

*Discurso de investidura como Doctor "Honoris Causa" de la
Excm. Sra. Jane Goodall*

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Well, first of all, let me say good morning to everyone.

Secondly, what a great honour it is for me to be standing here and I feel very grateful to the school of Veterinary Medicine for recommending me for this honorary degree.

I have to say, of course I couldn't understand what was being said. Unfortunately, I can't speak Spanish, but I heard an English translation. When I read things like that, I wonder who is this person? Who is this person they are talking about, who has done all these amazing things? It doesn't feel like me at all. And I have to decide that there are actually two Janes. There is the one out there that has all these people praising her, and then there's just me. Me, who is much the same as the little girl I was when I was growing up in England, all those years ago.

But, before I start my little talk, which hopefully will add to the reasons that I'm standing here, I'm listening to a language that I sadly don't understand. But I think I'm going to greet you in a language that most of you don't understand. And that is Ooooo Ooooo Ooooo ... And other chimpanzees hearing that greeting will respond. OK. So that was chimpanzee for "Hello, this is me, this is Jane."

When I was born I loved animals, apparently, and I had an amazingly supportive mother. When I was four years old she took me for a holiday onto a farm. And as we lived in London where there aren't so many animals, this was a wonderful experience. I still remember it. And a proper farm, where animals are out in the fields. Not one of these terrible intensive modern factory farms. And it was at that farm that I had my first experience of observing animals in a scientific way. I was given the job of collecting hens' eggs. I kept asking everybody, 'But where is the hole on the hen big enough for an egg to come out?' Nobody told me to my satisfaction. I remember seeing a hen- she was brown, and she was going into one of these little hen houses where they slept at night and I must have thought, 'Ah! She is going to lay an egg!' So I crawled after her and that was a mistake. She flew out, I suppose with squawks of fear. And so, in my little 4-year-old mind I am now on the path of discovery and I realise, I suppose, that no hen would lay an egg in this particular henhouse. It's a frightening place. So I went into an empty one and hid in the back under some straw and waited. And waited and waited... Which was fine for me, but my mother had no idea where I was. And yet, when it was getting dark and she'd actually called the police, and she sees an

excited little girl running towards the house... Instead of getting angry, she sees my shining eyes and sits down to hear the wonderful story of how a hen lays an egg. So, the reason I love that story isn't that the making of a little scientist, the curiosity, asking questions, not getting the right answer, deciding to find out for yourself, making a mistake and learning patience. It was all that, and a different kind of mother might have crushed that early scientific curiosity.

I didn't dream of being a scientist when I was a child- women didn't do things like that. There was no television when I was growing up and so I came to love books. Books and listening to older people talking about the big wide world. And of course, we had the radio. There was also World War II raging while I was growing up. I used to spend hours in a second-hand bookshop - we had very very little money, we couldn't afford a new book. And I was 10 years old when I bought this little book... I had just saved enough pocket money and it was called Tarzan of the Apes. That's when my dream began, 'I will grow up, go to Africa, live with wild animals and write books about them'. Well everybody laughed at me. I was just a girl. Anyway, I didn't have any money and Africa was far away. People weren't doing things like that. But what my mother said to me was, 'If you really want something like this, you're going to have to work really hard, take advantage of all opportunity but don't give up'. And that's the message that I take around the world, particularly to children in disadvantaged communities. And so many come up or write to say 'Jane, I want to thank you because you taught me that because you did it, I can do it too'.

Couldn't go to university when I left school. Not that my grades weren't good. They were, but we couldn't afford it. So I did a secretarial course and got a boring job and then got invited to Kenya by a school friend. To accept that invitation, I had to earn the money, which I did by working as a waitress because my job in London, you couldn't save up in London and I went home. My first trip to Africa was by boat, and in those days there were no airplanes flying back and forth with tourists. There were a few planes but, it was very very expensive and I just had enough money for my return fare by boat. I stayed with my friend and it was then that somebody said to me, 'Jane, if you are interested in animals you really should meet Doctor Louis Leakey, the famous palaeontologist-anthropologist'. And I made an appointment to see him at the Natural History museum in Nairobi. He was curator. And he took me all around. And I think he was impressed at how much I knew about African animals even though I'd never been to college and I'd just come from England. And that, of course, was because I had read every book I could find about animals in Africa. But anyway, this led to him suggesting that, perhaps I would agree to go and learn about chimpanzees. Would I go off into the forest in what was then Tanganyika part of the.... well, it's the last outpost of the crumbling British Empire.... And, of course, I said yes. It was a year for him to find the money. And then the British authorities refused to allow me to go. They said we can't have young girls wandering about in the forest, it's just not the thing. But in the end they said,

