

Preface to the 1975 Edition

This book is about the tyranny of human over nonhuman animals. This tyranny has caused and today is still causing an amount of pain and suffering that can only be compared with that which resulted from the centuries of tyranny by white humans over black humans. The struggle against this tyranny is a struggle as important as any of the moral and social issues that have been fought over in recent years.

Most readers will take what they have just read to be a wild exaggeration. Five years ago I myself would have laughed at the statements I have now written in complete seriousness. Five years ago I did not know what I know today. If you read this book carefully, paying special attention to the second and third chapters, you will then know as much of what I know about the oppression of animals as it is possible to get into a book of reasonable length. Then you will be able to judge if my opening paragraph is a wild exaggeration or a sober estimate of a situation largely unknown to the general public. So I do not ask you to believe my opening paragraph now. All I ask is that you reserve your judgment until you have read the book.

Soon after I began work on this book my wife and I were invited to tea—we were living in England at the time—by a lady who had heard that I was planning to write about animals. She herself was very interested in animals, she said, and she had a friend who had already written a book about animals and would be so keen to meet us.

When we arrived our hostess's friend was already there, and she certainly was keen to talk about animals. "I do love animals," she began. "I have a dog and two cats, and do you know they get on together wonderfully well. Do you know Mrs. Scott? She runs a little hospital for sick pets . . ." and she was off. She paused while refreshments were served, took a ham sandwich, and then asked us what pets we had.

We told her we didn't own any pets. She looked a little surprised, and took a bite of her sandwich. Our hostess, who had now finished serving the sandwiches, joined us and took up the conversation: "But you *are* interested in animals, aren't you, Mr. Singer?"

We tried to explain that we were interested in the prevention of suffering and misery; that we were opposed to arbitrary discrimination; that we thought it wrong to inflict needless suffering on another being, even if that being were not a member of our own species; and that we believed animals were ruthlessly and cruelly exploited by humans, and we wanted this changed. Otherwise, we said, we were not especially "interested in" animals. Neither of us had ever been inordinately fond of dogs, cats, or horses in the way that many people are. We didn't "love" animals. We simply wanted them treated as the independent sentient beings that they are, and not as a means to human ends—as the pig whose flesh was now in our hostess's sandwiches had been treated.

This book is not about pets. It is not likely to be comfortable reading for those who think that love for animals involves no more than stroking a cat or feeding the birds in the garden. It is intended rather for people who are concerned about ending oppression and exploitation wherever they occur, and in seeing that the basic moral principle of equal consideration of interests is not arbitrarily restricted to members of our own species. The assumption that in order to be interested in such matters one must be an "animal-lover" is itself an indication of the absence of the slightest inkling that the moral standards that we apply among human beings might extend to other animals. No one, except a racist concerned to smear his opponents as "nigger-lovers," would suggest that in order to be concerned about equality for mistreated racial minorities you have to love those minorities, or regard them as cute and cuddly. So why make this assumption about people who work for improvements in the conditions of animals?

The portrayal of those who protest against cruelty to animals as sentimental, emotional "animal-lovers" has had the effect of excluding the entire issue of our treatment of nonhumans from serious political and moral discussion. It is easy to see why we do this. If we did give the issue serious consideration, if, for instance, we looked closely at the conditions in which animals live in the modern "factory farms" that produce our meat, we might be made uncomfortable about ham sandwiches, roast beef, fried chicken, and all those other items in our diet that we prefer not to think of as dead animals.

This book makes no sentimental appeals for sympathy toward "cute" animals. I am no more outraged by the slaughter of horses or dogs for meat than I am by the slaughter of pigs for this purpose. When the United States Defense Department finds that its use of beagles to test lethal gases has evoked a howl of protest and offers to use rats instead, I am not appeased.

This book is an attempt to think through, carefully and consistently, the question of how we ought to treat nonhuman animals. In the process it exposes the prejudices that lie behind our present attitudes and behavior. In the chapters that describe what these attitudes mean in practical terms—how animals suffer from the tyranny of human beings—there are passages that will arouse some emotions. These will, I hope, be emotions of anger and outrage, coupled with a determination to do something about the practices described. Nowhere in this book, however, do I appeal to the reader's emotions where they cannot be supported by reason. When there are unpleasant things to be described it would be dishonest to try to describe them in some neutral way that hid their real unpleasantness. You cannot write objectively about the experiments of the Nazi concentration camp "doctors" on those they considered "subhuman" without stirring emotions; and the same is true of a description of some of the experiments performed today on nonhumans in laboratories in America, Britain, and elsewhere. The ultimate justification for opposition to both these kinds of experiments, though, is not emotional. It is an appeal to basic moral principles which we all accept, and the application of these principles to the victims of both kinds of experiment is demanded by reason, not emotion.

The title of this book has a serious point behind it. A liberation movement is a demand for an end to prejudice and discrimination based on an arbitrary characteristic like race or sex. The classic instance is the Black Liberation movement. The immediate appeal of this movement, and its initial, if limited, success, made it a model for other oppressed groups. We soon became familiar with Gay Liberation and movements on behalf of American Indians and Spanish-speaking Americans. When a majority group—women—began their campaign some thought we had come to the end of the road. Discrimination on the basis of sex, it was said, was the last form of discrimination to be universally accepted and practiced without secrecy or pretense, even in those liberal circles that have long prided themselves on their freedom from prejudice against racial minorities.

We should always be wary of talking of "the last remaining form of discrimination." If we have learned anything from the liberation movements we should have learned how difficult it is to be aware of latent prejudices in our attitudes to particular groups until these prejudices are forcefully pointed out to us.

A liberation movement demands an expansion of our moral horizons. Practices that were previously regarded as natural and inevitable come to be seen as the result of an unjustifiable prejudice. Who can say with any confidence that none of his or her attitudes and practices can legitimately be questioned? If we wish to avoid being numbered among the oppressors, we must be prepared to rethink all our attitudes to other groups, including the most fundamental of them. We need to consider our attitudes from the point of view of those who suffer by them, and by the practices that follow from them. If we can make this unaccustomed mental switch we may discover a pattern in our attitudes and practices that operates so as consistently to benefit the same group—usually the group to which we ourselves belong—at the expense of another group. So we come to see that there is a case for a new liberation movement.

