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Jane Goodall
Reason for Hope

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CONTENTS

Joan B. Kroc Institute for Peace & Justice 4

Joan B. Kroc Distinguished Lecture Series 6

Biography of Jane Goodall 10

Interview and Youth Forum with Jane Goodall 12

Welcome by Michel Boudrias 26

Introduction by Dee Aker 28

Lecture – Reason for Hope 31

Questions and Answers 60

Related Resources 68

About the University of San Diego 70
The mission of the Joan B. Kroc Institute for Peace & Justice (IPJ) is to foster peace, cultivate justice and create a safer world. Through education, research and peacemaking activities, the IPJ offers programs that advance scholarship and practice in conflict resolution and human rights. The Joan B. Kroc Institute for Peace & Justice, a unit of the University of San Diego’s Joan B. Kroc School of Peace Studies, draws on Catholic social teaching that sees peace as inseparable from justice and acts to prevent and resolve conflicts that threaten local, national and international peace. The IPJ was established in 2000 through a generous gift from the late Joan B. Kroc to the University of San Diego to create an institute for the study and practice of peace and justice. Programming began in early 2001 and the building was dedicated in Dec. 2001 with a conference, “Peacemaking with Justice: Policy for the 21st Century.”

The Joan B. Kroc Institute for Peace & Justice strives, in Joan B. Kroc’s words, to “not only talk about peace, but to make peace.” The IPJ offers its services to parties in conflict to provide mediation and facilitation, assessments, training and consultations. It advances peace with justice through work with members of civil society in zones of conflict and has a focus on mainstreaming women in peace processes.

The Women PeaceMakers Program brings into residence at the IPJ women who have been actively engaged in peacemaking in conflict areas around the world to document their stories, share experiences with others working in peacemaking and allow time for reflection on their work.

WorldLink, a year-round educational program for high school students from San Diego and Baja California, connects youth to global affairs.

Country programs, such as the Nepal Project, offer wide-ranging conflict assessments, mediation and conflict resolution training workshops.

Community outreach includes speakers, films, art and opportunities for discussion with community members, academics and practitioners on issues of peace and social justice, as well as dialogue with national and international leaders in government, nongovernmental organizations and the military.

In addition to the Joan B. Kroc Institute for Peace & Justice, the Joan B. Kroc School of Peace Studies includes the Trans-Border Institute, which promotes border-related scholarship and an active role for the university in the cross-border community, and a master’s program in Peace and Justice Studies to train future leaders in the field.
JOAN B. KROC DISTINGUISHED LECTURE SERIES

Endowed in 2003 by a generous gift to the Joan B. Kroc Institute for Peace & Justice from the late Joan Kroc, philanthropist and international peace proponent, the Joan B. Kroc Distinguished Lecture Series is a forum for high-level national and international leaders and policymakers to share their knowledge and perspectives on issues related to peace and justice. The goal of the series is to deepen understanding of how to prevent and resolve conflict and promote peace with justice.

The Distinguished Lecture Series offers the community at large an opportunity to engage with leaders who are working to forge new dialogues with parties in conflict and who seek to answer the question of how to create an enduring peace for tomorrow. The series, which is held at the Joan B. Kroc Institute for Peace & Justice at the University of San Diego's Joan B. Kroc School of Peace Studies, examines new developments in the search for effective tools to prevent and resolve conflict while protecting human rights and ensuring social justice.
DISTINGUISHED LECTURE SERIES SPEAKERS

April 15, 2003  Robert Edgar
General Secretary, National Council of Churches
The Role of the Church in U.S. Foreign Policy

May 8, 2003  Helen Caldicott
President, Nuclear Policy Research Institute
The New Nuclear Danger

October 15, 2003  Richard J. Goldstone
Justice of the Constitutional Court of South Africa
The Role of International Law in Preventing Deadly Conflict

January 14, 2004  Ambassador Donald K. Steinberg
U.S. Department of State
Conflict, Gender and Human Rights: Lessons Learned from the Field

April 14, 2004  General Anthony C. Zinni
United States Marine Corps (retired)
From the Battlefield to the Negotiating Table: Preventing Deadly Conflict

November 4, 2004  Hanan Ashrawi
Secretary General – Palestinian Initiative for the Promotion of Global Dialogue and Democracy
Concept, Context and Process in Peacemaking: The Palestinian-Israeli Experience

November 17, 2004  Noeleen Heyzer
Executive Director – United Nations Development Fund for Women
Women, War and Peace: Mobilizing for Security and Justice in the 21st Century

February 10, 2005  The Honorable Lloyd Axworthy
President, University of Winnipeg
The Responsibility to Protect: Prescription for a Global Public Domain

March 31, 2005  Mary Robinson
Former President of Ireland and United Nations High Commissioner for Human Rights
Human Rights and Ethical Globalization

October 27, 2005  His Excellency Ketumile Masire
Former President of the Republic of Botswana
Perspectives into the Conflict in the Democratic Republic of the Congo and Contemporary Peacebuilding Efforts

January 27, 2006  Ambassador Christopher R. Hill
U.S. Department of State
U.S. Policy in East Asia and the Pacific

March 9, 2006  William F. Schulz
Executive Director – Amnesty International USA
Tainted Legacy: 9/11 and the Ruin of Human Rights

September 7, 2006  Shirin Ebadi
2003 Nobel Peace Laureate
Iran Awakening: Human Rights, Women and Islam

October 18, 2006  Miria Matembe, Alma Viviana Pérez, Irene Santiago
Women, War and Peace: The Politics of Peacebuilding

April 12, 2007  The Honorable Gareth Evans
President – International Crisis Group
Preventing Mass Atrocities: Making “Never Again” a Reality

September 20, 2007  Kenneth Roth
Executive Director – Human Rights Watch
The Dynamics of Human Rights and the Environment

March 4, 2008  Jan Egeland
Former Under-Secretary-General for Humanitarian Affairs and Emergency Relief Coordinator for the United Nations
War, Peace and Climate Change: A Billion Lives in the Balance

April 17, 2008  Jane Goodall
Founder – Jane Goodall Institute and U.N. Messenger of Peace
Reason for Hope
BIOGRAPHY OF JANE GOODALL

Jane Goodall began her landmark study of chimpanzees in Tanzania in June 1960, under the mentorship of anthropologist and paleontologist Dr. Louis Leakey. Her work at Gombe Stream would become the foundation of future primatological research and redefine the relationship between humans and animals.

In 1977, Goodall established the Jane Goodall Institute, which continues the Gombe research and is a global leader in the effort to protect chimpanzees and their habitats. The institute is widely recognized for establishing innovative, community-centered conservation and development programs in Africa and the Roots & Shoots education program which has more than 8,000 groups in nearly 100 countries.

Goodall travels an average of 300 days per year, speaking about the threats facing chimpanzees, other environmental crises and her reasons for hope that humankind will solve the problems it has imposed on our planet. She continually urges her audiences to recognize their personal responsibility and ability to effect change through consumer action, lifestyle change and activism.

Goodall’s scores of honors include the Medal of Tanzania, the National Geographic Society’s Hubbard Medal, Japan’s prestigious Kyoto Prize, Spain’s Prince of Asturias Award for Technical and Scientific Research, the Benjamin Franklin Medal in Life Science and the Gandhi/King Award for Nonviolence. In April 2002, Secretary-General Kofi Annan named Goodall a U.N. “Messenger of Peace,” and she was reappointed in June 2007 by Secretary-General Ban Ki-moon. In 2004, in a ceremony at Buckingham Palace, Goodall was invested as a Dame of the British Empire, the female equivalent of knighthood. In 2006, she received the French Legion of Honor, presented by Prime Minister Dominique de Villepin, as well as the UNESCO Gold Medal Award.
INTERVIEW AND YOUTH FORUM WITH JANE GOODALL

The following is an edited compilation of a Youth Forum featuring Jane Goodall held with San Diego high school and middle school students involved in the WorldLink Program at the Joan B. Kroc Institute for Peace & Justice (IPJ), and an interview conducted by Dee Aker, interim executive director of the IPJ. The forum and interview were held on April 16 and 17, respectively.

Q: What was the most amazing thing about studying chimpanzees?

JG: I think the most amazing thing is that even now after nearly 50 years we’re still learning new things about them, how like us they are and how each has his or her separate personality, so you never know what’s going to happen. You never know what new thing you’re going to learn. It’s endlessly fascinating and exciting.

Q: How exactly did you feel when you made contact with the chimpanzees? How were you able to hold a 40-year friendship with Fifi?

JG: Well, I first made contact with the chimps through David Greybeard, and then I gradually got to know the others. Chimpanzees recognize us as individuals just as we recognize them as individuals. So, once you know each other, you don’t forget each other. Even if I was away for three months, I’d go back and Fifi knew exactly who I was just as I knew exactly who Fifi was. We know from captive chimps that they can remember somebody for at least 11 years, and obviously much longer. Their memory is probably much better than ours in fact.

There’s a chimpanzee in Japan called Ai who does things on a computer faster than high school students. She uses a touch pad. And her son, Ayumu, can do things that even his mother can’t do. He can memorize the position of numbers on the screen in a flash. And nobody else can do it. Lots and lots of people have gone to try and do what he can do – all kinds of people from all over the world, and they can’t. His mother can’t, but he can.

Q: What was your greatest conflict, whether it was personal or during your research, and what was the compromise to this problem?

JG: I suppose one of the greatest conflicts was the use of chimpanzees in medical research: going into a lab and seeing these amazing beings in 5-by-5-feet cages that are 7-feet high, and having to face the National Institute of Health’s people who ran the lab. It was quite a conflict. I was really scared to do that – scared of how I would deal with my own emotions and, after all, they all knew an awful lot about diseases and viruses and immune systems, and I certainly didn’t.

I remember when I was on the way, that first time, to the SEMA lab in Rockville, Md. I got a letter from my mother which arrived the day before and it was one of Churchill’s quotes. I can’t remember which of his quotes she sent me, but one of those, “We shall prevail.” And it was wonderful because I grew up with those words. We didn’t have a leader of our country who turned around and said, “Be afraid,” and “Go shopping” – which is what happened over here. I couldn’t believe it. I heard that speech and that message to Americans around the world, “Be afraid.” What? Doesn’t a coward die a thousand deaths, a brave man but one?

