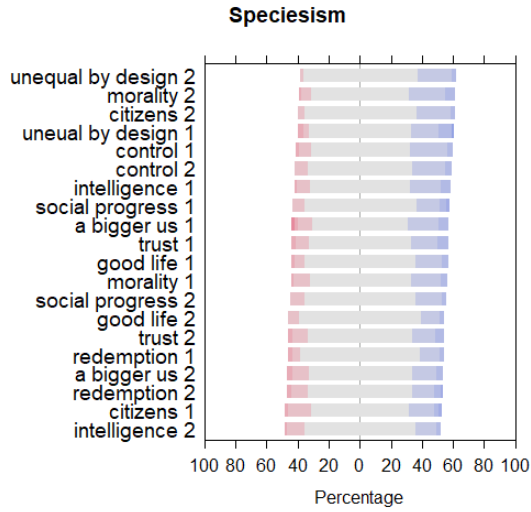
Message-testing effects

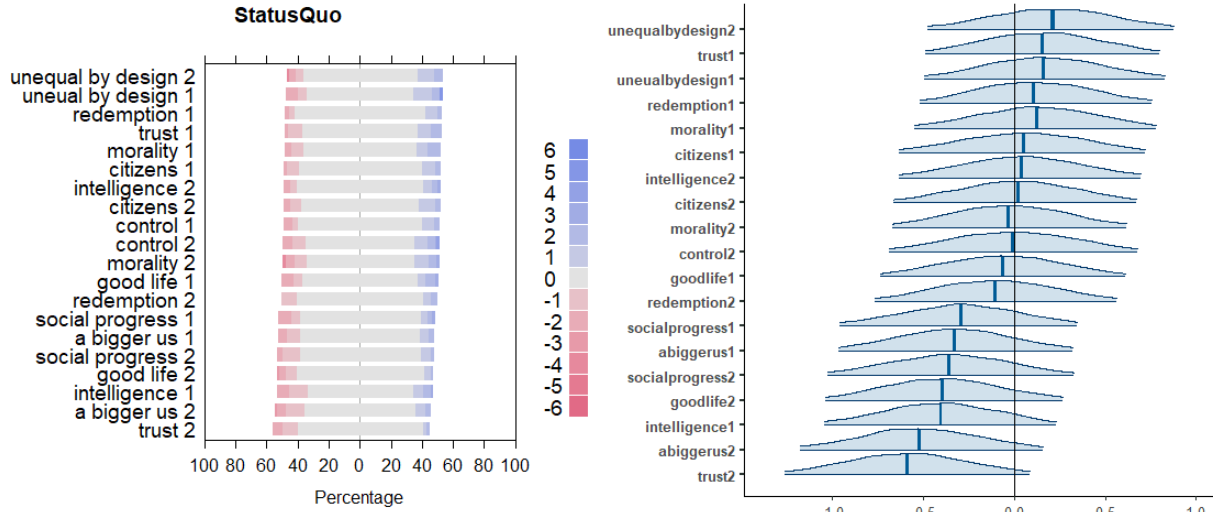
Our next aim was to determine whether the messages had an effect on the five attitude factors. We calculated an aggregated score for each factor, and then calculated the change in score between pre-test and post-test. Figures 3-7 displays the difference in responses between pre- and post-test for each factor (Appendix two displays the raw response distributions for pre- and post-test). For each of the five factors, we measured the effect of message on difference scores by fitting a Bayesian ordinal logistic regression, with control 1 as the referent condition. We used the default priors specified in the BRMS R package, ran 500 warm-up samples, and 2000 posterior samples. Based on an observation of the posterior sample distributions, we found four messages led to a larger pre-post difference (relative to control) in support for abolition . Specifically: Social progress (+12.7%¹), Good life 2 (+14.1%), Intelligence 1 (+10.5%), Intelligence 2 (+10%), and Morality 2 (+10.4%). We also found that Intelligence 2 reduced perceptions of negative impacts (-10%, versus +9.71% in the control condition).

Figures 3-7. Left: Distributions of pre-post changes of the aggregated scores. Right: 95% highest density of the posterior probability distributions of the logistic ordinal regressions (Change in response as a function of message).