The aim of this book is to lead you to make this mental switch in your attitudes and practices toward a very large group of beings: members of species other than our own. I believe that our

present attitudes to these beings are based on a long history of prejudice and arbitrary discrimination. I argue that there can be no reason—except the selfish desire to preserve the privileges of the exploiting group—for refusing to extend the basic principle of equality of consideration to members of other species. I ask you to recognize that your attitudes to members of other species are a form of prejudice no less objectionable than prejudice about a person's race or sex.

In comparison with other liberation movements, Animal Liberation has a lot of handicaps. First and most obvious is the fact that members of the exploited group cannot themselves make an organized protest against the treatment they receive (though they can and do protest to the best of their abilities individually). We have to speak up on behalf of those who cannot speak for themselves. You can appreciate how serious this handicap is by asking yourself how long blacks would have had to wait for equal rights if they had not been able to stand up for themselves and demand it. The less able a group is to stand up and organize against oppression, the more easily it is oppressed.

More significant still for the prospects of the Animal Liberation movement is the fact that almost all of the oppressing group are directly involved in, and see themselves as benefiting from, the oppression. There are few humans indeed who can view the oppression of animals with the detachment possessed, say, by Northern whites debating the institution of slavery in the Southern states of the Union. People who eat pieces of slaughtered nonhumans every day find it hard to believe that they are doing wrong; and they also find it hard to imagine what else they could eat. On this issue, anyone who eats meat is an interested party. They benefit—or at least they think they benefit—from the present disregard of the interests of nonhuman animals. This makes persuasion more difficult. How many Southern slaveholders were persuaded by the arguments used by the Northern abolitionists, and accepted by nearly all of us today? Some, but not many. I can and do ask you to put aside your interest in eating meat when considering the arguments of this book; but I know from my own experience that with the best will in the world this is not an easy thing to do. For behind the mere momentary desire to eat meat on a particular occasion lie many years of habitual meat-eating which have conditioned our attitudes to animals.

Habit. That is the final barrier that the Animal Liberation movement faces. Habits not only of diet but also of thought and language must be challenged and altered. Habits of thought lead us to brush aside descriptions of cruelty to animals as emotional, for "animal-lovers only"; or if not that, then anyway the problem is so trivial in comparison to the problems of human beings that no sensible person could give it time and attention. This too is a prejudice—for how can one know that a problem is trivial until one has taken the time to examine its extent? Although in order to allow a more thorough treatment this book deals with only two of the many areas in which humans cause other animals to suffer, I do not think anyone who reads it to the end will ever again think that the only problems that merit time and energy are problems concerning humans.

The habits of thought that lead us to disregard the interests of animals can be challenged, as they are challenged in the following pages. This challenge has to be expressed in a language, which in this case happens to be English. The English language, like other languages, reflects the prejudices of its users. So authors who wish to challenge these prejudices are in a well-known type of bind: either they use language that reinforces the very prejudices they wish to challenge, or else they fail to communicate with their audience. This book has already been forced along the former of these paths. We commonly use the word "animal" to mean "animals other than human beings." This usage sets humans apart from other animals, implying that we are not ourselves animals—an implication that everyone who has had elementary lessons in biology knows to be false.

In the popular mind the term "animal" lumps together beings as different as oysters and chimpanzees, while placing a gulf between chimpanzees and humans, although our relationship to those apes is much closer than the oyster's. Since there exists no other short term for the nonhuman animals, I have, in the title of this book and elsewhere in these pages, had to use "animal" as if it did not include the human animal. This is a regrettable lapse from the standards of revolutionary purity but it seems necessary for effective communication. Occasionally, however, to remind you that this is a matter of convenience only, I shall use longer, more accurate modes of referring to what was once called "the brute creation." In other cases, too, I have tried to avoid language

which tends to degrade animals or disguise the nature of the food we eat.

The basic principles of Animal Liberation are very simple. I have tried to write a book that is clear and easy to understand, requiring no expertise of any kind. It is necessary, however, to begin with a discussion of the principles that underlie what I have to say. While there should be nothing here that is difficult, readers unused to this kind of discussion might find the first chapter rather abstract. Don't be put off. In the next chapters we get down to the little-known details of how our species oppresses others under our control. There is nothing abstract about this oppression, or about the chapters that describe it.

If the recommendations made in the following chapters are accepted, millions of animals will be spared considerable pain. Moreover, millions of humans will benefit too. As I write, people are starving to death in many parts of the world; and many more are in imminent danger of starvation. The United States government has said that because of poor harvests and diminished stocks of grain it can provide only limited—and inadequate—assistance; but as Chapter 4 of this book makes clear, the heavy emphasis in affluent nations on rearing animals for food wastes several times as much food as it produces. By ceasing to rear and kill animals for food, we can make so much extra food available for humans that, properly distributed, it would eliminate starvation and malnutrition from this planet. Animal Liberation is Human Liberation too.

Preface to the New Edition

To reread the original preface of this book is to return to a world half forgotten. People concerned about animals don't offer me ham sandwiches anymore. In Animal Liberation groups, the activists are now all vegetarian; but even in the more conservative animal welfare movement, there is some awareness of the issue of eating animals. Those who do so are apologetic about it and ready to provide alternatives when preparing meals for others. A new consciousness exists about the need to extend sympathies for dogs and cats to pigs, chickens, and even laboratory rats.