But, I resolved that conflict by looking around the table after I’d been around the lab and saying, “Well, I think you all know how I feel. And I imagine that every caring, compassionate person will feel the same as I do.” Well, that was kind of neat because none of them could say that they weren’t caring and compassionate, so they all had to agree, and we sat around and talked about it. I got quite a lot of criticism from animal rights groups, saying that I shouldn’t sit and talk to people who treated animals in that way. My response is if you don’t sit and talk to people and listen to what they say, you will never move
forward. So, the compromise was that we got better conditions for the chimps. That’s one step toward what we’re working for now, which is getting them out of medical research altogether.

Q: Do you think conditions for animals have improved since? They haven’t stopped research, of course, but there are some cutbacks in some places, in some labs.

JG: There are some labs that are using fewer animals. There ought to be laws that if there are alternatives and they are proven and accepted by the FDA [Food and Drug Administration], then nobody should be allowed to use animals for those tests. But they will because they are set up that way, because they’ve trained people that way, there’s a whole multibillion dollar industry there and because people don’t want to do things differently. But, you know, there are more alternatives being discovered. I’m just waiting for the first Nobel Prize for an alternative to animal research!

Q: I know that you love chimps, but you said they have violent behavior and you actually saw it. Weren’t you scared of how violent they were?

JG: Was I ever scared? Sometimes I was scared because they are about 10 times stronger than we are. But, fortunately, they are not really aggressive toward us. They respect us, we respect them. Nobody’s ever been really hurt in the wild. In captivity, yes, because they don’t necessarily like the people when they are in captivity.

Q: From my understanding, the chimp Frodo is more aggressive than the others.

JG: He was just a bully, to the other chimps as well as people. Nasty. He was so mean that when he was a kid, say five years old, there would be two others of a similar age playing — and they have such fun chasing and lots of contact and laughing — but they would see him coming and stop playing. They knew he would join them and within a short time he’d hurt one of them and the laughs would turn to crying.

Q: Do you believe humans, like chimpanzees, are equally capable of overcoming various degrees of violence against themselves or in themselves and are able to come to some kind of true reconciliation after violence against them?

JG: I’ve seen examples of it. I know that they can. I know that there are some people who have chemical imbalances and they are violent because they can’t help it. But the normal person who’s had a reasonable upbringing, we do control it and we can. I can think of one of the best, really vivid examples for me: We had a small Roots & Shoots summit four years ago and one of the kids there was black.¹ He was from an inner city school in San Francisco, and one of them was from a very elite school in Virginia or somewhere like that.

¹ Roots & Shoots, a youth program of the Jane Goodall Institute, is discussed at length later in this interview and in the lecture.
It snowed, and a lot of these kids had never seen snow and they were just so excited. So, this one black kid, he was about 13, made this huge snowball. He was rolling it. And his friends helped him to get it on his head. And he’s standing there and he’s so proud of his snowball.

And this girl comes along and she’s obviously not thinking really, and she pushes it and it smashes into bits. I was close and I saw his face – and it was pure anger. I knew he was going to hit her. I could see he was getting ready to hit her. And her face kind of expressed absolute shock. And she said, “I’m just so, so, so sorry. I didn’t mean to do it.” And she knelt down and began picking it up and pushing it all back together. And I watched his face and the anger sort of drained away. It went kind of blank. Then he looked at the snowball. And then he smiled and they put it back together again. That was a perfect mini-example in two children of something which could have been really ugly, and it so nearly was, and how she made exactly the right response.

Q: So, what do we do with bullies?

JG: I suppose we have to try and detect signs. For example, they say that in young children and as they get older, if there is a history of real cruelty to animals, that’s been detected in all your mass murderers or people like that. So, there must be ways of detecting bullies. One of my sister’s grandchildren started out being a little bit of a bully, but we didn’t let him. We sat down and explained it to him and told him, how would he like it if people did that to him? He was strong, but he’s the sweetest child now and wouldn’t hurt a fly. But if they’re bullies because there’s some genetic problem, then I don’t know.

Q: Your journey seems both public and personal. Do you feel that to connect others to their place in this elaborate web of nature, there has to be some opportunity or desire to associate with non-humans, to understand animals, to cuddle the bird with the broken wing?

JG: It certainly helps. There is a program called Green Chimneys – there are others like it, but this is the one I really know well – and it’s been run for a long time by a man named Sam Ross. He takes kids from inner city New Jersey who are literally the ones being thrown out of school; they’ve been in some kind of juvenile detention, they’re just continually misbehaving and being violent. I think one or two of them have actually killed. And they’re only boys. So, if they’re left at that stage of their lives, either they’re going to remain incarcerated or disappeared into the under world. And he takes them to his farm. And on the farm there are cows, pigs, horses, rabbits, and they have a place where birds are taken when they’re injured to be rehabilitated. I’ve been there several times.

The children are told to choose an animal, maybe a horse or a pig or something like that, and they’re told, you’re going to look after this animal. Of course, there’s supervision. They are not allowed to hurt the animal. But to start off with they are so abusive and they shout at the animal. And then gradually it begins to change. And gradually the child realizes that here is a being who for the first time won’t turn on him. It doesn’t matter what he says, he won’t get hit, he won’t get beaten. And when that relationship has really developed, they introduce the child to another one. First both the animals are there with him, and then after awhile the animals are taken away. And it’s completely extraordinary to be there and meet those kids and see them with the animals.

The story I love is about a little boy who was 12. He was brought in and told to choose an animal, and he said he didn’t care. They said, well, here’s a nice big rabbit. Because these are therapy animals, they’ve been through it all before. And this boy said, “What’s a rabbit?” He didn’t know what a rabbit was. And so he was led up to where this big white rabbit was sitting, very gently, and he just stood looking at it. And somebody took his hand and got him to stroke it, and then they stepped back. He stood there and he went on stroking the rabbit, and then they saw him straighten up and then wipe his eyes and turn
around and say, “I’ll look after this one.” There’s something that animals do for us. So, if you see that cruelty, then you know there’s trouble. And I don’t think there’s enough people looking for those little signs.

I happened to be in Colorado for one of the first of the high school killings, Columbine. I was there, in the next village along; I was giving a talk that night. And so, there was talk about should we cancel the talk. There were people there who were in shock, especially then. But they decided no, they needed Jane’s message. So, I kind of geared the talk a little bit, made it a little bit different and brought in the Columbine killings. I talked about the Jo Jo story, looking into the eyes of an animal and seeing an appeal for help. I’m sure that these kids who suddenly go off and start killing, they are either totally deranged, in which case that should have been noticed, or at some point, they were wanting help and it wasn’t there.

Q: And again, I wonder if there’s some way to connect people with nature as it is, that we can somehow create this space?

JG: Well, I love this “No Child Left Inside” – that’s good. You can create nature in the smallest places and have things grow: do hydroponics and watch little tiny seeds turn into plants, get tomatoes growing and eat them, and have little animals.

Q: Did becoming an activist for animals and the environment challenge your soul or your spirit after you spent so many years quietly observing, learning, and suddenly you’re out speaking, educating? Did it challenge you? Does it challenge you?

JG: It was something I had to do and I didn’t really think about it in any other way. I tried to keep that peace of the forest within again and again and again and again, because how do you stay so peaceful in whatever crazy thing is going on? Fortunately, I didn’t have to teach myself these things. They just came naturally because if I were hyper all the time and if I was getting agitated by all these things that continually go wrong, I’d burn out. And people say, “You don’t burn out?” I couldn’t burn out. I mean, I’ll get old; I can’t help that. But I won’t burn out from doing what I believe I need to be doing.

Q: When the United Nations appointed you as Messenger of Peace, which recognizes and calls on individuals to be involved in the work that makes this a better world, what did you think? How did you respond?

JG: Well, I knew that this was in the works because people had been speaking to me about it and I gathered that some quite intense lobbying goes on; they all have their own candidates which they propose to the secretary-general. So, I wasn’t surprised, but I was apprehensive. I said to Kofi Annan, “This is a great honor, but it’s a responsibility and I don’t see how I can actually do anymore. I can’t travel more places. I don’t know what you want me to do.”

He said, “Jane, I wouldn’t ask anybody to do as much as you are doing already. Really, just continue sowing these seeds of global peace through Roots & Shoots, and then if there’s a U.N. issue that you feel strongly about, if you could talk about that in the different countries.”

Q: Do you feel there’s time or sufficient support to readjust human values and expand the understanding of the emergency at hand?

JG: It really depends on the events in the next few years. I think we are running out of time. And, you know, it’s not good enough to say we have a new energy plan and reduce emissions by 2025. It’s too long to do that. And that’s why I think California has moved ahead on this. I don’t know if it’s true, but I understand that California state was sued because it was moving ahead too fast on its emission control. I can’t believe it. The same kind of thing happened when I was visiting DuPont. They had done a major reduction of CFCs [chlorofluorocarbons] and they were told they couldn’t do that. I wasn’t meant to know, but it was a letter or a message from the White House and I was there
with the CEO. He was so angry because they got all their scientists working and really had found a way of doing much more than had been asked of them. I mean, this is where you see business interests and economic interests really, really harming the future.

Q: How do you feel about the apparent ongoing direction of biofuels and artificial environments, like air conditioning in desert gardens? Do you trust that we can overcome the corporate greed and applied science for science’s sake, even if the outcome isn’t in tune with nature? That seems to be the challenge.

JG: I think for one thing there is too much air conditioning. It makes me angry. It’s a warm day outside, you go in and you have to put on layers of jerseys. It’s absolutely wicked, totally wicked. Maybe sometimes you need some air conditioning, but you can have a fan. You go into a hotel and every light is on, the radio is on, the television is on – and it’s the middle of the day. I know there was this power shortage and panics of electricity cuts, what was it, six years ago? And California managed to enormously cut its energy bill. But then it came up again. Do we have to have a total disaster? It seems like it.

But the other thing you said, biofuels. The use of corn for biofuels is a total disaster, and people are starving because of it. The use of palm oil for biofuel is destroying the last of the Indonesian rain forests, the death knell for the orangutan. The most recent development though that I heard was using algae for fuel; it can make very pure hydrogen. They have these tall glass tubes that go up very high and they’re filled with this swirling, rather pretty, green algae. Apparently that’s very energy efficient to change it from what it is into this hydrogen fuel. So, there are ways out there with solar, and there are ways with tide. And apparently there are wind turbines which don’t have these blades which hurt birds and bats and so on, but you can have it within a tube and that doesn’t hurt the birds – it even blows out the butterflies. I’ve talked to many people who say we have the solutions, they’re out there, but we can’t get them through industry.