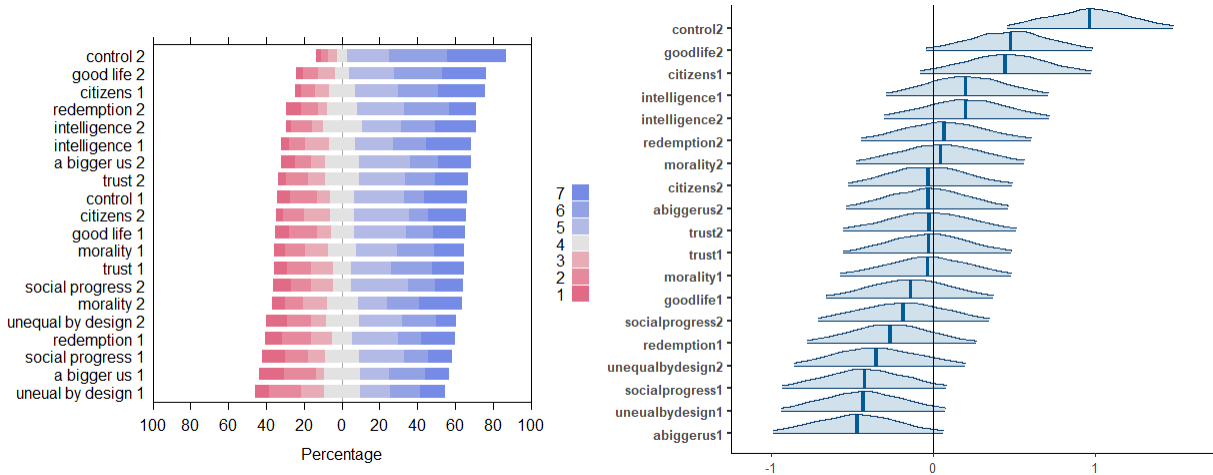
¹ Calculated by subtracting the percentage of the sample who had a higher post-test response than their pre-test response from the percentage who had a higher pre-test response than post-test response.





Apart from control 2, agreement with the message read by the participants did not differ from levels of agreement with the control message (Figure 8).

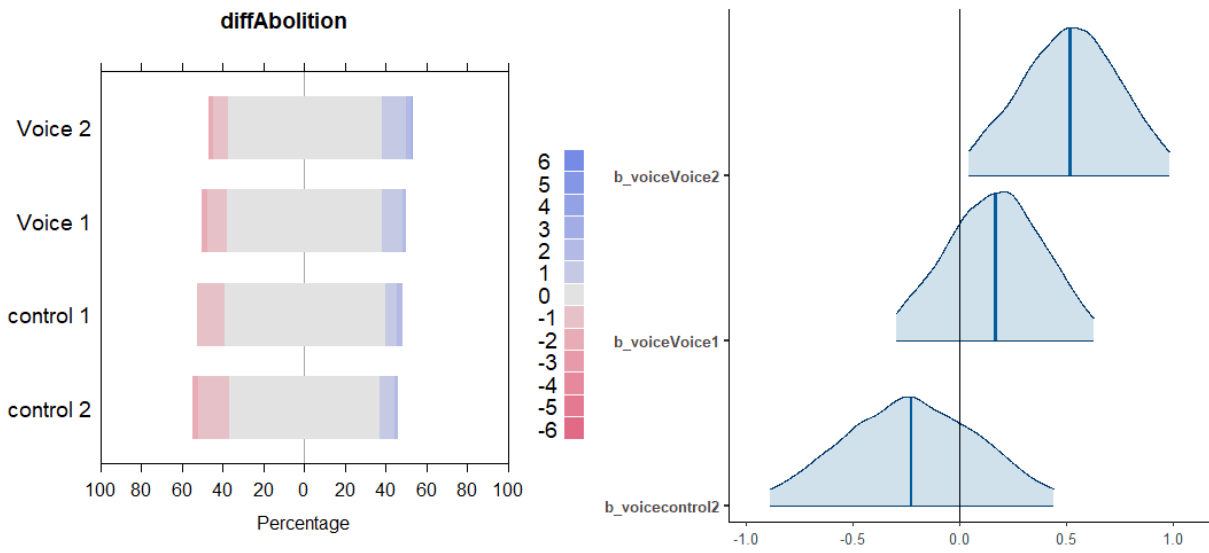
Figure 8. Left: Response distributions of levels of agreement with the message. Right: 95% highest density of the posterior probability distribution of the fitted model (agreement as a function message).



We also conducted an analysis of the type of voice (emotive vs first-person) on the change attitudes. We collapsed across all messages, and used control 1 as the referent. Control 2 was also included in the analysis as it's own condition, because it did not use either voice. We found (figure 10) that, relative to control, there was no change in attitudes for participants who read control 2 or messages using the emotive voice ("Voice 1"), but there was a statistically larger increase (+6.18%) in support abolition amongst those who read messages using the personal

testimony voice ("Voice 2").

Figure 10. Left: Distributions of the degree of change, split by voice (Voice 1: emotive voice, Voice 2: Personal testimony), and the two control conditions. Right: 95% highest density of the posterior probability distributions of the fitted logistic ordinal regression (Difference as a function of voice). Only data for abolition are presented (all other dependent variables showed no effects).



Individual differences

We calculated seven individual difference factors, and seven animal attitude factors by averaging responses from the items which scored highly in the factor analysis. We analysed the effect of individual differences using a structural equation model. We found four factors predicted greater support for animal freedom: Biocentric universalism, Libertarianism (vs Authoritarianism), Political left (vs right), and Human benevolence. These showed positive correlations with seeing animal freedom as social progress, seeing other animals as 'just like us', and supporting farming abolition, and negative correlations with perceiving negative impacts of abolition, the necessity of farming animals, maintaining the status quo, and levels of speciesism. In contrast, two factors predicted lower support for animal freedom with the opposite pattern of results: Power and achievement values, and security and conformity values. Finally, stimulation and hedonism showed no significant relationships with any of the animal attitudes. Figure 11. Shows the correlation matrix

between the individual difference factors and animal attitudes.