I am not sure how much credit *Animal Liberation* can take for this change. Popular magazine writers have given it the tag line "the bible of the animal liberation movement." It is a line that I cannot help finding flattering, but it makes me uncomfortable at the same time. I don't believe in bibles: no book has a monopoly on truth. In any case, no book can achieve anything unless it strikes a chord in its readers. The liberation movements of the Sixties had made Animal Liberation an obvious next step: this book drew the arguments together and gave them a coherent shape. The rest was done by some very fine, ethically concerned, hard-working people—first a few individuals, then hundreds, gradually growing into thousands and now perhaps millions—who make up the Animal Liberation movement. I have dedicated this revised edition to them, because without them the first edition would have suffered the fate of Henry Salt's book *Animals' Rights*, published in 1892 and left to gather dust on the shelves of the British Museum library until, eighty years later, a new generation formulated the arguments afresh, stumbled across a few obscure references, and discovered that it had all been said before, but to no avail.

This time it will not be in vain. The movement has grown too big for that. Important gains for animals have already been achieved. Far greater ones lie ahead. Animal Liberation is now a worldwide movement, and it will be on the agenda for a long time to come.

People often ask me if I am pleased about the way the movement has grown. The way they ask the question makes it plain that they are expecting me to say that I never dreamed that the book would have such an impact. But they are wrong. In my dreams, at least, everyone who read the book was going to say, "Yes, of course . . .," and would immediately become vegetarian, and start protesting against what we do to animals, so that more people would hear about the message of Animal Liberation, and at least the most extreme and needless forms of animal suffering would soon be stopped by an irresistible tide of public protest.

Admittedly, such dreams were balanced by my awareness of the obstacles: the conservatism of most of us when it comes to what we put into our stomachs; the financial interests that would fight to the last million to defend their right to exploit animals for maximum profit; and the solid weight of history and tradition bolstering the attitudes that justify this exploitation. So I am pleased to have met, and received letters from, many, many people who did read the book and say, "Yes, of course . . .," and did stop eating animals, and became active in the Animal Liberation movement. I am even more pleased, of course, that after many years' hard struggle by many people, the Animal Liberation movement is a political and social reality. But, even so, that is not enough; not nearly enough. As this edition shows only too clearly, the movement has as yet made little impact on the central forms of animal exploitation.

Animal Liberation was first published in 1975 and has remained in print, virtually unaltered, since then. Three aspects are now ripe for revision. First, when the book appeared there was no Animal Liberation movement. The term itself was unknown and there were no large organizations—and hardly any small ones—working to implement radical changes in our attitudes and practices toward animals. Fifteen years later it is decidedly odd to have a book entitled *Animal Liberation* that takes no notice of the existence of the modern Animal Liberation movement, and for that reason makes no comment on the course the movement has taken.

Secondly, the rise of the modern Animal Liberation movement has been paralleled by an amazing increase in the amount that has been written on this topic—much of it commenting on the position taken in the first edition of this book. I have also spent long evenings discussing both philosophical issues and practical conclusions with friends and fellow workers within the Animal Liberation movement. Some response to all this discussion seemed necessary, if only to indicate the extent to which I have or have not altered my views.

Finally, the second and third chapters of this book describe what our present attitudes mean for animals in two major fields of animal use: experimentation and farming. As soon as I began hearing people saying things like "Of course, things have improved a lot since that was written . . ." I knew that it was necessary to document what is happening now in laboratories and farms and to present readers with descriptions that cannot be almed off as belonging to some distant dark age.

The new descriptions make up most of the differences between this and the previous edition. I have, however, resisted suggestions that I should add similar accounts of other kinds of animal abuse. The aim of the factual material is not to serve as a comprehensive report on how we treat animals; it is rather, as I indicate at the end of the first chapter, to display in sharp, clear, and concrete form the implications of the more abstract philosophical conception of speciesism presented in the first chapter. The omission of discussions of hunting and trapping, of the fur industry, of the abuse of companion animals, of rodeos, zoos, and circuses means not that these matters are less important, but only that the two central cases of experimentation and food production are sufficient to serve my purpose.

I decided against trying to respond to all the points raised by philosophers about the ethical arguments of this book. To do so would have changed the nature of the book itself, turning it into a work of academic philosophy, of interest to my professional colleagues but tedious for the general reader. Instead I have indicated, at appropriate places in the text, some other writings where my replies to certain objections can be found. I have also rewritten one passage, in the final chapter, in which I have changed my mind about a philosophical point that has only a peripheral relationship to the ethical foundation on which the argu-

ment of this book rests. As for these foundations themselves, I have lectured on them, given talks to conferences and philosophy department seminars, and discussed them at length, both verbally and in print; but I have come across no insurmountable objections, nothing that has led me to think that the simple ethical arguments on which the book is based are anything but sound. I have been encouraged to find that many of my most respected philosophical colleagues agree. Hence these arguments are retained here, unchanged.

This leaves the first of the three aspects of the book that are in need of updating, which I mentioned above: an account of the Animal Liberation movement and the course it has taken.

Both in the accounts of laboratory experimentation and factory farming and in the final chapter of this revised edition, I refer to some of the major campaigns and achievements of the Animal Liberation movement. I have not attempted to describe the campaigns in detail, because some of the leading activists did so themselves, in a book called *In Defense of Animals*, which I edited not long ago. But one issue of importance to the movement needs to be raised in a prominent place in this book, and I do it here. That issue is violence.

Activists have practiced a variety of means for advancing toward the goal of Animal Liberation. Some seek to educate the public by distributing leaflets and writing letters to newspapers. Others lobby government officials and their elected representatives in Parliament or Congress. Activist organizations hold demonstrations and protest outside places where animals are being made to suffer to serve trivial human objectives. But many become impatient with the slow progress made by such means and want to take more direct action to stop the suffering now.