Q: Speaking still about industry, what about bioengineered foods? You’ve written recently, “How are we supposed to eat on this planet?” How do you feel about intentionally, genetically changing our food?

JG: I’m sure there are ways of doing it that would be OK, because we have through the ages. All of our greening of plants that get better fruit or better flowers – that’s really the same, only we do it gently. We’re not introducing a virus, which is basically what happens with genetic engineering. What they do is completely unnatural. We shouldn’t be putting jellyfish genes into monkeys.

There was this farmer and he had cows and pigs. What he did was to put two bins of food – just where [the animals would] be coming in for the night so
they’d be hungry – and one of the bins had genetically modified [GM] corn and one of the bins didn’t. They totally didn’t touch the GM, even though they were all thronging and jostling around the others. He did that on and off for two years. And bins of genetically modified food would be left free of rats and mice. You might say, “Great,” but if rats and mice don’t like them . . .

One lot of genetically modified grain that was for cattle feed got out into the human food chain; people got really sick. Well, we’re eating the cows that have eaten the genetically modified grain. What’s the long-term cumulative effect? It’s like DDT. It’s awful. I’m sure there is a drought-resistant thing they’re trying to grow that probably can help people living in drought-hit areas, but if we do something about climate change instead and lessen the impact of the drought, it would be better.

Q: Is there any hope for big cities like San Diego or New York City to switch over to sustainable living, using public transportation or using locally grown crops?

JG: The answer is we have to make it that way. Is there any hope? If we all agree that this is what has to be done, then I think more and more people must come up with more and more ways to make a city sustainable, like using the waste of a city to generate the power it needs for its electricity and so forth. Urban farming: You can have gardens on the roof and you can grow crops on the roof. You can use methods where you just use water to grow certain kinds of crops. You can grow an awful lot of your food. And that was pioneered in Cuba. When the United States cut off trade with Cuba, there were people starving in Havana, so they decided that they had to grow their own food in the city. And now we find places like Shanghai, parts of India also growing a lot of the food they need in the city.

So, with new ways of green architecture and gradually changing from the old way to the new, public transport, different kinds of engines, keeping cars out of the middle of the city altogether so that it’s a cleaner place to grow food – yes. It’s a jolly good question. There are many people working on it. And it’s going to happen, isn’t it? It’s up to all of you. Can we make it happen? Yes.

Q: Do you have any tips for getting a Roots & Shoots program started at a school?

JG: Well, absolutely. It’s actually a very, very easy thing to do. You get a group of people who think like you do and you sit around and think about the problems that you all care about passionately. And then you decide which of those problems would be best to tackle and you do it. You go to the Roots & Shoots Web site and that tells you exactly how to join. It gives you all kinds of ideas if you need any. You probably don’t, you probably have all the ideas yourself. It’s very easy.

Q: Do you think that something like the Roots & Shoots activities in Nepal – working with the Dalits, the untouchables – has the potential to make a difference?

JG: That’s our hope. It hasn’t been very easy. It hasn’t been easy for our Roots & Shoots groups to get to those areas. I don’t know how long it will take for that self-realization to happen. But certainly one of the goals that we have is to help people, to empower them. When I met some of these children, I heard that one of the young Roots & Shoots members who had been there had passed on my message: “Every one of you makes a difference. Your lives do matter.” And they cried because they had never been told ever before that they mattered. This is the beginning of empowerment. Roots & Shoots is very much against doing anything violent. It’s all about progress through change, through reconciliation, through negotiation, through understanding about other cultures and so forth.

We’re doing the same thing with the most wonderful young man who was living in Tanzania, but was a refugee from the Democratic Republic of Congo [DRC]. He learned about Roots & Shoots from a talk I gave. He’s now in Burundi working to bring together the Twa – the Twa are like pygmies – who have been moved out from where they were and are in the most dreadful, awful kind of camp situation. They’ve never cultivated in their lives; they don’t know how to cultivate. So, the Roots & Shoots group there is working with them, helping

3 For more information on the activities of Roots & Shoots in Nepal, please refer to the lecture.
them cultivate, helping them plant seeds, helping them with their housing, helping them with education. They don't have any money from us; they just manage themselves to get bits and pieces of money from local businesses.

They’re now linking through the French language in Burundi, DRC, eastern DRC and then to the Lugufu refugee camp in Tanzania. So, this is a whole linked chain that started in Tanzania. And it’s magic. Last time I was in Kigoma – which is the town near Gombe on the shores of Lake Tanganyika – we had four of these young people from Burundi, we had four from eastern Congo (the Goma region), we had two from the refugee camp and, of course, our own Tanzanians were there facilitating this little meeting; they arrived just because they knew I was coming.

Q: There are other organizations that want to work with Roots & Shoots and would like to partner up, and I know that for a lot of nonprofit organizations, they have a rivalry going and don’t want to partner up. How can I get more information for my organization to partner up with Roots & Shoots to fulfill both our mission statements to promote social change?

JG: Good question. Karen Oxrider is your local point person, and Erin Viera.4 When we partner with another organization, you don’t lose your identity and we don’t lose our identity. They stay the same. The whole point of the partnership is that we can actually help each other. It’s nothing to do with money; there’s no money involved. It’s helping each other. So, if there’s a group of young people that’s interested in human rights, then OK, all of our groups that care about human rights can do projects to help that organization. If there are people there who want to help the environment, we can provide materials. We often provide materials, then the other groups can share. We move forward together. You can talk with Karen, and I know Karen would love to talk with you or anybody else here who comes from an existing group.

Do you understand how important it is in this planet today, with the huge problems that face us, with the huge power of the big corporations, that if we don’t get together, if we don’t work together, if we don’t share, then they’re going to win and we’re going to lose? We have to get together. But we don’t have to sync our identities. And we don’t have to compete for funds. We share.

Q: Do you think that the capacity to touch and inspire can be picked up and passed on to others?

JG: Yes. It passes on. Many are the candles that can in turn light many other candles. It’s Roots & Shoots and the way it’s growing that gives me the most hope. It’s just amazing.

4 Karen Oxrider is the California regional director and Erin Viera is the Southern California education coordinator for Roots & Shoots. Their contact information is available at http://www.rootsandshoots.org.
Good evening. Welcome to the Joan B. Kroc Distinguished Lecture Series. I’m Michel Boudrias, an associate professor and chair of the Marine Science and Environmental Studies Department at USD, and chair of the University of San Diego’s new Sustainability and Climate Change Task Force. Because President Lyons is in New York meeting with the Pope, and in honor of Earth Week, the Joan B. Kroc Institute for Peace & Justice has asked me to place Dr. Jane Goodall’s visit here in the larger context of the university’s focus on sustainability.

In the fall of 2007, the USD leadership responded to the call and the consciences of a great many faculty members, students and staff to establish a Sustainability and Climate Change Task Force. Over the past six months, our task force — which is comprised of students, faculty and administrators — has worked diligently to produce an inventory of all the already existing efforts and activities at USD that revolve around the context of sustainability and climate change. We’ve also surveyed all the best practices at other universities, so we can put our existing and our future endeavors into context.

But I think most importantly, we’ve come up with a comprehensive list of initiatives to improve sustainability practices affecting all aspects of university life here at USD. We have ideas that will impact academic programs at USD, including new courses and new research projects, ideas that will change the lives of our students and employees here at the university, and proposals that are going to affect dining services, procurement, facilities planning, the physical plant and energy conservation, just to name a few. The implementation of ideas in the next few years will change the way we live at USD, and we’re very excited to receive the support and the energy of the students, the faculty and the administrators for our efforts so far.

One of these new initiatives has been the expansion of activities surrounding Earth Day. Several campus groups have already started some events that include discussions of fair trade. USD is a sponsor of Earth Day at Balboa Park on Sunday [April 20], and there is a full calendar of Earth Day events starting with, of course, our talk tonight and going all the way through next week. Clearly tonight’s event is a phenomenal opportunity to energize the USD community about all critical and environmental sustainability issues at USD, in this country and around the world. It’s great to see so many people here. I hope many of you will participate in the events of the upcoming week. We are so fortunate to have Dr. Goodall here tonight as part of our Earth Week celebrations. The formal introduction of this evening’s distinguished lecture will be done by Dee Aker, interim executive director of the Joan B. Kroc Institute for Peace & Justice.
INTRODUCTION BY DEE AKER
INTERIM EXECUTIVE DIRECTOR,
JOAN B. KROC INSTITUTE FOR PEACE & JUSTICE

Thank you, Michel, and thank you all for coming tonight. I'd like to begin by extending a very warm welcome to the University of San Diego's Provost Julie Sullivan and our new founding dean for the School of Peace Studies, Father William Headley. I’d like to also welcome members of the IPJ Leadership Circle who make so many of our programs and projects possible. Tonight we’re especially pleased also to welcome an honorable guest from the Rift Valley region of Kenya, the executive director of the Kenya Debt Relief Network, Wahu Kaara. She is a powerful spokeswoman and activist herself, and we’ll bring her back in the future so you can hear her. We also want to welcome our many young students tonight from area high schools, elementary schools and middle schools, some of whom brought their parents and their grandparents. And we certainly welcome all the USD students – you are the heart of who we are. Thank you for coming.

As many of you know who came to recent Distinguished Lecture Series events with Kenneth Roth of Human Rights Watch and Jan Egeland from the humanitarian affairs department at the United Nations, or the students who attended WorldLink this year, our theme has been the intersection between conflict and the environment and trying to address these issues so we understand more and can respond more easily. Thus, we’re deeply honored to have a distinguished lecturer this evening who has spent her life protecting the environment and is now working equally hard to create the understanding that can prevent conflicts that could destroy not only the few remaining pristine habitats, but also this home planet of ours. Having lived in East Africa years ago and having visited Chimp Island in Uganda just a few years ago, I really want to say that the love for our speaker tonight – evident by all of you coming – is equally felt around the globe.