Figure 11. Correlation matrix between segmentation factors (rows) and animal attitude factors (columns).

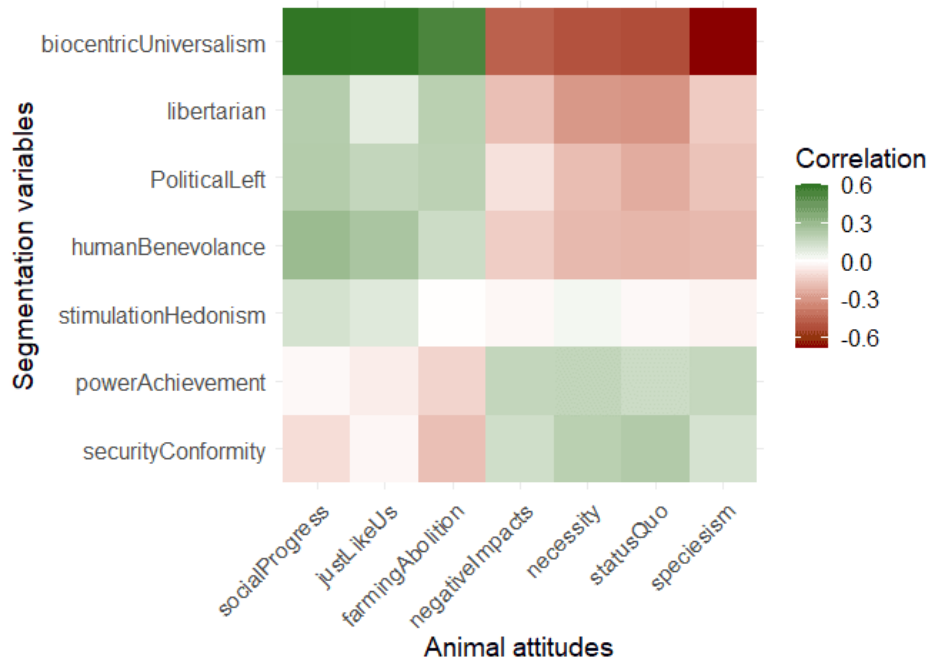
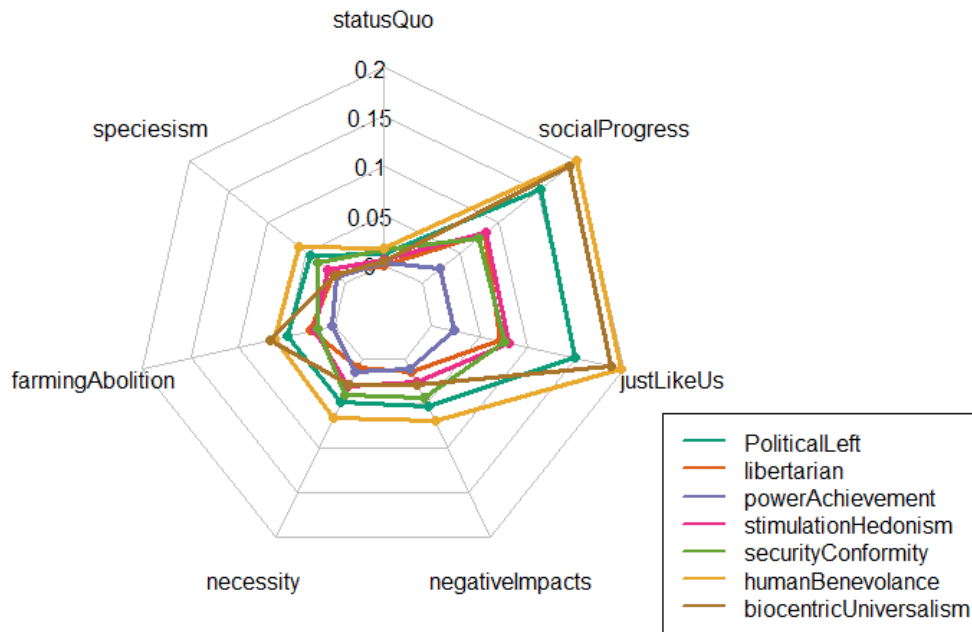


Figure 12 shows the percentage of the sample who held strong support (average response to animal attitude factors greater than 5) for each of the animal attitude factors, split by segment (participants belonged to a segment if their average response on the individual difference factor was greater than 5). This plot shows that social progress and just-like-us narratives are most dominant amongst those high in benevolence (both human- and biocentric), followed by those on the political left. The plot also highlights a difference between the two benevolence factors: while they both support farming abolition to roughly the same extent, speciesism and necessity-justifications for eating meat were much lower amongst those high in biocentric universalism. This highlights the potential need for campaigners to carefully consider who their audience is and