No one who understands just what animals are enduring can be critical of such impatience. In the face of a continuing atrocity it is scarcely enough to sit back and write letters. The need is to help the animals now. But how? The usual legitimate channels for political protest are slow and uncertain. Should one break in and free the animals? That is illegal, but the obligation to obey the law is not absolute. It was justifiably broken by those who helped runaway slaves in the American South, to mention only one possible parallel. A more serious problem is that the literal liberation of animals from laboratories and factory farms can

only be a token gesture, for the researchers will simply order another batch of animals, and who can find homes for a thousand factory farm pigs or 100,000 hens? Raids by Animal Liberation Front groups in several countries have been more effective when they have obtained evidence of animal abuse that could not otherwise have come to light. In the case of the raid on Dr. Thomas Gennarelli's laboratory at the University of Pennsylvania, for example, stolen videotapes provided the evidence that finally convinced even the secretary for health and human services that the experiments must stop. It is hard to imagine that this result could have been achieved in any other way, and I have nothing but praise for the courageous, caring, and thoughtful people who planned and carried out that particular action.

But other illegal activities are very different. In 1982 a group calling itself the "Animal Rights Militia" sent letter-bombs to Margaret Thatcher; and in 1988 Fran Trutt, an animal activist, was arrested while planting a bomb outside the offices of the U.S. Surgical Corporation, a company that had been using live dogs to demonstrate its surgical stapling devices. Neither of these actions was in any way representative of the Animal Liberation movement. The Animal Rights Militia had never been heard of before, and was immediately condemned by all the organizations of the British Animal Liberation movement. Trutt was working alone, and her actions received a quick denunciation from the American movement. (The evidence also suggested entrapment, for she was driven to the corporation's offices by a paid undercover informant hired by U.S. Surgical's security consultant.) Yet such actions can be seen as the extreme end of a spectrum of threats and harassment of experimenters, furriers, and other animal exploiters, and so it is important that those within the Animal Liberation movement make their position toward such actions plain.

It would be a tragic mistake if even a small section of the Animal Liberation movement were to attempt to achieve its objectives by hurting people. Some believe that people who make animals suffer deserve to have suffering inflicted upon them. I don't believe in vengeance; but even if I did, it would be a damaging distraction from our task of stopping the suffering. To do that, we must change the minds of reasonable people in our society. We may be convinced that a person who is abusing animals is entirely callous and insensitive; but we lower ourselves to that level

if we physically harm or threaten physical harm to that person. Violence can only breed more violence—a cliché, but one that can be seen to be tragically true in half a dozen conflicts around the world. The strength of the case for Animal Liberation is its ethical commitment; we occupy the high moral ground and to abandon it is to play into the hands of those who oppose us.

The alternative to the path of increasing violence is to follow the lead of the two greatest—and not coincidentally, most successful—leaders of liberation movements in modern times: Gandhi and Martin Luther King. With immense courage and resolution, they stuck to the principle of nonviolence despite the provocations, and often violent attacks, of their opponents. In the end they succeeded because the justice of their cause could not be denied, and their behavior touched the consciences even of those who had opposed them. The wrongs we inflict on other species are equally undeniable once they are seen plainly; and it is in the rightness of our cause, and not the fear of our bombs, that our prospects of victory lie.

Chapter 1

All Animals Are Equal . . .

or why the ethical principle on which human equality rests requires us to extend equal consideration to animals too

"Animal Liberation" may sound more like a parody of other liberation movements than a serious objective. The idea of "The Rights of Animals" actually was once used to parody the case for women's rights. When Mary Wollstonecraft, a forerunner of today's feminists, published her *Vindication of the Rights of Woman* in 1792, her views were widely regarded as absurd, and before long an anonymous publication appeared entitled *A Vindication of the Rights of Brutes*. The author of this satirical work (now known to have been Thomas Taylor, a distinguished Cambridge philosopher) tried to refute Mary Wollstonecraft's arguments by showing that they could be carried one stage further. If the argument for equality was sound when applied to women, why should it not be applied to dogs, cats, and horses? The reasoning seemed to hold for these "brutes" too; yet to hold that brutes had rights was manifestly absurd. Therefore the reasoning by which this conclusion had been reached must be unsound, and if unsound when applied to brutes, it must also be unsound when applied to women, since the very same arguments had been used in each case.

In order to explain the basis of the case for the equality of animals, it will be helpful to start with an examination of the case for the equality of women. Let us assume that we wish to defend the case for women's rights against the attack by Thomas Taylor. How should we reply?

One way in which we might reply is by saying that the case for equality between men and women cannot validly be extended to nonhuman animals. Women have a right to vote, for instance, because they are just as capable of making rational decisions about the future as men are; dogs, on the other hand, are

incapable of understanding the significance of voting, so they cannot have the right to vote. There are many other obvious ways in which men and women resemble each other closely, while humans and animals differ greatly. So, it might be said, men and women are similar beings and should have similar rights, while humans and nonhumans are different and should not have equal rights.

The reasoning behind this reply to Taylor's analogy is correct up to a point, but it does not go far enough. There are obviously important differences between humans and other animals, and these differences must give rise to some differences in the rights that each have. Recognizing this evident fact, however, is no barrier to the case for extending the basic principle of equality to nonhuman animals. The differences that exist between men and women are equally undeniable, and the supporters of Women's Liberation are aware that these differences may give rise to different rights. Many feminists hold that women have the right to an abortion on request. It does not follow that since these same feminists are campaigning for equality between men and women they must support the right of men to have abortions too. Since a man cannot have an abortion, it is meaningless to talk of his right to have one. Since dogs can't vote, it is meaningless to talk of their right to vote. There is no reason why either Women's Liberation or Animal Liberation should get involved in such nonsense. The extension of the basic principle of equality from one group to another does not imply that we must treat both groups in exactly the same way, or grant exactly the same rights to both groups. Whether we should do so will depend on the nature of the members of the two groups. The basic principle of equality does not require equal or identical *treatment*; it requires equal consideration. Equal consideration for different beings may lead to different treatment and different rights.