Dr. Jane Goodall – founder of the Jane Goodall Institute, U.N. Messenger of Peace – began her landmark studies in 1960 under the mentorship of anthropologist and paleontologist Dr. Louis Leakey. Her work at the Gombe Stream Chimpanzee Reserve became the foundation for future primatologists’ research and redefined the relationship that we could have with animals. In 1977, Dr. Goodall established the Jane Goodall Institute. Today, JGI, as it is called, is a global organization supporting the research at Gombe, in addition to many other programs in research, education, community development and conservation, and special programs for youth, as you’ll hear this evening. Dr. Goodall travels an average of 300 days a year, speaking about the threats to our
planet and the problems facing the chimpanzees and all of us. So, it's an honor that she could stop here. This is a woman so committed to the life that she's learned about and is now sharing with us so that we can be better.

In 2002, Dr. Goodall was invested by U.N. Secretary-General Kofi Annan as a U.N. Messenger of Peace. Among her honors is the Medal of Tanzania, the National Geographic Society’s Hubbard Medal, Japan’s prestigious Kyoto Prize – and many people here have attended the Kyoto Symposium which USD co-sponsors each year – and she also was the UNESCO 60th Anniversary Medal winner. In 2001, she received the Gandhi/King Award for Nonviolence; in 2003, the Benjamin Franklin Medal in Life Science; and Spain’s coveted Prince Asturias Award. In Feb. 2004, Dr. Goodall was awarded England’s highest honor: Dame of the British Empire. And in Feb. 2006, just two years later, she received France’s highest honor: the Legion of Honor. And it’s not in my notes, but it’s about time she was also recognized here by the United States. Please join me in welcoming a role model for every generation and for the hope for this planet, Jane Goodall.
Thank you, Dee, and good evening to everybody. After that wonderful welcome, let me return the welcome with the kind of call that I love to hear best in the world and the sound you would hear if you came with me to Gombe National Park, the greeting call of the chimpanzee.

You just heard a list of honors and awards and things like that. And sometimes I wonder how is it that a little girl born in England, living in a city, in London, a family with not very much money – we couldn't afford a bicycle, let alone a motor car – how is it that that little girl has done all these things and got all these awards? It makes me think of a fable. I'm sure many of you know it. My mother used to read it to me and my sister when we were little. It's about the birds coming together to have a competition to see who can fly the highest, and the mighty eagle is sure that he will win. With these great powerful wings he goes higher and higher, and gradually the other birds get tired. In the end, even the eagle can fly no higher. But that's all right, because there he is up above all the others. Except, hiding in the feathers on his back is a little Jenny Wren, and now she flies up. And she flies highest of all.

The reason I love this story is because for me it's very symbolic. If we think of our life as an effort to fly always that little bit higher and reach a goal that's always just a little bit beyond our grasp, how high can any of us go alone? How long can any of us fly without our eagle? I look back over my life and I think about the amazing people who've helped me on my journey and still help me to this day, all around the world. They're sort of like the feathers on my eagle. There are the big strong ones that help to guide me, and there are the smaller ones that are keeping me warm – friends and so forth, around the world. Every single feather plays its part.

I just want to take a moment to say that some of those wonderful people are in this auditorium tonight, and maybe others that I don’t even know about. But those that I know of who are here, there are friends that I meet as I travel around the world – like Spence, and David from Tom Mangelsen’s Images of Nature Gallery in La Jolla; and then there’s an ex-Gombe student, Jim Moore. And there are the wonderful people from here, the local people, who’ve helped make this evening possible: Diana, Karla, Dee and Wayne – who’s been driving us around and looking after us. And then there’s Karen Kohlberg. The Kohlberg Foundation has really helped JGI in some of its efforts to work with young people. Then there’s the JGI staff and volunteers who work with me on my lecture tour: Mary Lewis and Stephen Ham, and the local people who work with the Roots & Shoots program, which are Erin Viera, Megan Nangle and Lindsay Kosnik, who works to help us raise money. And there are others of you.

In fact, you know what I want to say? I want to say that every single one of you here tonight potentially is one of those feathers who’s going to help me keep afloat in the days ahead – sometimes difficult days. Sometimes it’s exhausting. Traveling around after 9/11 has become increasingly difficult: You get air blown at you, you have to strip off most of your clothes. Mary burned her finger so her fingerprint didn’t match, so they took her away and kept her for about two hours while they tried to find out who she really was. So, it’s tough. But it is really the goodwill that I feel as I travel around the world – the smiling faces, the helping hands – that make this journey possible. We cannot do anything by ourselves. It takes teamwork. And in this way I feel so fortunate.

But there are just four individuals that I want to single out as I go through this evening. And the first one, many of you know this, is my amazing mother. She was such a special mother. She supported all my childhood passion for animals. Lots of little girls – and little boys too – love animals, but they don’t always have such an understanding mother as I had, although, fortunately, many people do. But when my mother found I’d taken earthworms to bed with me, she didn’t get mad and throw them out. She just said quietly that they would die without the earth, so I helped her to take them back to the garden.

And I disappeared for more than four hours on this amazing occasion. My first really vivid memory was when I was four-and-a-half-years old and we went on a holiday to the country. So, here’s this animal-loving little girl
animal language. For a long time I pretended I could understand. I translated
the squirrels and birds to my friends, and they believed me.

But then I found the books about Tarzan of the Apes, not the movies. No
Johnny Weissmuller had arrived in England; we were still in the middle of
World War II. So, I found the books. And, of course, I fell in love with this
glorious lord of the jungle. And what did he do? He married that other Jane.
I was really jealous and I was sure I would have been a better mate for Tarzan.
Don’t you think so? Yes, I would have been.

So, when I was 11 years old approximately, that was when I decided I was
going to grow up, go to Africa, live with animals and write books about
them. Not surprisingly, everybody laughed at me. As I said, it was World
War II and Africa was still thought of as the “dark continent,” very far away,
over seven hundred and forty-seven going back and forth with tourists. We didn’t know much about
this “dark continent.” There were rumors of poisoned arrows and cannibals
and things like that, but also, all those wonderful animals. Biggest problem
of all for me – no wonder people laughed – I was the wrong sex. Back then,
girls didn’t do that sort of thing. But the one person who never laughed at
me was my mother. She would say, “Jane, if you really want something and
you work hard and you take advantage of opportunity and you never give
up, you will find a way.”

So, with hindsight, there you have the making of a little scientist: curiosity,
asking questions, if you don’t find the answer straight away, you think you
will find out for yourself, you make a mistake, you don’t give up and you learn
patience. It’s all there. And my mother somehow was helping the development
of this little scientist. She knew I’d learn to read more quickly if she gave me
books that interested me. I wish some schools really would understand that.
But, at any rate, she gave me the books about Dr. Doolittle. You must know
Dr. Doolittle, even if you only know it from the movie. Dr. Doolittle, the man
who learned animal language, who was taught by his parrot. I wanted to learn
from the city — where there are cats and dogs and pigeons and sparrows and
not much else — now meeting cows, pigs, horses, sheep, face to face. No
cruel battery farms and intensive farms in those days; everybody was grazing
out in the fields.

One of my jobs was to help collect the hens’ eggs. I was getting them out of
the nest boxes and putting them in my little basket. And you know, here’s the
egg, but where on a hen was there a hole big enough for that to come out? I
looked and looked and couldn’t see one. You wouldn’t either. Apparently I was
asking everybody, “Where does the egg come out?” And obviously no one told
me to my satisfaction, so I decided I would have to find out for myself.

I recall this so well. I remember seeing a hen climbing up into the henhouse
where the nest boxes were around the outside, and I thought, “Ah, she’s going to
lay an egg.” And I followed her. Well, that was a mistake. She flew out, probably
terrified. So, that wasn’t a good place to wait, was it? That was a frightening
place. No other hen would come in. I wouldn’t find the answer to my question.
I went into an empty henhouse and I waited. That’s why I was gone so long
because I waited and waited, and I waited and waited, and finally as dusk was
falling my mother sees this excited little creature rushing toward the house all
covered in straw. And instead of getting mad at me for making them all scared
and worried because no one knew where I was, she saw my shining eyes and sat
down to hear the wonderful story of how a hen lays an egg.

I’ve taken my mother’s message all around the world when I’ve been talking to
children in poor, rural parts of Africa or in the inner cities. And because I was
fortunate enough to have that kind of childhood and to face those kinds of
obstacles, I’ve had hundreds of letters from children saying, “You’ve taught me
that because you did it, I can do it, too.” Perhaps this message is even more
important now than it’s ever been before.

At any rate, when I left school my friends went to college or university, but we
couldn’t afford it. And in those days you couldn’t get a scholarship unless you
were good in a foreign language, and I wasn’t. And so, again, it was my mother.
She said, “Well, do a secretarial course, and then maybe you can get a job in Africa. That’ll take you closer to what you want to do.” So, I did that. I was working in London and I got a letter from a school friend. She invited me to Kenya for a holiday. And yes: opportunity, but still no money. So I gave up my job in London – I couldn’t save money there – and went home where I could live for free, worked in a hotel around the corner and saved up my wages and my tips. It took a long time because it was a sort of family hotel where people went for a week’s holiday (after World War II nobody had much money) – so it took a long time to save up but eventually I had enough for return fare to Africa by boat, which was the cheapest in those days.

So, I was 23 when I waved goodbye to my family, my friends and my country, and set off on this amazing adventure. And I was saying to some of the students yesterday, for me, every day is like an adventure because we never know what we’re going to learn on any given day. We never know whom we’re going to meet or what opportunities we will get in that day. But that time, that was a real adventure: setting off on my own to go and stay with a friend I couldn’t even remember that well.

“... every day is like an adventure because we never know what we’re going to learn on any given day. We never know whom we’re going to meet or what opportunities we will get in that day.”

And when I got there, when I had stayed with my friend, I got a job in Nairobi – you don’t sponge off your friends, do you? And I heard about the late Louis Leakey. He’s the next person who I want to really discuss as one of my most powerful feathers. I went to see him at the Natural History Museum. He asked me all kinds of questions about the animals there. And because I had followed my mother’s advice, and I had continued to read books about Africa and animals, because I had spent hours in the Natural History Museum in London, I could answer many of his questions. I was ready for this opportunity. He gave me a job working as his assistant – his secretary basically. And then he let me go with him, his wife, one other young English girl, Gillian, and a few Kenyans, to a place that’s now very famous: Olduvai Gorge on the Serengeti Plains.