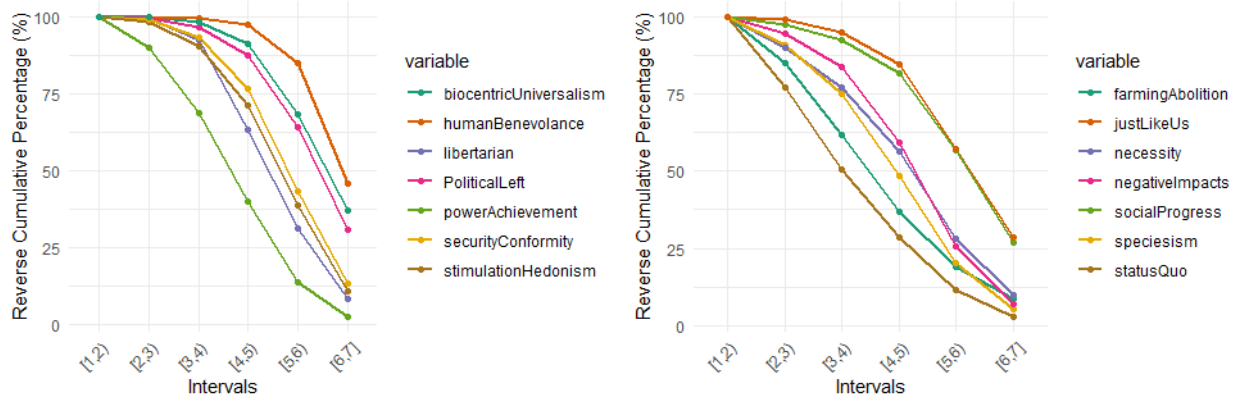
what they are asking them to do. For example, targeting people high in both form of benevolence may be equally effective when the call to action relates to abolishing farming, but differentially effective when (for example) asking for dietary change, or attempting to shift attitudes regarding speciesism.

Figure 12. Radar plot of the percentage of the sample who held strong support (average response to animal attitude factors greater than 5) for each of the animal attitude factors, split by segment (participants belonged to a segment if their average response on the individual difference factor was greater than 5).



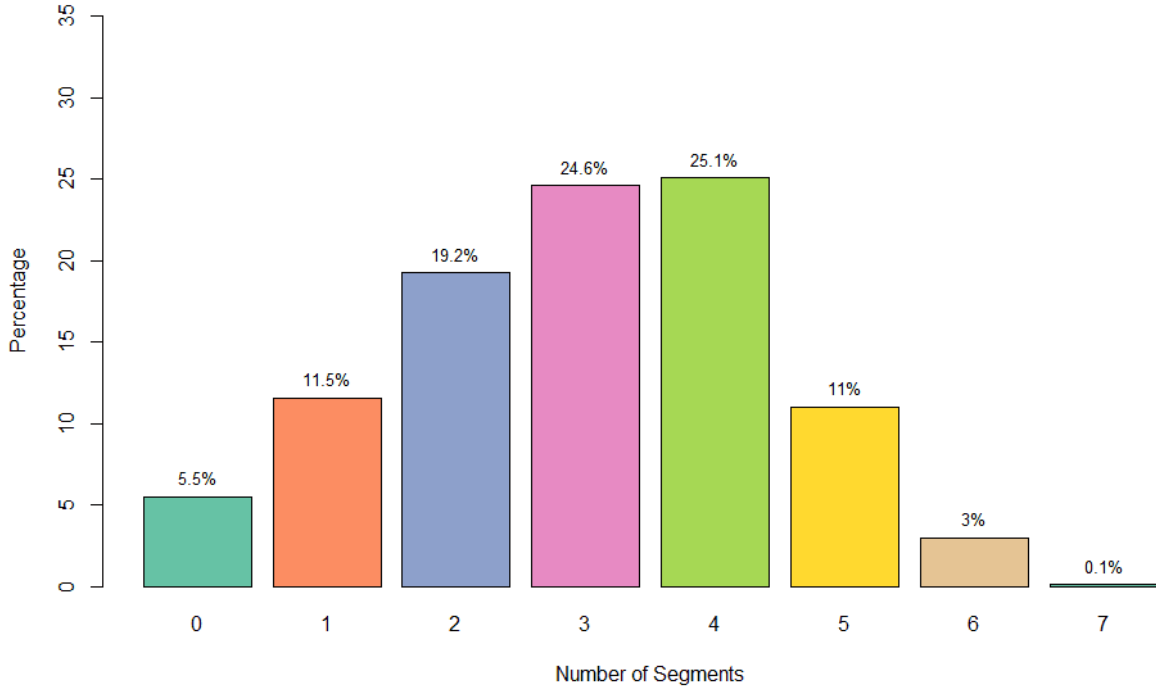
Next, we were interested to understand how prevalent these attitudes and values were in the population at large by calculating reversed cumulative density curves for each factor (Figure 13).

Figure 13. Reverse Cumulative Density Curves for Attitudes and Values. The left panel shows reverse cumulative percentages for various values. The right panel shows attitudes related to animal freedom.



Finally, we were interested to understand that if the participants were classified into segments (belonging to a segment if their average value score was greater than 6), how many segments would they belong to? Figure 14 plots the percentage of participants belong to how many segments (based on a segmentation threshold whereby average responses are 5 or higher).