So there is a different way of replying to Taylor's attempt to parody the case for women's rights, a way that does not deny the obvious differences between human beings and nonhumans but goes more deeply into the question of equality and concludes by finding nothing absurd in the idea that the basic principle of equality applies to so-called brutes. At this point such a conclusion may appear odd; but if we examine more deeply the basis on which our opposition to discrimination on grounds of race or sex

ultimately rests, we will see that we would be on shaky ground if we were to demand equality for blacks, women, and other groups of oppressed humans while denying equal consideration to nonhumans. To make this clear we need to see, first, exactly why racism and sexism are wrong. When we say that all human beings, whatever their race, creed, or sex, are equal, what is it that we are asserting? Those who wish to defend hierarchical, inequalitarian societies have often pointed out that by whatever test we choose it simply is not true that all humans are equal. Like it or not we must face the fact that humans come in different shapes and sizes; they come with different moral capacities, different intellectual abilities, different amounts of benevolent feeling and sensitivity to the needs of others, different abilities to communicate effectively, and different capacities to experience pleasure and pain. In short, if the demand for equality were based on the actual equality of all human beings, we would have to stop demanding equality.

Still, one might cling to the view that the demand for equality among human beings is based on the actual equality of the different races and sexes. Although, it may be said, humans differ as individuals, there are no differences between the races and sexes as such. From the mere fact that a person is black or a woman we cannot infer anything about that person's intellectual or moral capacities. This, it may be said, is why racism and sexism are wrong. The white racist claims that whites are superior to blacks, but this is false; although there are differences among individuals, some blacks are superior to some whites in all of the capacities and abilities that could conceivably be relevant. The opponent of sexism would say the same: a person's sex is no guide to his or her abilities, and this is why it is unjustifiable to discriminate on the basis of sex.

The existence of individual variations that cut across the lines of race or sex, however, provides us with no defense at all against a more sophisticated opponent of equality, one who proposes that, say, the interests of all those with IQ scores below 100 be given less consideration than the interests of those with ratings over 100. Perhaps those scoring below the mark would, in this society, be made the slaves of those scoring higher. Would a hierarchical society of this sort really be so much better than one based on race or sex? I think not. But if we tie the moral prin-

ciple of equality to the factual equality of the different races or sexes, taken as a whole, our opposition to racism and sexism does not provide us with any basis for objecting to this kind of inequality.

There is a second important reason why we ought not to base our opposition to racism and sexism on any kind of factual equality, even the limited kind that asserts that variations in capacities and abilities are spread evenly among the different races and between the sexes: we can have no absolute guarantee that these capacities and abilities really are distributed evenly, without regard to race or sex, among human beings. So far as actual abilities are concerned there do seem to be certain measurable differences both among races and between sexes. These differences do not, of course, appear in every case, but only when averages are taken. More important still, we do not yet know how many of these differences are really due to the different genetic endowments of the different races and sexes, and how many are due to poor schools, poor housing, and other factors that are the result of past and continuing discrimination. Perhaps all of the important differences will eventually prove to be environmental rather than genetic. Anyone opposed to racism and sexism will certainly hope that this will be so, for it will make the task of ending discrimination a lot easier; nevertheless, it would be dangerous to rest the case against racism and sexism on the belief that all significant differences are environmental in origin. The opponent of, say, racism who takes this line will be unable to avoid conceding that if differences in ability did after all prove to have some genetic connection with race, racism would in some way be defensible.

Fortunately there is no need to pin the case for equality to one particular outcome of a scientific investigation. The appropriate response to those who claim to have found evidence of genetically based differences in ability among the races or between the sexes is not to stick to the belief that the genetic explanation must be wrong, whatever evidence to the contrary may turn up; instead we should make it quite clear that the claim to equality does not depend on intelligence, moral capacity, physical strength, or similar matters of fact. Equality is a moral idea, not an assertion of fact. There is no logically compelling reason for assuming that a factual difference in ability between two people

justifies any difference in the amount of consideration we give to their needs and interests. *The principle of the equality of human beings is not a description of an alleged actual equality among humans: it is a prescription of how we should treat human beings.*

Jeremy Bentham, the founder of the reforming utilitarian school of moral philosophy, incorporated the essential basis of moral equality into his system of ethics by means of the formula: "Each to count for one and none for more than one." In other words, the interests of every being affected by an action are to be taken into account and given the same weight as the like interests of any other being. A later utilitarian, Henry Sidgwick, put the point in this way: "The good of any one individual is of no more importance, from the point of view (if I may say so) of the Universe, than the good of any other." More recently the leading figures in contemporary moral philosophy have shown a great deal of agreement in specifying as a fundamental presupposition of their moral theories some similar requirement that works to give everyone's interests equal consideration—although these writers generally cannot agree on how this requirement is best formulated.¹

It is an implication of this principle of equality that our concern for others and our readiness to consider their interests ought not to depend on what they are like or on what abilities they may possess. Precisely what our concern or consideration requires us to do may vary according to the characteristics of those affected by what we do: concern for the well-being of children growing up in America would require that we teach them to read; concern for the well-being of pigs may require no more than that we leave them with other pigs in a place where there is adequate food and room to run freely. But the basic element—the taking into account of the interests of the being, whatever those interests may be—must, according to the principle of equality, be extended to all beings, black or white, masculine or feminine, human or nonhuman.

Thomas Jefferson, who was responsible for writing the principle of the equality of men into the American Declaration of Independence, saw this point. It led him to oppose slavery even though he was unable to free himself fully from his slaveholding background. He wrote in a letter to the author of a book that emphasized the notable intellectual achievements of Negroes

in order to refute the then common view that they had limited intellectual capacities:

Be assured that no person living wishes more sincerely than I do, to see a complete refutation of the doubts I myself have entertained and expressed on the grade of understanding allotted to them by nature, and to find that they are on a par with ourselves . . . but whatever be their degree of talent it is no measure of their rights. Because Sir Isaac Newton was superior to others in understanding, he was not therefore lord of the property or persons of others.²

Similarly, when in the 1850s the call for women's rights was raised in the United States, a remarkable black feminist named Sojourner Truth made the same point in more robust terms at a feminist convention:

They talk about this thing in the head; what do they call it? ["Intellect," whispered someone nearby.] That's it. What's that got to do with women's rights or Negroes' rights? If my cup won't hold but a pint and yours holds a quart, wouldn't you be mean not to let me have my little half-measure full?³