alright, she can come but she has to bring someone with her. And again it was that same amazing mother who volunteered. There was money for six months, she stayed for 4 of those months and she boosted my morale because during that time the chimpanzees they're very conservative. They've never seen a white ape before and they ran away. And it was my mother who pointed out what I was learning from this peak that I'd found through my binoculars, beginning to learn about their social structure, the foods they eat, the calls that they make. And it was sad she left just before that breakthrough observation which everybody knows about now: the first chimpanzee to begin to lose his fear of me, I had named David GreyBeard because of the white beard on his chin. And I saw him on this very special day picking grass stems, and using them to fish termites from the underground mounds... and I saw him break off leafy twigs and to use those as tools he had to strip the leaves. So he was using and making tools. This would not be exciting if you saw it today. We know that many animals can make tools and use tools. But back then, humans were defined as 'man, the toolmaker' and we were supposed to be the only creature on the planet to use and make tools. It was that observation that was the real breakthrough because Leakey was able to get money for me to carry on with the research. After the first six months, money ran out and he went to the National Geographic Society. They agreed to support the work and they sent a photographer and filmmaker, Hugo Van Lawick, who documented what I was finding out. And by this time, I'd learned quite a bit. I'd learned to identify the different chimpanzees. I'd named them all. There was David's closest friend Goliath, old Flo and her family, Melissa and all the rest, who became, gradually, almost like part of my family- I knew them so well. And if we look back over the nearly sixty years we can see that there is a very important relationship that develops between a mother and her growing offspring. A development, a relationship that can last throughout the chimpanzee's life which can be up to sixty years in the wild.

The chimpanzee child has a long childhood, five years between live births. And during that time the child is riding the mother's back, suckling though less frequently, and sleeping with her at night. When the next child is born, the younger child, the older child remains with the mother and close bonds develop between, not only mother and offspring, but also between brothers and sisters.

I gradually learned how some males are much more motivated to attain a higher position in the male hierarchy. And, by the way, males are typically dominant to all females. And I saw that the males who were competing would swagger and stand upright and bristle and put furious scowls on their face, and sometimes throw rocks and wave branches.... Behaving actually like some human politicians today and, I will mention, no names here. I'll leave you to supply them for yourself. I realized quickly that the way chimps communicate non-verbally is by using gestures that we're very familiar with. And they use them in the same context. Kissing, embracing, holding hands, patting one another, shaking their fists, throwing

rocks, begging with their palm outstretched for food and of course, using and making tools. And watching how the young ones intently watch as the elders are using these tools or performing some other actions, and gradually imitating and practising until that becomes part of their behaviour or repertoire. I was shocked to find that, like us, they have a dark and brutal side. They're capable of extreme violence and even a kind of primitive war. But, also, like us they have a gentle, loving and truly altruistic side to their nature. So that if an infant loses his or her mother and providing they're over three years and independent of milk, sometimes a non-related adult will adopt them, care for them and save their lives. If they have an older brother or sister then that individual will take care of them.

It became more and more obvious as I spent month after month in the field that, yes, chimpanzees really were our closest relatives behaviourally. And that's when Leakey sent me to Cambridge University. Telling me there was no time to mess with the bachelors, he got me a place in Cambridge to do a PhD in Ethology. I didn't even know what Ethology meant. Remember, I hadn't been to college. And I was nervous. So can you imagine what I felt like when many of the professors told me I'd done everything wrong? I shouldn't have given the chimpanzees names, that wasn't scientific. They should've had numbers. I couldn't talk about them having personality. I couldn't talk about them having minds, capable of thinking. And I certainly couldn't talk about them having emotions. That was the worst of anthropomorphism, attributing human-like behaviour to non-human animals. It was thought there was a difference of kind between us and all the rest of the animals. But, fortunately, when I was a child I had a wonderful teacher. A teacher who taught me that, for all their knowledge, in this respect, these professors were wrong, and that teacher was my dog. You can't share your life, in a meaningful way with an animal, a dog, a cat, a rabbit, a guinea pig, a pig, a horse, a cow, a bird and not know, of course, we are not the only beings on the planet with personalities, minds and emotions.