In those days, Olduvai Gorge wasn’t famous at all because no human fossils had been found there, only the fossilized remains of various animals. And all the animals were there back then: the giraffe and the zebra, the rhinos and the lions, and Gillian and I were allowed out on the plains after a hard day of digging for fossils. Sometimes we met a rhino. Once we met a young male lion; he followed at least the length of this arena, and he was fully grown with little wisps of hair on his shoulders – and he was curious. He had never seen anything like me and Gillian before. And although it was a bit scary, it was very exciting.

I think that’s when Louis decided that he would offer me this opportunity to go and learn not about any old animal, but about the animal more like us than any other. Of course, I said yes. But it wasn’t easy. It took a year before I could start on this amazing experience because, first of all, who was going to give money? I had no university degree; I had just come straight from high school. I was English. And I was a girl. But eventually a wealthy American businessman said to Louis Leakey, “OK, here’s money for six months, we’ll see how this young lady does.”

Second problem: The authorities of what was then Tanganyika (it was then a British protectorate, part of the colonial system; it’s independent Tanzania today, having merged with Zanzibar) had the same reaction. They refused to take responsibility for a young girl arriving on her own. But in the end they said, “Oh, all right – if she has a companion.” So, who volunteered to come? That same amazing mother. She packed up in England; she could come for four months. It was a shoestring of an expedition. We had one ex-army tent that leaked: no fancy sewn-in-ground sheets, but just a piece of canvas on the
ground and the sides of the tent rolled up to let the air in – but also let in
the spiders and the scorpions and snakes, none of which she liked very much.
But she never complained. And we had some tin cans to eat from, and a tin
plate and a tin cup, and that was about it. I mean, how amazing? How many
mothers would do that?

And she did two things for me. One: In those days when I first began, the
chimpanzees who were very conservative, who had never seen a white ape
before, took one look at me and vanished into the undergrowth. I would get
back depressed because I knew if I didn’t see something exciting before the
money ran out, that would be the end: no more study, I would have let Louis
Leakey down. But there was mum in the evening – and I never got back until
it was just about dark, so she had a lonely life. We would share our simple
supper and she would point out what I had learned. She’d point out that I
was learning the foods that chimpanzees were eating, that I saw how they
made a platform or nest of branches up in the trees each night. I was seeing
the beginnings of an understanding of their social structure, where they
move around sometimes in small groups, sometimes singly, sometimes small
groups meeting up into a large gathering – continual coming and going
within this community. And so, she really boosted my morale.

And the other thing that she did was to start a clinic. She wasn’t a doctor or
a nurse, but she cared about people, and her brother was a doctor. And so,
we had all these simple medications like asprins and bandages. And some
of you may remember Epson salts and saline drips, when you mix salt and
water and drip it on a wound – she made some amazing cures. She became
known – I found out later – as a white witch doctor, because she practiced
white medicine. So, she established for me an amazing relationship with all
the local people, and that has stood us in good stead ever since.

So, I was really sad that she left just before the breakthrough observation. I
can never forget that day in 1960, about five months into the study, when I
was walking back through the forest. It had been raining, I was wet and cold,
and I suddenly saw a dark shape huddled over a termite mound. I stopped
and I peered with my binoculars, and I saw a hand reach out and pick a piece
of grass. And I could see a chimpanzee was using this as a tool – pushing it
down into the termite mound, into the passage of the termites, waiting for
a moment, pulling it out, picking the termites off with his lips. And then I
saw him pick a leafy twig and strip the leaves.

“He was making a tool by modifying an object. And this was exciting
because at that time, it was thought that using and making tools
differentiated us more than anything else from the rest of the animal
kingdom. We were known as man the toolmaker.”

So, why was this so exciting? This chimpanzee, the one I’d come to know
and named David Greybeard for his white beard, the one who had been
the first to begin to lose his fear of me, was using a tool. He was making
a tool by modifying an object. And this was exciting because at that time,
it was thought that using and making tools differentiated us more than
anything else from the rest of the animal kingdom. We were known as man
the toolmaker. And when I sent a telegram to Louis Leakey, the reply came
back: “Now we must redefine man, redefine tool, or accept chimpanzees as
humans.” So, that observation of David Greybeard using tools was a real
red-letter day. I would have loved to have shared it with my mother, but
she’d already gone back to England.

And David Greybeard is the third of the individuals that I want to specially
mention. Not only did he demonstrate tool-using and a little bit later the
fact that chimpanzees hunt for prey sometimes and share the carcass, but
also because he lost his fear. When I appeared in a group that was ready
to run and he sat there calmly looking at me, the others with big wide eyes
looked from him to me and, “Well, she’s not so frightening after all.” So,
really, David helped me to move through a doorway into a magic world, the world of the wild chimpanzees. And wasn’t I lucky to be the first person to really explore that world in depth?

So, looking back now over nearly 50 years – in 2010, we will have the 50th anniversary of the time when I first began in Gombe National Park in Tanzania – that’s amazing. That’s the longest unbroken study of any group of wild animals in the world, and we’re still there. And we’re still learning things. Looking over this half century of knowledge and exploration, what do we find that’s really, really fascinating? So much, but I think above all, we are amazed at how like us chimpanzees actually are.

Biologically, the DNA of chimps and humans differs by only just over 1 percent. The blood of a chimpanzee is so like ours you could have a blood transfusion if you matched the blood group. You could not take blood from a gorilla. Chimpanzees biologically are more like us than gorillas. The immune system is so similar that they can catch or be infected with all known human contagious diseases.

Another fascinating fact relates to the brain. The brain of a chimpanzee is so like ours that the main difference is in its size. And it shouldn’t surprise us then that they are capable of intellectual abilities that we used to think unique to us. One by one many of those attributes that were supposed to mark us as separate and unique have been broken down through observations of chimpanzees and other amazing animals as well.

We can really push to discover the limits of chimpanzee intelligence in captive situations, where chimpanzees can be rewarded. It’s like sending children to school and encouraging them to learn; their brain will develop faster than if they were just staying forever with no school out in the forests. And captive chimpanzees can learn American Sign Language [ASL]. They can learn about 400 of the signs of ASL, and they can use them to communicate with each other – although they prefer to use their own postures and gestures – as well as with their teacher.

And many other ways in the wild, we discover them using this incredible intellect, particularly as they manipulate each other in social situations. There they are, these amazing chimpanzees with their similarities to us and their intellectual abilities so like ours, their postures and gestures: kissing, embracing, holding hands, patting one another on the back, swaggering, shaking a fist, throwing a rock, laughing, tickling each other. They do these things in the same kind of context we do and they clearly mean the same kind of thing.

Chimpanzees have a long childhood. The mother has her first baby when she’s 12 or 13. She then has one child every five or six years. That’s a long period during which the child is riding on the mother’s back, sleeping with
her at night and suckling, although after three years the child no longer depends on milk, but still suckles for reassurance. And we think that this long childhood is as important for chimpanzees as it is for us because they, like us, have a lot to learn. And we find that as the brain gets more complex during evolution, so learning in an individual's life plays an ever more important role in acquiring adult behavior. And the young child has a lot to learn: the different personalities of the other individuals in the community, and they are as different one from the other as we are. The child must learn which of his playmates has a mother who is more dominant than his own, so that if he accidentally hurts a child in play, the mother of the other may attack him, hit him, punish him, and then his mother may get attacked as well. So, there are all these things that they have to learn.

But they also learn things like tool-using behavior. There are eight different ways chimpanzees use objects as tools at Gombe alone. In every place in Africa where chimpanzees now are being studied, they use different objects for different purposes. And because it’s very clear that the young ones are learning by observing the adults and imitating and practicing, that’s one definition of human culture: behavior that’s passed from one generation to the next through observational learning. So, we can say that chimpanzees have their own primitive cultures.

It was fascinating for me to watch the development of the relationship between the mother and her offspring, to see how during these five years when the child is totally dependent for transport and food, for learning, the bonds get stronger and stronger. And then when a new baby is born, the older child doesn't leave; the older child remains emotionally dependent on the mother, and so, the bonds get stronger. And the bonds develop between brothers and sisters.

Until very recently when we were able to use new methods which enabled us to do DNA profiling from fecal samples, we had no idea who the fathers are. Before that — because there’s no long-term bond between non-related adult males and females — we could only guess who was the father of which infant. I think we guessed pretty well, but we weren’t sure. Now we know. We can look to see if there’s any special relationship between a male and his biological child, even though I don’t see how there could be.

“... it was a shock when I first realized that chimpanzees, like us, had a dark side to their nature ...”

So, it was a shock when I first realized that chimpanzees, like us, had a dark side to their nature; in particular in interactions between neighboring social groups and neighboring communities, there can be very brutal and violent behavior. Groups of males patrolling the boundary of their territory may give chase, may attack, may leave victims to die of wounds inflicted if they see strangers from a neighboring group. And, as I say, this was a shock. But we can take comfort from the fact that they show also precursors of love and compassion. They can show true altruism.

A couple of stories here: First of all, imagine that you’re with me and we’re walking through a forest. It’s lovely and dim and green under the canopy, with little specks of sunlight dancing down. And we’re following a male, in his prime, called Satan. He’s not very wicked, but when he was a kid he stole a manuscript from my mother who’d come on a visit. We had to bribe him with a banana to get it back. But that was long ago, and now, here he is: 23 years old, in his prime, very magnificent. And suddenly he hears sounds of an excited group of chimpanzees feeding in the trees ahead. Imagine 20 making sounds. So, now Satan is all excited, his hair bristles, he hurries along the trail.

He comes to this big tree filled with ripe fruit and feeding chimpanzees, and he rushes up. There’s a bunch of red figs: delicious. He goes straight
there. Well, there's a younger male, about two years younger than Satan, feeding there. But Satan is dominant, threatens that younger male away and begins to feed. The young male starts screaming. There's a special call they give. It's a call for help. And unknown to Satan, that young male's older brother is feeding higher up in the tree. And now hearing his kid brother in trouble – he comes swinging down. The two brothers attack Satan together. Now Satan screams. To my amazement, a very old female – whose teeth are worn to the gums, who's shriveled with age, who weighs about half of each of these battling males, who's probably closer to 60 than 50 years old, who has been feeding quietly in the canopy – comes swinging down. She drops her frail self onto these three males, and with her little fists starts hitting at the two males. They were so surprised and mildly threatened her, and Satan got away. And that was Satan's old mother, Sprout.