It is on this basis that the case against racism and the case against sexism must both ultimately rest; and it is in accordance with this principle that the attitude that we may call "speciesism," by analogy with racism, must also be condemned. Speciesism—the word is not an attractive one, but I can think of no better term—is a prejudice or attitude of bias in favor of the interests of members of one's own species and against those of members of other species. It should be obvious that the fundamental objections to racism and sexism made by Thomas Jefferson and Sojourner Truth apply equally to speciesism. If possessing a higher degree of intelligence does not entitle one human to use another for his or her own ends, how can it entitle humans to exploit nonhumans for the same purpose?⁴

Many philosophers and other writers have proposed the principle of equal consideration of interests, in some form or other, as a basic moral principle; but not many of them have recognized that this principle applies to members of other species as well as

to our own. Jeremy Bentham was one of the few who did realize this. In a forward-looking passage written at a time when black slaves had been freed by the French but in the British dominions were still being treated in the way we now treat animals, Bentham wrote:

The day *may* come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny. The French have already discovered that the blackness of the skin is no reason why a human being should be abandoned without redress to the caprice of a tormentor. It may one day come to be recognized that the number of the legs, the villosity of the skin, or the termination of the *os sacrum* are reasons equally insufficient for abandoning a sensitive being to the same fate. What else is it that should trace the insuperable line? Is it the faculty of reason, or perhaps the faculty of discourse? But a full-grown horse or dog is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day or a week or even a month, old. But suppose they were otherwise, what would it avail? The question is not, Can they reason? nor Can they talk? but, Can they suffer?⁵

In this passage Bentham points to the capacity for suffering as the vital characteristic that gives a being the right to equal consideration. The capacity for suffering—or more strictly, for suffering and/or enjoyment or happiness—is not just another characteristic like the capacity for language or higher mathematics. Bentham is not saying that those who try to mark "the insuperable line" that determines whether the interests of a being should be considered happen to have chosen the wrong characteristic. By saying that we must consider the interests of all beings with the capacity for suffering or enjoyment Bentham does not arbitrarily exclude from consideration any interests at all—as those who draw the line with reference to the possession of reason or language do. The capacity for suffering and enjoyment is a *pre-requisite for having interests at all*, a condition that must be satisfied before we can speak of interests in a meaningful way. It would be nonsense to say that it was not in the interests of a

stone to be kicked along the road by a schoolboy. A stone does not have interests because it cannot suffer. Nothing that we can do to it could possibly make any difference to its welfare. The capacity for suffering and enjoyment is, however, not only necessary, but also sufficient for us to say that a being has interests—at an absolute minimum, an interest in not suffering. A mouse, for example, does have an interest in not being kicked along the road, because it will suffer if it is.

Although Bentham speaks of "rights" in the passage I have quoted, the argument is really about equality rather than about rights. Indeed, in a different passage, Bentham famously described "natural rights" as "nonsense" and "natural and imprescriptible rights" as "nonsense upon stilts." He talked of moral rights as a shorthand way of referring to protections that people and animals morally ought to have; but the real weight of the moral argument does not rest on the assertion of the existence of the right, for this in turn has to be justified on the basis of the possibilities for suffering and happiness. In this way we can argue for equality for animals without getting embroiled in philosophical controversies about the ultimate nature of rights.

In misguided attempts to refute the arguments of this book, some philosophers have gone to much trouble developing arguments to show that animals do not have rights.⁶ They have claimed that to have rights a being must be autonomous, or must be a member of a community, or must have the ability to respect the rights of others, or must possess a sense of justice. These claims are irrelevant to the case for Animal Liberation. The language of rights is a convenient political shorthand. It is even more valuable in the era of thirty-second TV news clips than it was in Bentham's day; but in the argument for a radical change in our attitude to animals, it is in no way necessary.

If a being suffers there can be no moral justification for refusing to take that suffering into consideration. No matter what the nature of the being, the principle of equality requires that its suffering be counted equally with the like suffering—insofar as rough comparisons can be made—of any other being. If a being is not capable of suffering, or of experiencing enjoyment or happiness, there is nothing to be taken into account. So the limit of sentience (using the term as a convenient if not strictly accurate shorthand for the capacity to suffer and/or experience

enjoyment) is the only defensible boundary of concern for the interests of others. To mark this boundary by some other characteristic like intelligence or rationality would be to mark it in an arbitrary manner. Why not choose some other characteristic, like skin color?

Racists violate the principle of equality by giving greater weight to the interests of members of their own race when there is a clash between their interests and the interests of those of another race. Sexists violate the principle of equality by favoring the interests of their own sex. Similarly, speciesists allow the interests of their own species to override the greater interests of members of other species. The pattern is identical in each case.

Most human beings are speciesists. The following chapters show that ordinary human beings—not a few exceptionally cruel or heartless humans, but the overwhelming majority of humans—take an active part in, acquiesce in, and allow their taxes to pay for practices that require the sacrifice of the most important interests of members of other species in order to promote the most trivial interests of our own species.

There is, however, one general defense of the practices to be described in the next two chapters that needs to be disposed of before we discuss the practices themselves. It is a defense which, if true, would allow us to do anything at all to nonhumans for the slightest reason, or for no reason at all, without incurring any justifiable reproach. This defense claims that we are never guilty of neglecting the interests of other animals for one breathtakingly simple reason: they have no interests. Nonhuman animals have no interests, according to this view, because they are not capable of suffering. By this is not meant merely that they are not capable of suffering in all the ways that human beings are—for instance, that a calf is not capable of suffering from the knowledge that it will be killed in six months time. That modest claim is, no doubt, true; but it does not clear humans of the charge of speciesism, since it allows that animals may suffer in other ways—for instance, by being given electric shocks, or being kept in small, cramped cages. The defense I am about to discuss is the much more sweeping, although correspondingly less plausible, claim

that animals are incapable of suffering in any way at all; that they are, in fact, unconscious automata, possessing neither thoughts nor feelings nor a mental life of any kind.