And so, I had a wonderful supervisor. I owe a lot to him. Professor Robert Hind, one of the top European ethologists. And it was he, at first my sternest critic, who came to Gombe for two weeks and afterwards he wrote to me and he said, 'I learned more about animal behaviour in those two weeks than in all of the rest of my life put together'. And he was the one who helped me to write about my rather revolutionary ideas in such a way that I couldn't be torn apart by scientific colleagues. Anyway, I got my PhD. I went back to Gombe. And that was a period, probably, the best in my whole life, continuing to learn about the chimpanzees, building up a research station, bringing in young students to study different aspects of chimp behaviour and above all, spending hours out in the rainforest by myself or with the chimpanzees and understanding about the... the relationship of all living things in the forest. How each little species had, had a part to play. And although it may seem insignificant, if it became locally or maybe totally extinct, maybe it was the food of another organism which

then might also disappear. And so, losing one small species, could lead to total ecosystem collapse.

It was also while I was in the rainforest, that I developed a really close spiritual connection with nature. I felt it all around. As I said, those were the best days of my life. So why did I leave? I left because in 1986 I helped put together a conference in America. By then there were about six, maybe seven field sites of people studying chimpanzees in different parts of Africa and we wanted to bring them together so that we could ask questions like 'Do chimpanzees behave in exactly the same way in different habitats?', 'Do they use the same tools?', 'The same gestures?', 'Are there differences in social structure?'. And that was the main purpose of this. And indeed, we did learn there were differences. And because one definition of human culture is behaviour passed from one generation to the next, through observation, imitation and practice we can certainly say chimpanzees have their own primitive cultures.

We had, however, a session on conditions in some captive situations and I couldn't sleep after that. Having seen secretly filmed footage of our closest living relatives in biomedical research laboratories. Our closest relatives, whom I knew so well in the wild, who are so like us, in five-foot by five-foot cages. And, they were there because, biologically, it was known how like us they are. But the scientists who believed they could test vaccines and cures on these animals because they were so like us, biologically, they refused to even consider the fact that there are the similarities in psychology and behaviour. And it was a shock. And we also had a session on conservation. And in all these different field sites there were photographs or film of the forest being destroyed, chimpanzee numbers decreasing, the beginning of the bush meat trade, the commercial hunting of wild animals for food, the pet trade shooting mothers to sell their babies locally as pets, or overseas in zoos, circuses and, in those days, medical research. So, I went to that conference as a scientist, with a wonderful life ahead of me; I left as an activist. People say, 'Was that a hard decision?' I'm not... I don't think it was a decision. It was just a change in me. And so, I knew I had to do something to try to help. But what was I to do? I managed to get permission to go into a couple of the medical research laboratories. Can I ever forget, looking into the eyes of one of these males? He was about thirty years old, and there he was in his bare cage alone, surrounded by steel bars on each side and below him, and above him. He had nothing to do. He was by himself. He was in a room with a total of ten males, all in their separate isolated cages. And, as I looked into his eyes I thought about thirty-year-old chimpanzees at Gombe and the kind of life that they led. There were tears rolling down into my mask. And Yoyo reached out a gentle finger and touched one of those tears. So, it's been a long, long struggle but, finally, right across the United States, all chimpanzees used in medical research are either in sanctuaries or waiting to go to sanctuaries when the money runs out. And it's not just for ethical reasons, although those were my reasons, for fighting. But, it was because the new director of National

Institutes of Health, having talked to me, sent out a group of eleven scientists, they took eighteen months and they examined all of the experiments that were being done in the different NIH laboratories. Two questions they had to answer: 'Is this experiment beneficial for human health?'. Second, 'Is it potentially beneficial to human health?'. And after eighteen months the scientists came back with their deliberation: not one of those experiments was either beneficial or potentially beneficial to human health. And this applies to many other aspects of research on different animals as well.

Well, what about conservation? I got a little money, and visited six different African countries where chimpanzees lived. And I learned a lot about the plight of the chimpanzees. In particular, one of the most moving things was seeing infants whose mothers had been shot either for the animal trafficking or to sell as pets, sorry, or to eat, because in some African countries chimpanzees are eaten, and it's illegal, but nobody cared. And I saw the first infant, the sale in the bustling African market, out in the hot sun, curled up on top of the small wire cage with a chain around his neck. Fortunately, we were able to get the help of the American embassy who went to the Minister of Environment. We got permission to confiscate that little infant, and that was the beginning of our sanctuary programme. We have two major sanctuaries in Africa today and Rebeca, whom you've been hearing about, who's sitting opposite me over there, and I suspect is the one who proposed me for this honorary degree, she runs it along with her husband, Fernando, who's here somewhere as well.