When a mother dies, her older child may care for an infant. If the infant is over three years old, there is a good chance of survival if there's an older brother or sister who will look after that child. One such infant was Mel. He was three-and-a-half-years old when his mother died and he had no older brother or sister; he was alone in the world. To our amazement, a 12-year-old adolescent male adopted him, waited for him in travel, let little Mel ride on his back. If Mel begged for food, Spindle would share; if Mel crept up when he made his nest at night, Spindle would draw him close and they would sleep curled up together. And he would even rescue little Mel if he got too close to socially aroused males when they're competing for dominance and charging across the ground with bristling hair. If an infant gets in the way, they may actually pick it up and throw it. It seems they lose their inhibitions. A mother's job is to keep the child away, and Spindle took that job on as well and saved Mel's life.

So, these amazing beings have really and truly helped us to blur the line that was once thought to be so sharp, dividing us from the rest of the animal kingdom. They force us to admit that we humans are not the only beings on this planet with personalities, minds and feelings. This gives us cause to show new respect not only for the chimpanzees, but the other amazing animals with whom we share this planet. And back in 1960 when I began it was very different. When I got to Cambridge University – because Louis said I had to get a Ph.D.; we didn't have time for a B.A., he said – I was a little bit nervous, you can imagine. I was told I'd done everything wrong; I should have numbered the chimps, and naming them wasn't scientific; I couldn't talk about chimpanzees having personalities or minds or feelings because those were unique to us.
But fortunately, I thought back to a teacher I had as a child, a teacher who taught me animals absolutely do have personalities and minds and feelings, so that I was able to have the courage of my convictions in spite of these erudite professors. And that teacher, a teacher many of you are familiar with, was my dog, Rusty. He is the fourth individual that I especially want to recognize, because he really did help me to stand up for what I thought was right and learn how to express myself in scientific terms without being torn apart by other scientists who didn’t like the way I did things. And it was my supervisor, Robert Hind, another very special person, who helped me to do that.

So, it’s a bit sad to find that chimpanzees who really have been like ambassadors from the animal kingdom to us are vanishing in the wild. They’re becoming extinct like so many other animals around the world today. They’re disappearing because of the destruction of their habitat and ever-growing human populations. They’re disappearing because they are being hunted for food – not to feed hungry people, but because of the bushmeat trade, the commercial hunting of wild animals for food. And the bushmeat trade is going on unchecked more or less in the Great Congo Basin, the last stronghold of the African great apes: the gorillas and the chimpanzees and the little bonobos. It’s a totally unsustainable practice, and JGI is doing what it can to do something about it.

“... these amazing beings ... force us to admit that we humans are not the only beings on this planet with personalities, minds and feelings.”

But even the chimpanzees in Gombe are endangered. When I flew over the area about 16 years ago and looked down from a small plane, I was absolutely shocked to see the habitat outside the 30-sq.-mile park – it’s tiny, just 30 sq. miles of beautiful forest with crystal clear streams running down to the water of Lake Tanganyika – all the trees had gone. And this is steep, hilly country, so as the trees went, so there was terrible soil erosion, and the thin layer of top soil was being washed down into the lake. There were more people, clearly, living on this landscape than it could possibly support, not just from typical population growth, but also from refugees coming in from Burundi and over the lake from eastern Congo.

“... how can we even try to protect these famous chimpanzees if the people living around them are struggling to survive?”

So, the question that came into my mind as I flew over is, how can we even try to protect these famous chimpanzees if the people living around them are struggling to survive? And that’s what led to our JGI TACARE Program, which is a holistic effort to improve the lives of the people living in the villages around the Gombe National Park. We started by employing local Tanzanians to go into the villages and listen to the elders and ask them what they felt would improve their lives, what would make things better for them. The villagers were concerned about health and the education of their children. So, that’s how we began.

And then we gradually introduced the other elements of the program: farming methods most suitable for the steep, eroded land; ways of reclaiming overused farmland so that within two years it can be productive again; working with groups of women, giving them opportunities to take out tiny loans: the micro-credit system based on the Grameen Bank of Muhammad Yunus, one of my all-time heroes. We also provide scholarships for girls to stay in school beyond the primary level. We provide information about family planning and HIV/AIDS. We work a lot with women
because all around the world it’s been shown that as women’s education improves, family size drops. And we work very hard to ensure that the projects that result from these tiny loans from the micro-credit banks are environmentally sustainable.

We started with an E.U. grant for 12 villages and now we’re working with grants from USAID [United States Agency for International Development] in 32 villages. We’ve expanded to provide better hygiene, wells are being dug, schoolrooms are being added – all kinds of things we can do because other money is coming in to the TACARE program.

The most recent piece of this puzzle we found in the high hills around Gombe where very good coffee is grown. The farmers couldn’t afford to get it to market because there are no proper roads. So, we persuaded coffee roasters, starting with Green Mountain Coffee Roasters, to come to test the coffee. They pronounced it excellent, and now there is a specialty coffee – Gombe Reserve, sold by Green Mountain, with our own seal: Good for All.

And because of this, because the farmers are now getting better money than they’ve ever had before and because there is a commitment that this kind of money will be theirs every year, it means that now some of the villages are offering between 10 and 20 percent of their land to be set aside. Within five years a seemingly dead tree stump can regenerate into a 30-ft. tree, that’s how resilient the soil is. And because they have wood lots near the center of the village for the women, they don’t have to go climbing up and hacking at these dead tree stumps for firewood. And so, these little TACARE forests are beginning to grow, and one is for the Gombe chimpanzees, for a sustainable future, because they must be able to move out as they used to, to increase their gene pool with interaction with other remnant chimpanzee groups. So, we’re trying to develop the whole area. We call it the Greater Gombe Ecosystem.

One of the things that we’ve done in these villages is to introduce our youth program, Roots & Shoots. How did this begin? Well, it began because when I realized what was going on with chimpanzees – how they were vanishing right across Africa – when I was at a big conference in 1986, I realized that I had to stop living this lovely dream life: working in the forest, learning about these amazing beings, doing some research, writing and lecturing. I had to stop and go out and talk about what was going on and raise awareness.

Then I found that as I was traveling around in Africa in the chimpanzee range countries, I began to find out what was actually going on in Africa. I began to have a sense of the degradation of the environment and the problems faced by the people: the deforestation leading to soil erosion, leading to desertification, leading to loss of biodiversity, leading to huge problems for the people living there who began to live increasingly in a vicious cycle of poverty and over-population, hunger and disease. And I began to learn more about the ethnic violence as well.

“We take far more than our fair share of non-renewable natural resources.”

I began to realize that the environment is being destroyed in two ways today. One: by very poor people who simply destroy the environment because they’ve got to find some way to get through from day to day to day and to feed their families. And they may have to cut down trees to grow crops, or they may have to have goats who destroy the environment – because they have to care for their families. And they know perfectly well that they’re going to change what may start off as lush forest into a desert. But what else can they do?

And then on the other hand, you have the unsustainable lifestyles of the elite communities. We take far more than our fair share of non-renewable
natural resources. So, I decided that I must start traveling outside Africa. And going around in Europe and North America and increasingly in Asia, all the different ways in which we are harming the planet began to lay themselves out as an interconnected whole. And it became more and more distressing. The pollution: We’re poisoning the air, the water and the land. We’re still using synthetic chemicals. We still don’t know the long-term cumulative effect of many of them. We have children being born in environments where the air they breathe, the water they drink, the food they eat is actually making them sick. We are burning up fossil fuel in a greedy and ridiculous way, adding to the greenhouse gases which are leading to climate change.

Water is a huge problem. As you know, the surface water is shrinking, the water tables are dropping, the great aquifers are becoming endangered. And all is becoming polluted. This pollution is washing down with the rain into the streams, the rivers, the lakes and the sea. The fish that we eat are becoming contaminated as well as being overfished. We’re eating more and more meat, which means that animals are being farmed, not only in an inhumane way, but in intensive farms where to keep them alive they must be fed antibiotics routinely. The bacteria are building up resistance and so superbugs are being created. The intensive farms are the second biggest polluters and creators of greenhouse gases on the planet. And as more people around the planet get more money and eat more meat, what is going to happen?

E.O. Wilson has commented that if the entire population of the planet today was to attain the standard of living of the average American or European, we would need three new planets. That was about six years ago. Now it’s estimated we need five or even six new planets. But it doesn’t actually matter does it, whether we need three, five or six? Because we don’t even have one new planet; we’ve got this one.

So, what’s gone wrong? If you think back to what I was saying about chimpanzees, how like us they are, we are different, aren’t we? Look at us gathered together in this stadium. Look at the fact that we’ve sent people to the moon. Look at the amazing advances in medical technology. Look at what we have done with our amazingly developed intellect. And what is it that has caused this development of the intellect, the explosion of the human intellect?

I believe it’s because at some point in our evolutionary history, we developed a spoken language so that we can teach about things in our present; we can recall the past; we can develop history, oral and written; we can plan for the distant future; and we can have a discussion where people from different life experiences can gather together and talk about an issue and try to resolve it – brainstorming, we call it. All these things we’ve done. We’re arguably the most intellectual creature that ever walked on the planet.

“...is there perhaps a disconnect between this very clever brain and the human heart, the seat of love and compassion? I think if we don’t have a grounding in this humane part of us, we create a very dangerous animal indeed.”

So, how is it we’re destroying our only home? Do you think it’s because we’ve lost something called wisdom? The wisdom of the indigenous people who would gather together to make a major decision and ask how the decision they make today will affect people seven generations ahead? And how do we make decisions today? On how will this affect me or me and my family now? How will this affect the next shareholders’ meeting three months ahead? How will this affect my next political campaign? These are the kinds of criteria that we’re using to base our decisions on today.

And losing wisdom – is there perhaps a disconnect between this very clever brain and the human heart, the seat of love and compassion? I think
if we don’t have a grounding in this humane part of us, we create a very dangerous animal indeed, the animal that can go out and make weapons of mass destruction and kill others far away by pressing a button, and destroying the environment to the detriment of the children of the future.