Although, as we shall see in a later chapter, the view that animals are automata was proposed by the seventeenth-century French philosopher René Descartes, to most people, then and now, it is obvious that if, for example, we stick a sharp knife into the stomach of an unanesthetized dog, the dog will feel pain. That this is so is assumed by the laws in most civilized countries that prohibit wanton cruelty to animals. Readers whose common sense tells them that animals do suffer may prefer to skip the remainder of this section, moving straight on to page 15, since the pages in between do nothing but refute a position that they do not hold. Implausible as it is, though, for the sake of completeness this skeptical position must be discussed.

Do animals other than humans feel pain? How do we know? Well, how do we know if anyone, human or nonhuman, feels pain? We know that we ourselves can feel pain. We know this from the direct experience of pain that we have when, for instance, somebody presses a lighted cigarette against the back of our hand. But how do we know that anyone else feels pain? We cannot directly experience anyone else's pain, whether that "anyone" is our best friend or a stray dog. Pain is a state of consciousness, a "mental event," and as such it can never be observed. Behavior like writhing, screaming, or drawing one's hand away from the lighted cigarette is not pain itself; nor are the recordings a neurologist might make of activity within the brain observations of pain itself. Pain is something that we feel, and we can only infer that others are feeling it from various external indications.

In theory, we *could* always be mistaken when we assume that other human beings feel pain. It is conceivable that one of our close friends is really a cleverly constructed robot, controlled by a brilliant scientist so as to give all the signs of feeling pain, but really no more sensitive than any other machine. We can never know, with absolute certainty, that this is not the case. But while this might present a puzzle for philosophers, none of us has the slightest real doubt that our close friends feel pain just as we do. This is an inference, but a perfectly reasonable one, based on observations of their behavior in situations in which we would feel pain, and on the fact that we have every reason to assume that

our friends are beings like us, with nervous systems like ours that can be assumed to function as ours do and to produce similar feelings in similar circumstances.

If it is justifiable to assume that other human beings feel pain as we do, is there any reason why a similar inference should be unjustifiable in the case of other animals?

Nearly all the external signs that lead us to infer pain in other humans can be seen in other species, especially the species most closely related to us—the species of mammals and birds. The behavioral signs include writhing, facial contortions, moaning, yelping or other forms of calling, attempts to avoid the source of pain, appearance of fear at the prospect of its repetition, and so on. In addition, we know that these animals have nervous systems very like ours, which respond physiologically as ours do when the animal is in circumstances in which we would feel pain: an initial rise of blood pressure, dilated pupils, perspiration, an increased pulse rate, and, if the stimulus continues, a fall in blood pressure. Although human beings have a more developed cerebral cortex than other animals, this part of the brain is concerned with thinking functions rather than with basic impulses, emotions, and feelings. These impulses, emotions, and feelings are located in the diencephalon, which is well developed in many other species of animals, especially mammals and birds.⁷

We also know that the nervous systems of other animals were not artificially constructed—as a robot might be artificially constructed—to mimic the pain behavior of humans. The nervous systems of animals evolved as our own did, and in fact the evolutionary history of human beings and other animals, especially mammals, did not diverge until the central features of our nervous systems were already in existence. A capacity to feel pain obviously enhances a species' prospects of survival, since it causes members of the species to avoid sources of injury. It is surely unreasonable to suppose that nervous systems that are virtually identical physiologically, have a common origin and a common evolutionary function, and result in similar forms of behavior in similar circumstances should actually operate in an entirely different manner on the level of subjective feelings.

It has long been accepted as sound policy in science to search for the simplest possible explanation of whatever it is we are try-

ing to explain. Occasionally it has been claimed that it is for this reason "unscientific" to explain the behavior of animals by theories that refer to the animal's conscious feelings, desires, and so on—the idea being that if the behavior in question can be explained without invoking consciousness or feelings, that will be the simpler theory. Yet we can now see that such explanations, when assessed with respect to the actual behavior of both human and nonhuman animals, are actually far more complex than rival explanations. For we know from our own experience that explanations of our own behavior that did not refer to consciousness and the feeling of pain would be incomplete; and it is simpler to assume that the similar behavior of animals with similar nervous systems is to be explained in the same way than to try to invent some other explanation for the behavior of nonhuman animals as well as an explanation for the divergence between humans and nonhumans in this respect.

The overwhelming majority of scientists who have addressed themselves to this question agree. Lord Brain, one of the most eminent neurologists of our time, has said:

I personally can see no reason for conceding mind to my fellow men and denying it to animals.... I at least cannot doubt that the interests and activities of animals are correlated with awareness and feeling in the same way as my own, and which may be, for aught I know, just as vivid.⁸

The author of a book on pain writes:

Every particle of factual evidence supports the contention that the higher mammalian vertebrates experience pain sensations at least as acute as our own. To say that they feel less because they are lower animals is an absurdity; it can easily be shown that many of their senses are far more acute than ours—visual acuity in certain birds, hearing in most wild animals, and touch in others; these animals depend more than we do today on the sharpest possible awareness of a hostile environment. Apart from the complexity of the cerebral cortex (which does not directly perceive pain) their nervous systems are almost identical to ours and their reactions to pain remarkably similar, though lacking (so far as

we know) the philosophical and moral overtones. The emotional element is all too evident, mainly in the form of fear and anger.⁹

In Britain, three separate expert government committees on matters relating to animals have accepted the conclusion that animals feel pain. After noting the obvious behavioral evidence for this view, the members of the Committee on Cruelty to Wild Animals, set up in 1951, said:

... we believe that the physiological, and more particularly the anatomical, evidence fully justifies and reinforces the commonsense belief that animals feel pain.