So, while I'm learning about the plight of the chimpanzees, I'm also learning about the problems faced by so many people living in and around chimpanzee habitats. The crippling poverty, the lack of good health and education facilities and the destruction of the environment as human populations grow and the people move further into the forest to have more land for developing their villages or for growing their crops and very often taking destructive cattle and goats with them. And it came to a head when I flew over Gombe National Park. When I began, in 1960, that tiny one hundred and thirty-five square kilometres of land was part of the great Equatorial forest belt that stretched across Africa, from east Africa to the west coast. When I flew over in a small plane, in 1990, I looked down on a tiny island of forest surrounded by completely bare hills. More people there than the land could support. They had overused the farmland. It was infertile. In their desperation to grow more food they had cut down trees even on the steep slopes. Terrible soil erosion. The little streams getting filtered up. Too poor to buy food from elsewhere. And, that's when it hit me: if we don't help these people we can't even try to save the chimpanzees. So, I started the Jane Goodall Institute, started in Tanzania, a programme we called 'Take care or takari'. A very holistic programme, beginning by choosing a little group of local Tanzanians. Not a bunch of arrogant white people, marching into a poor village and telling them what we were going to do to make their lives better, no. Tanzanians, local ones, sitting down asking the villagers: 'What can we do to make your lives better?'. Grow more food, that meant restoring

fertility for the overused farmland without poisonous chemicals. They wanted better education and health facilities. We worked with the local Tanzanian authorities, who should've been working in these areas anyway. Then we introduced water management programmes. We introduced micro-credit, particularly for women based on Muhammad Yunus Grameen Bank, where women could ask for tiny loans for projects which had to be environmentally sustainable. And we found scholarships for girls to keep them in school after puberty. Because all around the world it's known that as women's education improves so family size tends to drop. We provided family planning information, politically incorrect, but people welcomed it. Gone were the days when large families could support their parents in their old age. There wasn't the land left. There were too many people living on it. And this information again delivered by local Tanzanians was warmly embraced and has begun to make a difference. Because of this, the villagers have set aside land in their land use management plan around the Gombe National Park and the forest is beginning to return. Because of us they realized that we're not just protecting the environment for the chimpanzees and other wildlife but for their own future. Because if they carry on destroying the land like this, what's in it for their children and grandchildren? We now have this programme in all seventy-two villages throughout the range of Tanzania's wild chimpanzees. And we have village volunteers trained to be forest monitors. To monitor conditions in the forest's reserves where most of the chimpanzees lived, not protected. They're now protected because the villagers have understood through educational programmes. And this, this kind of conservation, community based conservation, is now operating in six other African countries including Senegal where JJA Spain is working and including in the Republic of Congo where our Tchimpounga Sanctuary run by Rebeca and Fernando. And so, it's truly helping to save chimpanzees but it's also improving the lives of so many hundreds and hundreds of the people living in the area. It costs a lot of money. I began travelling to raise awareness to try and raise funds. I was meeting many young people who seemed to have little hope for the future. They were mostly just apathetic, not seeming to care. Sometimes they were angry, sometimes they were deeply depressed. And when I spoke to them they said, 'Well, you've harmed our future, and there's nothing we can do about it'. This is saying, we haven't inherited this planet from our parents we borrowed it from our children, but we have not been borrowing our children's future, we've been stealing it. And we're still stealing it today. That brings me to the big difference between us, chimpanzees and other animals. Yes, other animals are way more intelligent than we used to think. And it's not just chimpanzees and other great apes and monkeys but it's also elephants and lions. It's also birds, we now know so much about bird intelligence. And I can tell you how intelligent pigs are. Please Google not Picasso but Pig-Casso and you will be amazed, I won't tell you what you'll see. And now we know about the intelligence of the octopus and even bumblebees can be trained to do certain things. And other bumblebees not trained can do the same little task just by watching the trained bumblebees. So, yes, there's so much out

there for young people wanting to study animal behaviour. What an exciting time it is. But at the same time, we humans are destroying the world of their future. So, again, the difference, I believe the greatest difference, and of course there are many, but the greatest difference between us chimpanzees and other animals is this explosive development of our intellect. Just think of some technology that's been developed today by the human brain. When I was a child it was science-fiction and now it's with us. And as we learn more and more about the plight of the planet today, more and more scientists are bending their mind to creating technology that will allow us to live in greater harmony with mother nature. And we as individuals are beginning to understand ways in which we can leave lighter ecological footprints as we go through the world each day.