Figure 14. *Distribution of Participants Across Segments. This figure shows the percentage of participants belonging to different numbers of segments, based on a threshold where their average value score is 5 or higher.*



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- Schwartz, S. H., Melech, G., Lehmann, A., Burgess, S., & Harris, M. (2001). Extending the Cross-Cultural Validity of the Theory of Basic Human Values with a Different Method of Measurement. *Journal of Cross-Cultural Psychology*, 32(5), 519-542.

Appendix one:

Messages

We have been asking people around the UK their opinions about animals. Below is a copy of what one person wrote when asked about the issue.

Please read the following information carefully, as we wish to understand how you respond to it.

Control 1: Description of how they are treated

Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

Control 2: Neutral

Animals play various roles in our society. They are companions in our homes, subjects of scientific research, they entertain us in zoos, aquariums and racing, and they are sources of food and clothing. Different animals exhibit a wide range of behaviours and characteristics, contributing to the diversity and richness of our natural world. Whether in rural or urban settings, animals are an integral part of our lives and ecosystems.

Social progress: emotive voice

When we look back on our history, things that once seemed like unrealistic dreams became a reality – whether it's women getting the vote, or black people being freed from slavery, or gay people being able to marry. And when it comes to the UK's relationship with animals, we've made

progress. Wild animals are no longer made to perform in circuses. Fur farms have been banned. And live export from the UK has ended.

But we know there is still much more progress to be made. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

Imagine a future where zoos are replaced by nature reserves, where farms are replaced by sanctuaries, where slaughterhouses are replaced by orchards and allotments, and where every animal is free to live their life as they choose. It might seem like an unrealistic dream, but we only have to look back at our history to know that what once seemed impossible is always possible.

Social progress: personal testimony voice

"I've always cared about animals, and thought the UK was a country that really cared about animals too. And like a lot of people, I used to see some of them as just part of the food chain, and that's just how it is and always has been.

But one day, visiting a sanctuary with my children, we met a pig named Tracy. She looked at me with such intelligence and curiosity, nudging my hand for strokes. And it hit me – Tracy felt emotions just like our dog at home, and she felt emotions just like me and my kids.

Learning about where she came from was hard to read, and it's made me think differently about animals. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, I realise now that animals are being denied their freedom to live their lives as they choose.

I think the UK has a long way to go when it comes to animals, but we are a country that cares about each other, and we're always evolving and improving as a society. And I think when my

daughters are my age, the UK will have become a place where all animals are protected and respected, not just the dogs and cats in our homes."

– Gordon, 55

Morality: emotive voice

Imagine a society where we're guided by our ethics, not GDP. Where we're led by moral progress, not held back by harmful traditions. Leaders like Mahatma Gandhi taught us that the greatness of a nation can be judged by how it treats animals.

Despite us being a nation of animal lovers, our society is falling behind on its moral progress when it comes to animals. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

Our emotions have always been our moral compass. It's why we can't bear to see footage of animals in slaughterhouses or laboratories – because we know it's morally wrong. We need to listen to our emotions if we are to create a fairer, kinder society. It's time to listen to our feelings, do what we know is the right thing, and support animals' freedom to live their lives as they choose.

Morality: personal testimony voice

"I remember the first time I met Bella. She looked at me warily through the bars. She was only young, but she'd already been through so much in her short life. Her transformation from a fearful, trembling bag of bones to a joyful, trusting family member has been incredible to witness and experience. The thing that surprises people the most when I tell this story is when they realise Bella isn't a dog, she's a pig.

Bella's story of where she came from isn't unique. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose. This treatment of animals, who are just like Bella, is immoral, and we need to do better as a society.

Bella was one of the lucky ones – she didn't end up in a slaughterhouse. Instead she now lives in a sanctuary, feeling grass beneath her feet, the sun on her back and the freedom to play with her friends. And no one should be denied that. I believe, deep down, most of us are caring, kind individuals who want the best for each other. And that's why I believe that one day all animals will be free – because we know it's the right and moral thing for us to do as a society."

– Gordon, 55

Animal abilities: emotive voice

Animals never cease to amaze us. Dolphins communicate with complex language, crows use tools, and pigs solve intricate puzzles. Many animals demonstrate emotion and empathy on a par with humans. Many mourn their dead, celebrate new births and form deep emotional bonds that last a lifetime. They play together, they fight and they make up. Just like us, they can be brave and they can be scared, they can be kind and they can be cruel. Every animal has a unique personality and perspective, and their individuality and diversity makes the world more vibrant and interesting.

However, many animals are prevented from expressing their abilities and personality. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

Leaders like Jane Goodall have shown us the beauty of recognising animal intelligence and

advocating for their rights. Together, we can create a society where every animal is seen as someone who matters, not something to be used. A society where animals are respected, valued in their own right, and free to live as they chose.