Al Gore’s film “An Inconvenient Truth” has certainly raised awareness about climate change right around the world – there’s hugely more awareness now. But I still remember going to the Millennium Peace Summit for religious and spiritual leaders in the United Nations. And almost none of the 1,000 religious and spiritual leaders from 100 countries addressed the environment. But one group did, and it was the indigenous people from nine countries. As they stood there united in front of the General Assembly which was filled with religious and spiritual leaders, the leader of the Eskimo Nation of Greenland – well, he calls himself an Eskimo, it’s not politically correct, but Uncle calls himself an Eskimo – stood there. He said, “My brothers and sisters, I bring you a message from your brothers and sisters in the north. Up in the north, the ice is melting. What will it take to melt the ice in the human heart?”

No wonder, as I began traveling around the world, I met so many young people – high school students, university students, young people who were out there in the big world with their first jobs – and so many of them seemed to have lost hope for the future. They were depressed, they were apathetic, some of them were angry. And when I talked to them, they more or less said the same thing: “We feel this way because we feel that you’ve compromised our future and there’s nothing we can do about it.” We have compromised the future of our young people today. I’ve got three little grandchildren. I think how we’ve harmed the planet since I was their age, and I feel a kind of desperation.

But it’s not right that there’s nothing we can do about it. There is a lot. And this is what led to the Roots & Shoots program, which began in Tanzania in 1991, and is now in nearly 100 countries around the world with close to 9,000 active groups. There are members from pre-school, kindergarten, first grade, second grade and right on up to and past university, and we’re in refugee camps and prisons and retirement homes and so forth.

Roots & Shoots. Imagine an acorn – little roots come out, a little shoot comes out – and how small that looks. But there is so much energy, so much life force in that seed, that those little roots can push their way through boulders to reach the water, and that little shoot can work its way through crevices in a brick wall to reach the sun, until the boulders and the brick walls – all the problems we’ve inflicted on the planet – are dispersed.

“The most important message: Every one of us makes a difference every day.”

The most important message: Every one of us makes a difference every day. And if we would just spend a little bit of time thinking about the consequences of the choices we make each day – what we buy, what we wear, what we eat – there is so much we can do. Collectively, that will start to make bigger and bigger changes as more and more people understand that their own life does make a difference. I meet so many people who think about the problems of the world and feel helpless and hopeless, feel that there’s nothing they can do as one person, and so do nothing. But as people begin to work together making these small correct decisions, thinking about what they can do to reduce their own ecological footprint, we start to see the changes that we must have. And kids get this. They really do.

What do the Roots & Shoots groups do? They decide themselves – it’s youth-driven. And even quite small children have a jolly good idea of what they want to do. So, in a group, they will sit around and talk about the local problems, decide which ones they care about and often care passionately about, and choose projects that they can take action on. And
one kind of project will help animals, including domestic animals; one kind of project will help people; and one kind of project will help the environment. Running throughout is a theme of learning to live in peace and harmony and to break down the walls that we build between people of different nations, different cultures, different religions, and between us and the natural world. Kofi Annan made me a Messenger of Peace because I explained Roots & Shoots to him and said, “Wherever we go we are sowing seeds of global peace.”

“The running throughout [Roots & Shoots] is a theme of learning to live in peace and harmony and to break down the walls that we build between people of different nations, different cultures, different religions, and between us and the natural world.”

The United Nations has an International Peace Day and I had never heard of it, most people hadn’t. One of our Roots & Shoots members made a giant peace dove, first to commemorate my being made a Messenger of Peace. And then I decided we would fly these around the world. We would get communities together to make them and then to fly them on the U.N. International Day of Peace, the 21st of Sept. We brought one to show you because this year we want to fly these doves in 100 countries. We want to envision a world of peace and harmony. And one of my wonderful friends who writes songs wrote a special song for Peace Day.

Last year I was with 48 giant peace doves in Griffith Park in Los Angeles. We also have flown doves here in San Diego, and there’s something very magical about being with a parade of these giant peace doves.

So, the last thing I want to say: Everywhere I go people ask me, “Dr. Jane, do you really have hope for the future? You’ve written a book called *Reason for Hope*. You give talks called ‘Reason for Hope.’ You’ve seen the forests going in Africa, you’ve seen the chimpanzees decrease in numbers, you’ve seen terrible examples of man’s inhumanity to man, and man’s inhumanity to the fellow animals on the planet. Do you really have hope?”

Well, my four reasons for hope are very simplistic, probably very naïve, but they work for me. The first one is these young people: the Roots & Shoots and other similar youth around the planet. Some of the Roots & Shoots groups are doing extraordinary things, and sometimes it requires a lot of courage. In Nepal, groups of Roots & Shoots were taking turns to go into Maoist rebel-held territory, to teach reading and writing to the children in the untouchable caste there who are being forced to work in the coalmines. The only way they can get out of the mines is to get educated. So, these young people are risking their lives to try and help them to do that.
And then there are groups that work for three, four, five, six years on a project, like removing the exotic plants from wetlands or from a piece of prairie, to restore the environment to how it once was. There is a group here working on the Channel Island foxes, to restore those islands to their former state. So, that's one of my great reasons for hope: the determination, the enthusiasm, the energy, the commitment and the courage of young people all around the world when they know what the problems are and they are empowered to take action. We are seeing the world change. Traveling 300 days, where does my energy come from? These amazing young people, from little toddlers right through university students, even in prisons and refugee camps, and it is really, really inspiring.

“... that's one of my great reasons for hope: the determination, the enthusiasm, the energy, the commitment and the courage of young people all around the world when they know what the problems are and they are empowered to take action.”

www.rootsandshoots.org will give you a wonderful idea of all the different things that are going on around the planet. And you can also look up there about the giant peace doves and will tell you how to make the doves. We want you to help us make lots of peace doves in San Diego, and on the beach and maybe on the sea we can fly these beautiful doves and dream together about the peace which will never come unless we envision that it can.

My next reason for hope is the resilience of nature. I already talked about the trees at Gombe that grow out of seemingly dead tree stumps. Rivers that are being polluted can be cleaned and restored. I just spent two days with Mike Fay in the redwoods and saw how these trees won't die. Even if you cut down a giant tree and you leave the stump, in time the roots put up new saplings and eventually they will make a circle around the stump and join together to make another giant tree. They won't die. They will restore themselves.

And animals on the brink of extinction can be given a second chance. Think of your California condor. There were 12 of them left at one time, and through the passionate dedication of some biologists who felt that they could not allow this amazing creature to vanish, now there are more than 200 condors flying in the skies above four states.

Next reason for hope: the indomitable human spirit. And everywhere in all walks of life there are people tackling seemingly impossible things who simply refuse to give up. They can be people like Nelson Mandela who spent 27 years in prison, with the amazing ability to forgive, so that he led his nation out of the evil regime of apartheid without a blood bath; people like Muhammad Yunus who designed the Grameen Bank when all the other big banks laughed at him and told him it was impossible, and has now done probably more to help the poorest of the poor than anybody else. And then there are people just living all around us, living lives that unless we know about them, we may just walk by and never know that we've walked past a person who's had to overcome seemingly impossible odds: physical disabilities; social problems; fleeing from a country, arriving with no money, no word of English, no friends, and somehow making a life for themselves and their families; struggling to survive. But go in, buy something from their store, and they'll smile at you, and if you learn their story, you can be amazed.

So, these are my very simple reasons for hope. But if we really think about the indomitable human spirit, if we think about the resilience of nature, if we think about the human brain – I forgot the human brain. The human brain when it's attached to the human heart is indeed an extraordinary
mechanism. And we are now, feeling our backs to the wall, beginning
to create technology that will help business to be more environmentally
friendly. And we’re using our brain to work out things like carbon trading,
carbon credits. We’re using our brains to work out how each one of us can
walk through life with a smaller ecological footprint. All of these things
together give me hope for the future.

“... everywhere in all walks of life there are people tackling
seemingly impossible things who simply refuse to give up.”

And I believe there is an enormous amount of hope, but it lies with each
one of us. We all have to do our bit. It isn’t just going to happen. I don’t
know if you feel it, but I do. Everywhere in our world there are problems.
But everywhere there are problems I find a group of caring, compassionate,
dedicated, courageous people who are working for little or no money, who
are risking their health, sometimes risking losing their lives, to try and
put those problems right. And it’s this which gives me the greatest hope.
Perhaps, and I hope, at last, we’re beginning to see the ice melting in the
human heart. Thank you.
QUESTIONS AND ANSWERS

The audience submitted questions which were read by Dee Aker.

DA: Thank you so much. Some of your work with chimpanzees suggests that the impulse for war is an inherent characteristic in the animal kingdom, as it seems also to be among humans. If this is true, is there still hope that man might ever achieve a state of worldwide peace?

JG: When I first began writing about the warfare that I saw in the Gombe chimpanzees, there were scientists who told me that I should downplay that, because they said people like Robert Audrey who like to sensationalize scientific findings would get hold of that information. And Louis Leakey sent me to Gombe to learn about the chimps because he believed that if we found behavior similar or the same in modern chimps and modern humans, that if we believe in a common ancestor – an ape-like, human-like creature about 7 million years ago – maybe those behaviors were present in that, and therefore we brought them with us all the way through our long parallel evolutionary pathways to become chimpanzees and humans, and that they would say, “Ha! Therefore, war and violence are inevitable in the human species.”

Well, I do believe that we’ve inherited aggressive tendencies. I don’t think we can look around the world and not realize that in many situations we can be very, very aggressive just like the chimps and in the same context. And I’m sure we brought this tendency with us. Do I think that war and violence are inevitable? Absolutely not, because we have this brain. We’ve come back to the brain. We can control our biological behavior, unless we’re sick. And most of us do most of the time. Our language says things sometimes: “I could kill her.” And we may feel really angry, but most of us don’t go around killing her. And so, for the most part, we really are controlling the way we feel. And war and violence is not inevitable. We have seen that countries that were very violent and peoples that were very violent have become quite peaceful. We just have to work at it harder.

DA: We have a question from a young girl; she’s seven years old. She wants to know how many chimpanzees you’ve seen?

JG: Well, you know, I should actually start counting it. But in the wild, in Gombe, it’s 300-and-something. But in our sanctuaries, we’re looking after orphan chimps whose mothers were killed in the bushmeat trade; our biggest sanctuary has 138 chimps in it. Other sanctuaries have between 30 and 50. And then I see chimps in zoos all over the world. I don’t typically like going to a lot of these zoos, but I have to try and make things better for the chimps. So, I would say in total about 2,000.