But to go back to the young people, when they said we're harming their future and there's nothing we can do about it, are they right about that? There are scientists who say we've set off along a path from which there is no return. But there are other scientists who believe, as I do, that there's a window of time when if but only if we get together soon we can start healing some of the harm we've inflicted. And I think all of you here, being in a university, you know what I'm talking about when I say that we're harming the planet. You know about the pollution of air, water and land. You know how we're destroying the two great lungs of the planet. The forests and the oceans. Both of which can absorb carbon dioxide from the atmosphere and breathe out oxygen. And of course, carbon dioxide is the main greenhouse gas. These gases that form a blanket around the globe and trap the heat of the Sun which has led to changing climates around the world. Of course, the main contributor to the greenhouse gases is the reckless burning of fossil fuel. But there's another gas that is gradually increasing, and that's methane. And the main producer of methane gas today is all these animals in these intensive industrial farms. And they produce methane during digestion, as all of us do. There's also tremendous damage to the environment because these billions of animals cramped into these truly terrible places have to be fed. And huge areas of habitat are destroyed to grow the grain. And fossil fuel is used to make the train take the grain from the fields to the animals, the animals to the abattoir, the meat to the table. Water is wasted changing vegetable food into a vegetable protein into animal protein. And antibiotics given regularly to all these animals to keep them alive, not because they are sick. The bacteria building up resistance. And you hear of people today dying from these super bugs. Bugs bacteria that are resistant to all known human antibiotics. What's gone wrong with us? Why are we doing this to the planet today and future generations tomorrow? It seems to me there's some disconnect between this clever brain and the human heart, love and compassion. And we're making decisions based on how this will help me now, my family now, my next electoral campaign, the next shareholders meeting. Instead of, how will this decision affect future generations. And I truly believe that only when head and heart work in harmony, can we attain our true human potential. But no wonder the young people were

depressed, angry, apathetic. And not just the young people. As we learn more and more about what's happening, we become more and more depressed or anguished or desperate. I started the Roots & Shoots programme in 1991 in Tanzania with 12 high school students. And right back then we decided the main message would be, every single one of us matters, every single one of us makes some impact on the planet every single day. And we have a choice, what kind of difference are we going to make. That Roots & Shoots programme is now in almost eighty countries. It's growing fast in Spain thanks to Federico and his team here in Spain. And because of understanding the interconnectedness of all things, we decided from the start, every group would choose projects to help people, to help animals, to help the environment. Because it's all interconnected. It's my greatest reason for hope. Young people around the world are changing the world. We've got 2,000 groups across mainland China. And that's important when you think of the role that China's playing in the world today, with the destruction of the environment. And people in China are coming up to me and saying, 'Of course I care about the environment, I was in Roots and Shoots in primary school', 'Of course I care about animals, I watched your geographic films about the chimpanzees in Roots and Shoots in primary school'.

And so, as I'm speaking, there are groups around the world rolling up their sleeves. Getting out with passion, dedication, determination and having fun at the same time. And helping us to move towards a better relationship with mother nature.

My next reason for hope is this human brain. As we've seen, we are creating more and more ways of living in harmony with nature.

My third reason is the resilience of nature and places that have been destroyed can once again support life as the trees coming back around Gombe. No more bare hills. Animals on the brink of extinction can be given another chance. And that's happening here in Spain as well.

And finally, the indomitable human spirit, the people who tackle what seems to be impossible, and won't give up, and succeed. And it's what keeps me going aged nearly eighty-five, 300 days a year, around the world, giving lectures like this. It's because I meet so many incredible people doing incredible things.... If you'd been at the beginning of Tchimpounga Sanctuary as I was and you saw the difference that Rebeca and Fernando have made... Not only looking after the chimpanzees, but protecting the environment, and educating the youth. And these people, with their projects, I meet everywhere. And I think the most important thing I want to leave you with is that, every single one of us has that same indomitable spirit but some people don't realise it. They don't develop it. They don't let it out into the world. And it is desperately important that each one of us plays our role now, and tries to make the world a little bit better, every single day.

So, I thank you for this wonderful honour that you've given me today. I thank you for an opportunity of speaking to you and delivering a message that I feel is very important.

I hope that a Roots & Shoots group will start growing in this wonderful university.

And, finally, to all of you, thank you.