Animal abilities: personal testimony voice

"I'll never forget the day I met Max, a parrot with a vibrant personality and wicked sense of humour. Max could mimic words, understand commands and express his emotions. His ability to communicate and interact with his surroundings highlighted his one-of-a-kind personality. Through my bond with Max, I soon realised that every animal has a unique perspective and deserves to be seen as an individual.

By appreciating who they are as individuals, it becomes easy to respect their right to freedom and life, and how this shouldn't be denied. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

Max is no longer with us, but I still think of him everyday. And I hope one day we'll live in a world where all animals, who are just as special as Max, are respected and protected."

– Gordon, 55

Unequal by design: emotive voice

Most of us want to live in a world where we're all treated fairly, are respected and protected. But many of us know that social divides – around gender, race, sexuality and even species – are constructed to keep some of us down at 'the bottom', so that others can benefit at 'the top'. Yet the systems that have kept black people, women and gay people down were man-made systems, there was nothing natural about them. And when a system is exposed, it can be dismantled and

redesigned to benefit all of us, not just some of us.

The very same system keeps another group oppressed— animals. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

We're told that humans are superior, that animals are inferior and there to benefit humans, that this is just the way of the world. But by recognising this injustice, we can begin to dismantle this unnatural system and reshape a better society that respects and protects all of us. A society rooted in equality, fairness and compassion.

Unequal by design: personal testimony voice

"I once volunteered at a sanctuary where I met Clara, a cow rescued from the dairy industry. And when I heard her story, it really impacted me. For years she'd been impregnated, then her babies taken away so that her milk could be sold. And then when she wasn't producing enough milk anymore, the industry was going to kill her for meat. This industry convinces us that this entire system is natural and nice. When in reality it's a system designed to exploit her, without regard for her individuality or well-being.

Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

And it's a system designed to hoodwink the rest of us. Working at the sanctuary and seeing Clara transform into a joyful, curious individual made it clear how deeply unfair this whole system is. Animals like Clara have their entire lives controlled and their freedoms stripped away. But all of us matter. And all of us need to be respected and valued — animals included."

— Gordon, 55

Trust: emotive voice

Trust matters to all of us — to be trusted and to be able to trust in others. And when someone puts their trust in us, it feels like our responsibility not to break it. Yet industries that profit from animals betray their trust by harming or killing them, and they betray our trust by making us believe that they live happy lives free of suffering.

Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

More and more people are working to create a world where animals can trust us again. We should trust our sense of right and wrong, and work to create a future where we don't break the trust that these animals place in us, and instead work to rebuild it.

Trust: personal testimony voice

"I always loved animals, which is why I wanted to become a vet. I remember the first time I visited a dairy farm and hearing the mother cows crying out for their newborn babies after they were taken away. It felt like their trust in us had been betrayed. And seeing the sadness in the baby calves' eyes when they were separated — it was hard to witness.

The emotional impact of those visits has stayed with me, reaffirming what I already knew. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

We know when something is wrong, even if an entire industry is telling us otherwise. And we need to trust our feelings and act on them. I got into this profession because I love animals, and I want to ensure that no animal's trust is ever betrayed again. And I think, as a society that loves

animals, that's the way we should be heading too."

– Gordon, 55

Citizens: emotive voice

As Martin Luther King said: "Never, never be afraid to do what's right, especially if the well-being of a person or animal is at stake." Being a good citizen means a commitment to the well-being of all living beings, not just human beings. It means helping create a society where every animal is free and respected.

More and more people believe that we should work to create a society that respects and protects everyone, including other animals. Because whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

As Mahatma Gandhi said: "The greatness of a nation can be judged by the way its animals are treated." Like the leaders before us who dreamed big and created a better future for all of us, it's up to us to create a better future for those who come after.

Citizens: personal testimony voice

"Being a good citizen means caring about all beings, not just human beings. I remember this one time, when I rescued a fish trapped in a discarded net, and the happiness I felt watching her swim away.

It's our responsibility to respect and protect the lives of all animals. And not just protecting wild animals. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short

in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

By taking action when we can, and speaking up for animals' freedom and well-being, we can help create a kinder, fairer society that benefits all of us."

– Gordon, 55

A better good life: emotive voice

A good life – what does it mean to you? Being with loved ones? Being free to move where you want to? Being respected and protected from harm? For most of us, we want the same basic things in life.

Yet in our society, most animals are unable to live a good life. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

Just like us, animals deserve a life that matters, one where they have the freedom to play, stay with their families, and live without fear or pain. By acknowledging and respecting their true needs and emotions, we can create a fairer, kinder society where all beings can thrive.

A better good life: personal testimony voice

"I once believed that farmed animals lived good lives – until I visited a farm. Seeing the cramped, stressful conditions first-hand shattered that illusion. I remember a mother pig in a farrowing crate, who looked like she'd given up on life. It made me think how she'd never get the chance to roam freely or even raise her children. She deserved so much more.

It's our responsibility to respect and protect the lives of all animals. Whether it's the newborn

calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

I think, as a caring society, we owe it to animals to try to create a world where all beings are free to live a truly good life. Free to play, to be with friends and family, and free to thrive. It's what we all deserve."

