

**Review: Paolo Cavalieri and Peter Singer (eds.), *The Great Ape Project: Equality Beyond Humanity*, Fourth Estate, London, UK, 1993**

Pages: 312

**The Great Propaganda Project**

This is a menagerie of Materialist-Atheist-Evolutionists all espousing a ridiculous idea based on said sad philosophies; that apes are truly human!

The scientific evidence they provide is not there; the oft-repeated ‘99%’ human-chimp DNA similarity has turned out to be ~85%, and this was the greatest evidence they had for common ascent. Since the science is not there, all that follows becomes an emotional plea of deluded professors, teachers, and personalities.

They even pose such stupid questions as, ‘should we imprison apes for murder?’

The only incisive moments come when they realise they must destroy traditional, objective, Christian morality in order to make changes, but that if such morality does exist they have no case.

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**Preface (pp. 1-7)**

“We are human, we are also great apes.”

**Declaration on Great Apes**

“We demand the extension of the community of equals to include all great apes, human beings, chimpanzees, gorillas and orang-utans.”

*Pan troglodytes* and *Pan paniscus* (chimps)

*Gorilla gorilla* (gorilla).

*Pongo pygmanauus* (orangutan).

**I) Chimpanzees - Bridging the Gap (Jane Goodall) (pp. 8-18)**

“Chimpanzees ... our DNA differs from theirs by only just over 1 per cent”. [p12]

“If we ascribe human emotion to nonhuman animals we are ... accused of anthropomorphism.”

**II) Meeting a Gorilla (Douglas Adams and Mark Carwardine) (pp. 19-23)**

**III) Chimpanzees Are Always New to Me (Toshisada Nishida) (pp. 24-26)**

**IV) Chimpanzees' Use of Sign Language (Roger S. Fouts and Deborah H. Fouts) (pp. 27-41)**

Over 5,200 instances of chimp signing has been recorded; 88% ‘social’ and 12% feeding and grooming.

Chimps don't use referential communication but only sign for rewards.

“The difference between apes and humans is one of degree and supports the Darwinian notion of continuity.”

“We humans have a responsibility to make sure that our relationship with our sibling species, the chimpanzees, as well as with other great apes, is not that of Cain and Abel, but instead follows the more humane tenet of ‘love thy brother’ ”. [p39]

**V) Language and the Orang-utan: The Old ‘Person’ of the Forest (H. Lyn White Miles) (pp. 42-57)**

“Orang-utan” (Malay: “old person of the forest”).

Personhood requires invention, will, consciousness and conscience.

“Ethically speaking, encultured apes are analogous to children.” [54]

## **VI) The Case for the Personhood of Gorillas (Francine Patterson and Wendy Gordon) (pp. 58-77)**

Gorillas average 80 IQ.

## **VII) Gaps of the Mind (Richard Dawkins) (pp. 78-87)**

“In truth, not only are we apes, we are African apes.” [p83]

“Our common ancestor with chimpanzees lived, in Africa, between five and seven million years ago.” [p84]

## **VIII) The Third Chimpanzee (Jared Diamond) (pp. 88-101)**

Four things are required before establishing a molecular ‘clock’: find the best molecule, find a way to measure changes; prove the clock evolves at the same rate among all species, and measure the actual rate.

DNA is measured by mixing two species and looking at the melting point reduction temperature (a 1°C drop means a 1% difference).

“Humans differ from common and pygmy chimps by 1.6%” [p95]

Human haemoglobin is identical in all 287 units with chimps.

Orang-utans and chimps differ 3.6%.

“Thus, there are not one but three species of genus *Homo* on Earth today: the common chimpanzee, *Homo troglodytes*; the pygmy chimpanzee, *Homo paniscus*; and the third chimpanzee or human chimpanzee, *Homo sapiens*. Since the gorilla is only slightly more distinct, it has almost equal right to be considered a fourth species of *Homo*.”

“Much of our DNA has no function ... natural selection has not eliminated from us because they do us no harm.” [p97]

“Somewhere along the scale from bacteria to humans, we have to decide where killing becomes murder, and where eating becomes cannibalism”. [p100]

**IX) Common Sense, Cognitive Ethology and Evolution (Marc Bekoff)**  
**(pp. 102-108)**

**X) What's in a Classification? (R. I. M. Dunbar)** (pp. 109-112)

“The cladistic approach ... infers evolutionary history ... The biological reality is that all classifications are artificial ... classifications of species based solely on physical appearance can be misleading” [p110]

**XI) Apes and the Idea of Kindred (Stephen R. L. Clark)** (pp. 113-125)

“Either we are simply natural products of evolutionary processes or we are not.” [p114]

“*Homo erectus*, *Homo habilis*, and *Homo sapiens* can be one species or three.” [p116]

“Resemblances are easily denied or altered ... It seems clear there are no rigid boundaries between species groups ... If we are the product of evolutionary processes, then we have no good ground for thinking that our thoughts are anything but none-too-harmful fantasies ... There is nothing in evolutionary epistemology to give us reason to expect that we would care about the abstract truth, or ever be able to obtain it ... Only if the divine reason is somehow present in us can we expect that we could find out truths, or trust our moral instincts.” [p122-3]