DA: Another student asks that with the near exponential growth in population and increasingly rapid development and depletion of resources, as well as human-related activities to species extinction, do you truly believe that it’s possible for humans to shift to a different paradigm that will allow us to end these detrimental trends? What can one person do to have an impact for wildlife locally?

JG: Well, it’s not a question I can really answer because different people have different skills, and different people use different skills in different ways to make an impact. There are photographers; I mentioned Tom Mangelsen. If you go to his galleries, Images of Nature, and you see the photographs that he’s got painstakingly over the years of animals in their natural habitats, and other photographers who spend months and years and years patiently getting these amazing images, the people making documentary films, the people who are using their artistic skills in ways to make us feel that we know a little bit about these amazing animals, which makes us want to help them – that’s something people can do. Some are writing, some are going and looking at the problems and writing about them, some are just learning about the situation and sharing what they’ve learned with children.

Saving money: Kids save money to help save endangered species. You can help save snow leopards by raising the money to build proper enclosures for the sheep
of the people living there, so that the leopards can't kill them at night. If they do kill them at night, they may get shot. There are all kinds of different ways that we can help.

But, you know, if you think that climate change is one of the biggest problems that we face today, then just doing what I said earlier, thinking about the consequences of the choices we make each day, particularly what we buy, this can really start having a major impact around the world, when we all start thinking in that way.

DA: This question is about palm oil plantations becoming a huge threat to orangutan habitats and to populations of Asia. But as the palm oil industry develops in Africa, what are the consumer issues that are threatening the chimp populations?

JG: Well, it was bad enough when palm oil was being used to sell for food, but it’s ever so much worse now that palm oil is being used for biofuel. It’s the same as the corn in this country, only it’s worse – well, I don’t know if it’s worse. The corn that’s being grown now for biofuel instead of for food means that, for example, in Mexico where they’re depending on corn for their staple diet, now the price of corn has skyrocketed and they’re beginning to starve. And with the last of the forests cut down in Indonesia for palm plantations, then, you know, it’s pretty bad.

For the chimpanzees there aren’t really any similar issues – it’s the bushmeat trade. There are two ways we can help the chimpanzees I think: One is by trying to buy certified wood. That means tropical wood that’s coming from a forest where apes are not killed. And the other is to help us develop carbon trading for avoiding deforestation. That means paying governments and people not to cut their trees down because their trees are sequestering carbon in their foliage and also in the forest soils. So, in these ways we can help.

And just a word on biofuels: The most recent and I think very exciting development, which I now have to start learning about because I’ve only just heard about it, is using algae. I saw a picture of these huge glass funnels filled with a kind of beautiful green color where algae are growing, and apparently that is the most energy efficient way of converting this organic matter into fuel. It creates clean hydrogen.

DA: This question is from Elizabeth who’s 10. I think the first part of the question is known by the fact that you’re here and talking about youth: What’s the thing that inspires you to do what you do now? But the second part is, do you have a favorite chimp?

JG: Oh, well, my favorite chimp of all time is David Greybeard because he was the one who first became my friend. But, of course, he’s been gone for a long time. My favorite living chimp is Gremlin, mother of twins – the only female who’s managed to raise twins, and she’s for the most part very gentle. She’s highly intelligent and she’s a wonderful mother, and I’ve known her since she was a tiny, tiny baby.

DA: How significant of an impact would donating bicycles and equipment to maintain them be in areas of Africa where you work?

JG: Well, it’s a tricky thing because to donate bicycles to Africa, you have to ship them out, which costs money and uses up fuel. And very often the best way is to donate the money, but that’s not exactly what you’re asking about. We have a whole Roots & Shoots group that made an enormous difference to people in Mexico by taking used bicycles there. I know the people in Haiti would probably love to have bicycles. There are places nearer to home. And really and truly in Africa, we want to try and boost the local economy which does mean saving money. But, really, we can use bicycles and things close to home.

DA: And another Elizabeth, she’s nine, wants to know if part of everyone is bad, and how do chimps master their emotions?

JG: We all have good and bad in us, just as we have male and female in us. We are a funny old mixture: dark side, good side. Chimpanzees control their
emotions very often through fear. So, if you are a subordinate male and you're feeling like really bashing up a female because you're in a bad mood, if there's a dominant male there you're not going to do that because you know he'll probably attack you. So, they moderate their emotions that way. And then, you know, there are all different personalities. Some of them are very aggressive and much more likely to attack, and others are much more gentle and are more likely to get out of the way.

In captivity there have been some amazing studies of how a female can play a role in making reconciliation between two males who are sitting glowering at each other because they've been fighting. And nobody can relax in the group until those two males make up. And this one female would go over to one male – and they love grooming each other – so she would present her back to the male. And then she'd move a little bit and he'd follow and groom her. And then she'd go over to the other male, and she got both moving in this direction, not looking at each other until there was only her. One male was grooming this side and the other male was grooming the other side, and she just stepped out of the way and they began grooming each other – typical female manipulation of male aggression.

DA: There are a couple of questions on food issues. One, you spoke of the problems of the meat industry. Are you a vegetarian? Is there something we should look for when buying meat to make it natural, if we're meat-eaters?

JG: Well, first of all, I am a vegetarian. I'm not a vegan. I don't think I could travel the world and be a vegan. I'd probably be dead by now, although I did meet a very earnest young man who kind of crept out at me at the very end of a lecture, with his little vegan handbook, and he told me I had no excuse, I should take my food around in a suitcase. And I said, “Well, who’s going to cook it?”

Anyway, yes, I’m a vegetarian. If we must eat meat, then it should be humanely farmed, it should be organic, it should not be pumped up with hormones, it shouldn’t be kept alive with antibiotics, and it should have access to pasture, to the outside, to the sun. Keeping animals inside their whole lives so that when you actually take them out their legs break because they’ve never walked – I’ve seen them and it would make you sick. When I went to Gombe, intensive farming didn't happen in England. It all came later. And I learned about it reading Peter Singer’s book, Animal Liberation, and when I read that book and learned about intensive farming, the next time I looked at a piece of meat on my plate, I thought, this is symbolizing fear and pain and death. I didn't want to eat it anymore. But if people do eat meat, then free range meat. It means it's more expensive. It means you eat less. We do not need to eat the amount of meat that some people think is necessary. It's not.

DA: Thank you. How do you feel about primate use for critical biomedical research?

JG: Well, this is so controversial. We could spend an awful long time talking about it. But all I'll say because we really don't have time to go into it – I've
written about it in some of my books, especially *The Ten Trusts*, which is a little book— is that the animal experimenters would have us believe that all major medical breakthroughs have come through animal experimentation. Historians of medicine have written, somebody called Ray Greek particularly, that this actually isn’t true and that major breakthroughs have mostly come through clinical observation and epidemiology.

But let me simply say that because of animal rights, because we’re learning more about the true nature of animals, there are far more alternatives to using any live animals now than there were 10 years ago. Some procedures which the experimenters said we’ll always need animals for this or that, now it turns out there are alternatives. There are no laws, so that if the FDA approves an alternative, there’s no requirement for a laboratory to use it.

And so, I just want a different kind of mindset. Instead of saying, as the animal experimenters say, “Unfortunately we’ll always need some animals, but we’ll treat them as well as we can and use as few as possible.” I want us to think differently. I want us to think, let’s admit that from the animal’s point of view, very often this results in torture. So, let’s put these amazing brains together, link it to our heart of compassion and see if we can’t find ways of doing these things without using any live animals. I want some Nobel Prizes for alternatives to animal experiments, too.

DA: One of the last two questions comes from someone who wants to thank you, but also wants to know if your grandchildren are interested in your work?

JG: My grandchildren? Absolutely. Yes, they are, particularly two of them. One, my granddaughter who is now 13 is the secretary of the Roots & Shoots group in her school. My grandson who is 15 I think is the chip off the old block— which my son wasn’t really, although he does work with conservation in the sea. But Merlin is passionate about animals and is also involved in Roots & Shoots. And the littlest one, not yet.

DA: This final question is worried about your work being carried on. Is somebody taking care of things for you back in Gombe? Do you think there are still breakthroughs to be made regarding chimps and our understanding of human nature?

JG: I certainly think there will be breakthroughs because we’re still learning. Always new things and new technologies come along, and we’re finding out amazing things about chimp range from using satellite imagery and so forth. And there’s a whole team working on Gombe. We have all the data at the University of Minnesota with one of my ex-students. We have Ph.D. students go out to Gombe and undergraduates working on different aspects of chimp behavior, analyzing all of that data, realizing how much the personality and mothering skills of a female affect the subsequent behavior of her offspring when it’s adult. So, we’re going to learn an awful lot just from our analyzing the back data, I think. And it’s all going to be about personality. The long-term study is important.
RELATED RESOURCES

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WEB SITES:


Jane Goodall Institute. The Jane Goodall Institute (JGI) is a global nonprofit that empowers people to make a difference for all living things. JGI is creating healthy ecosystems, promoting sustainable livelihoods and nurturing new generations of committed, active citizens around the world. Retrieved June 2008 from http://www.janegoodall.org.

No Child Left Inside. The No Child Left Inside (NCLI) Coalition is a broad-based organization made up of more than 300 member groups from across the United States. The NCLI Coalition speaks for a diverse group of Americans who believe young people should receive a strong education about their natural world. The Coalition’s focus is passage of the federal No Child Left Inside Act. Retrieved June 2008 from http://www.nclicoalition.org.

Roots & Shoots. Roots & Shoots, a program of the Jane Goodall Institute, is about making positive change happen – for our communities, for animals and for the environment. With tens of thousands of young people in almost 100 countries, the Roots & Shoots network branches out across the globe, connecting youth of all ages who share a common desire to help make our world a better place. Retrieved June 2008 from http://www.rootsandshoots.org.


BOOKS:


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USD is steadfast in its dedication to the examination of the Catholic tradition as the basis of a continuing search for meaning in contemporary life. Global peace and development and the application of ethics and values are examined through campus centers and institutes such as the Joan B. Kroc Institute for Peace & Justice, the Values Institute, the Trans-Border Institute, the Center for Public Interest Law, the Institute for Law and Philosophy and the International Center for Character Education. Furthermore, through special campus events such as the Social Issues Conference, the James Bond Stockdale Leadership and Ethics Symposium and the Joan B. Kroc Distinguished Lecture Series, we invite the community to join us in further exploration of these values.

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