– Gordon, 55

Redemption: emotive voice

True progress has never just been about righting the wrongs of the past and protecting the freedom of others. It's been a journey of redemption, acknowledging the harm caused and committing to learning and transforming as a society.

There is one group in our society that we need to acknowledge the harm and suffering caused to them. Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

We have the opportunity to right the wrongs inflicted on animals, no longer denying their freedom, and instead giving them the respect they deserve. By forgiving ourselves and being open to change, we not only heal the wounds of the past but also pave the way for a fairer, more compassionate future. A future where every animal experiences the kindness and freedom we all deserve.

Redemption: personal testimony voice

"I remember the first time I visited an animal sanctuary. There was a chicken named Paula, who

had been rescued from a farm and could barely walk. Seeing her flourish in this new, caring environment was a powerful testament to her capacity to heal and humans' capacity to learn and change.

Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

By acknowledging the harm we've caused and taking steps to rectify it, I really believe that's when we can redeem ourselves as a species. And work towards a future that respects every animal's freedom to not only live, but really thrive."

— Gordon, 55

A bigger us: emotive voice

Imagine a world where we live in harmony with all beings, celebrating our differences and embracing our shared desires for love, freedom, and joy. We are all part of a larger family, and that's why when animals suffer, we feel their pain like it's our own.

Whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

By recognising the needs of our animal cousins and creating a world where everyone can live free, we will all be better off. We want the same things in life: to be with our friends and family, to feel joy, to love and be loved. We thrive together, and other animals' happiness enhances our own.

A bigger us: personal testimony voice

"I remember walking through a forest and watching a family of deer grazing peacefully. I stayed for almost an hour watching them. And that encounter made me realise that, just like us, these animals want to be with their loved ones, to feel safe and happy.

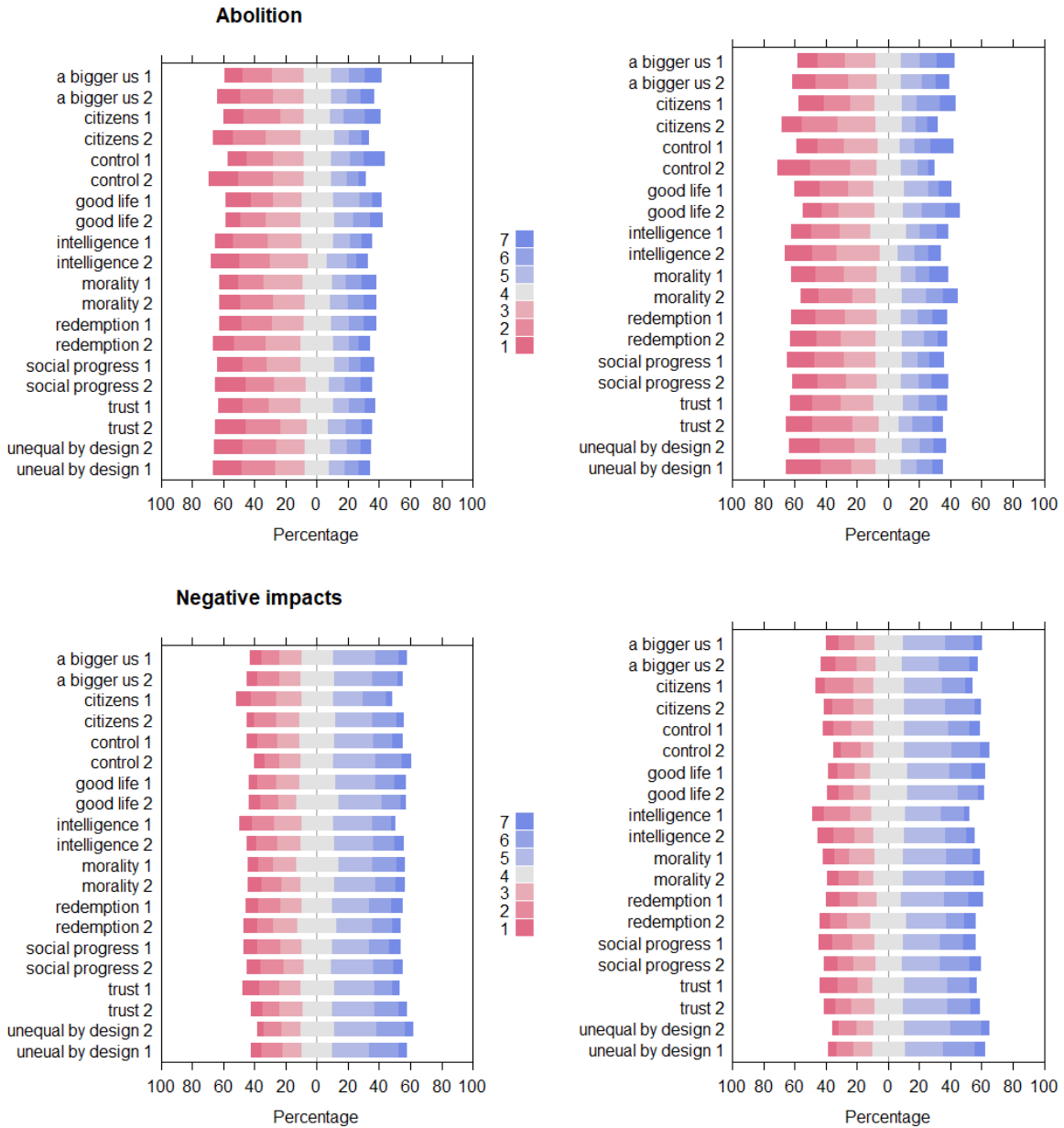
We share this world, and we all deserve to live without fear and pain. But many don't, whether it's the newborn calves who are taken from their mothers, the animals who are experimented on in labs, the animals going mad in zoos, or the animals whose lives are cut short in the slaughterhouse, animals are being denied their freedom to live their lives as they choose.