**XII) Ambiguous Apes (Raymond Corbey)** (pp. 126-136)

“A strict opposition between humans and animal ... Western culture ... defines a civilised being as one who controls her ... animal impulses... the Christians idea that human beings stand high above the animals because they are the only creatures created in the image of God.” [p128]

“Chimpanzees turned out to be less gentle, loyal, loving, and noble after all ... The traditional idea of our unique dignity as the sole creature created by God in his own image has lost much ground ... The human-animal boundary was then threatened in the nineteenth century by the rise of the theory of evolution.” [p132]

“How can we act morally after the implosion of our traditional narratives?” [p135]

**XIII) Spirits Dressed in Furs? (Adrian Kortland) (pp. 137-144)**

**XIV) Apes, Humans, Aliens, Vampires and Robots (Colin McGinn) (pp. 145-151)**

**XV) Why Darwinians Should Support Equal Treatment for Other Great Apes (James Rachels) (pp. 152-157)**

“Nature operates by eliminating the unfit in ways that are often cruel and that do not conform to any human sense of right ... We are moral being because nature has provided us with ‘social instincts’ that cause us to care about others ... produced by natural selection.” [p153]

“Before Darwin, however, it was generally believed that the differences between humans and nonhumans are so great that we are almost always justified in treating humans differently. Humans were thought to be set apart from the rest of creation. They were said to be uniquely rational beings, made in God’s image, with immortal souls, and so they were different in kind from mere animals. It is this picture of humankind that Darwin destroyed. In its place he substituted a picture of humans as sharing a common heritage, and common characteristics, with other animals.” [p155]

“Shared DNA ... confirms the Darwinian picture.” [p156]

**XVI) Profoundly Intellectually Disabled Humans and the Great Apes: A Comparison (Christoph Anstotz) (pp. 158-172)**

**XVII) Who’s Like Us? (Heta Hayry and Matti Hayry) (pp. 173-182)**

**XVIII) A Basis for (Introspecies) Equality (Ingmar Persson) (pp. 183-193)**

“How far down the phylogenetic ladder ... to attribute consciousness ... I am ... to attribute ... to all vertebrates.”

“Equality is a basic ethical principle, not an assertion of fact.” [p184]

“Singer ... his sympathy with the Marxist slogan that distributions should be on the basis of need., and not ... ability.” [p186]

“By virtue of ... superior assets ... many humans deserve better treatment than all nonhumans.” [p187]

“One cannot ... be thought to deserve moral credit or blame if ... one made no causal contributions ... one could not have foreseen one’s making this contribution ... one could have avoided making this contribution.” [187]

“The champion of animal welfare ... is powerless against theorists ... prepared to tolerate discrimination against intellectually disabled.” [p191]

### **XIX) Ill-Gotten Gains (Tom Regan) (pp. 194-205)**

Welfare reductions are either inflictions or deprivations.

“Inherent value are the subjects of a life ... those who have an individual experiential welfare.”

### **XX) The Ascent of Apes – Broadening the Moral Community (Bernard E. Rollin) (pp. 206-219)**

### **XXI) Sentientism (Richard D. Ryder) (pp. 220-222)**

“Implications of Darwinism – that biological kinship could entail moral kinship.” [p221]

### **XXII) Great Apes and the Human Resistance to Equality (Dale Jamieson) (pp. 223-227)**

“A secular picture which takes evolutionary theory seriously provides no support for human privilege.” [p226]

### **XXIII) The Wahokies (Harlan B. Miller) (pp. 228-236)**

“Killing a chimpanzee ... should be counted as homicide.” [p236]

### **XXIV) Humans, Nonhumans and Personhood (Robert W. Mitchell) (pp. 237-247)**

“Personhood derives from ... being rational ... intentional and being perceived as rational and intentional.” [p238]

“If I am to be held responsible ... I must have been aware of that action.” [p241]

One traditional way for discerning self-consciousness is mirror recognition.

Apes have no rule against murder ... [this] creates moral difficulties if apes have the status of persons without the responsibilities.” [p244]

### **XXV) Personhood, Property and Legal Competence (Gary L. Francione) (pp. 248-257)**

There is a “choice of evils” defence.

Conduct may “be necessary to avoid imminent t=harm or evil to himself or to another.”

The question is where to draw the line of sentience.

“Apes may be detained or incarcerated if they pose a threat to the community.” [!] [p256]

### **XXVI) Great Apes as Anthropological Subjects – Deconstructing Anthropocentrism (Barbara Noske) (pp. 258-268)**

The twin buttresses of Scientific Revolution were disenchantment of nature and the parsimony principle.

### **XXVII) Aping Persons – Pro and Con (Steve F. Sapontzis) (pp. 269-277)**

### **XXVIII) Items of Property (David Cantor)) (pp. 278-290)**

### **XXIX) The Chimp Farm (Betsy Swart) (pp. 291-295)**

### **XXX) They Are Us (Geza Teleki) (pp. 296-302)**

**XXXII) The Great Ape Project – and Beyond (Paola Cavalieri and Peter Singer) (pp. 303-312)**

Aristotle described slaves as “animated property”.