By recognising our deep connection with other animals, we can re-establish the right relationship we should have with every being. We share so many similarities with other animals, and celebrating our differences makes the world more interesting. We all want freedom, joy, and love, and we should all want that for each other."

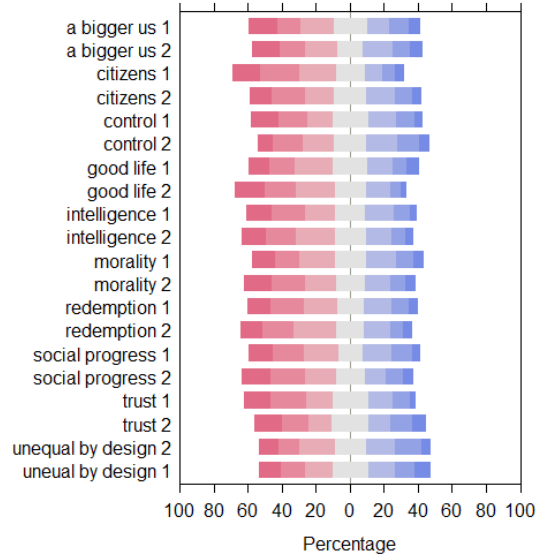
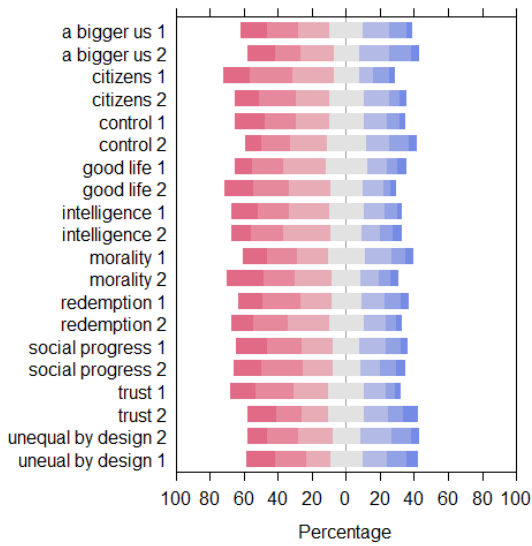
– Gordon, 55

Appendix two:

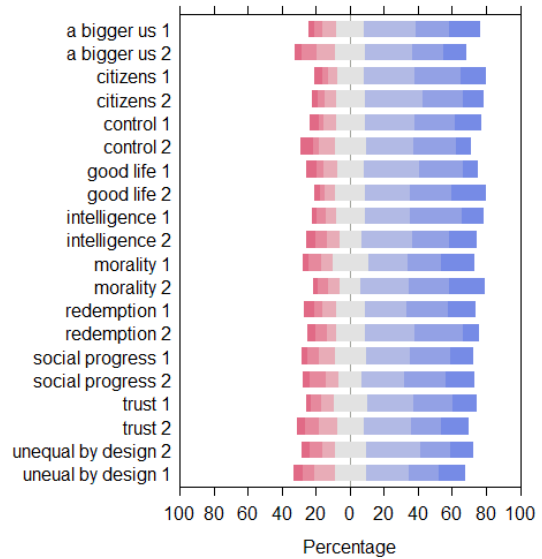
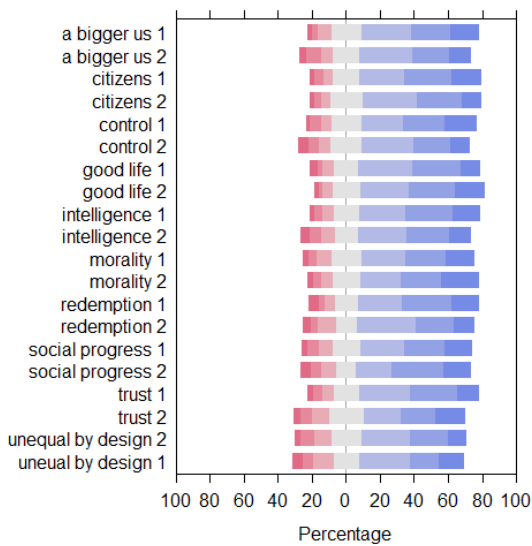
Pre/post response distributions



Speciesism



Social progress



Status Quo