And after discussing the evolutionary value of pain the committee's report concluded that pain is "of clear-cut biological usefulness" and this is "a third type of evidence that animals feel pain." The committee members then went on to consider forms of suffering other than mere physical pain and added that they were "satisfied that animals do suffer from acute fear and terror." Subsequent reports by British government committees on experiments on animals and on the welfare of animals under intensive farming methods agreed with this view, concluding that animals are capable of suffering both from straightforward physical injuries and from fear, anxiety, stress, and so on.¹⁰ Finally, within the last decade, the publication of scientific studies with titles such as *Animal Thought*, *Animal Thinking*, and *Animal Suffering: The Science of Animal Welfare* have made it plain that conscious awareness in nonhuman animals is now generally accepted as a serious subject for investigation.¹¹

That might well be thought enough to settle the matter; but one more objection needs to be considered. Human beings in pain, after all, have one behavioral sign that nonhuman animals do not have: a developed language. Other animals may communicate with each other, but not, it seems, in the complicated way we do. Some philosophers, including Descartes, have thought it important that while humans can tell each other about their experience of pain in great detail, other animals cannot. (Interestingly, this once neat dividing line between humans and other species has now been threatened by the discovery that chim-

panzees can be taught a language.¹²) But as Bentham pointed out long ago, the ability to use language is not relevant to the question of how a being ought to be treated—unless that ability can be linked to the capacity to suffer, so that the absence of a language casts doubt on the existence of this capacity.

This link may be attempted in two ways. First, there is a hazy line of philosophical thought, deriving perhaps from some doctrines associated with the influential philosopher Ludwig Wittgenstein, which maintains that we cannot meaningfully attribute states of consciousness to beings without language. This position seems to me very implausible. Language may be necessary for abstract thought, at some level anyway; but states like pain are more primitive, and have nothing to do with language.

The second and more easily understood way of linking language and the existence of pain is to say that the best evidence we can have that other creatures are in pain is that they tell us that they are. This is a distinct line of argument, for it is denying not that non-language-users conceivably *could* suffer, but only that we could ever have sufficient reason to *believe* that they are suffering. Still, this line of argument fails too. As Jane Goodall has pointed out in her study of chimpanzees, *In the Shadow of Man*, when it comes to the expression of feelings and emotions language is less important than nonlinguistic modes of communication such as a cheering pat on the back, an exuberant embrace, a clasp of the hands, and so on. The basic signals we use to convey pain, fear, anger, love, joy, surprise, sexual arousal, and many other emotional states are not specific to our own species.¹³ The statement "I am in pain" may be one piece of evidence for the conclusion that the speaker is in pain, but it is not the only possible evidence, and since people sometimes tell lies, not even the best possible evidence.

Even if there were stronger grounds for refusing to attribute pain to those who do not have a language, the consequences of this refusal might lead us to reject the conclusion. Human infants and young children are unable to use language. Are we to deny that a year-old child can suffer? If not, language cannot be crucial. Of course, most parents understand the responses of their children better than they understand the responses of other animals; but this is just a fact about the relatively greater knowledge that we have of our own species and the greater contact we have

with infants as compared to animals. Those who have studied the behavior of other animals and those who have animals as companions soon learn to understand their responses as well as we understand those of an infant, and sometimes better.

So to conclude: there are no good reasons, scientific or philosophical, for denying that animals feel pain. If we do not doubt that other humans feel pain we should not doubt that other animals do so too.

Animals can feel pain. As we saw earlier, there can be no moral justification for regarding the pain (or pleasure) that animals feel as less important than the same amount of pain (or pleasure) felt by humans. But what practical consequences follow from this conclusion? To prevent misunderstanding I shall spell out what I mean a little more fully.

If I give a horse a hard slap across its rump with my open hand, the horse may start, but it presumably feels little pain. Its skin is thick enough to protect it against a mere slap. If I slap a baby in the same way, however, the baby will cry and presumably feel pain, for its skin is more sensitive. So it is worse to slap a baby than a horse, if both slaps are administered with equal force. But there must be some kind of blow—I don't know exactly what it would be, but perhaps a blow with a heavy stick—that would cause the horse as much pain as we cause a baby by slapping it with our hand. That is what I mean by "the same amount of pain," and if we consider it wrong to inflict that much pain on a baby for no good reason then we must, unless we are speciesists, consider it equally wrong to inflict the same amount of pain on a horse for no good reason.

Other differences between humans and animals cause other complications. Normal adult human beings have mental capacities that will, in certain circumstances, lead them to suffer more than animals would in the same circumstances. If, for instance, we decided to perform extremely painful or lethal scientific experiments on normal adult humans, kidnapped at random from public parks for this purpose, adults who enjoy strolling in parks would become fearful that they would be kidnapped. The resultant terror would be a form of suffering additional to the pain of the experiment. The same experiments performed on nonhuman animals would cause less suffering since the animals would not have the anticipatory dread of being kidnapped and experi-

mented upon. This does not mean, of course, that it would be *right* to perform the experiment on animals, but only that there is a reason, which is *not* speciesist, for preferring to use animals rather than normal adult human beings, if the experiment is to be done at all. It should be noted, however, that this same argument gives us a reason for preferring to use human infants—orphans perhaps—or severely retarded human beings for experiments, rather than adults, since infants and retarded humans would also have no idea of what was going to happen to them. So far as this argument is concerned nonhuman animals and infants and retarded humans are in the same category; and if we use this argument to justify experiments on nonhuman animals we have to ask ourselves whether we are also prepared to allow experiments on human infants and retarded adults; and if we make a distinction between animals and these humans, on what basis can we do it, other than a bare-faced—and morally indefensible—preference for members of our own species?

There are many matters in which the superior mental powers of normal adult humans make a difference: anticipation, more detailed memory, greater knowledge of what is happening, and so on. Yet these differences do not all point to greater suffering on the part of the normal human being. Sometimes animals may suffer more because of their more limited understanding. If, for instance, we are taking prisoners in wartime we can explain to them that although they must submit to capture, search, and confinement, they will not otherwise be harmed and will be set free at the conclusion of hostilities. If we capture wild animals, however, we cannot explain that we are not threatening their lives. A wild animal cannot distinguish an attempt to overpower and confine from an attempt to kill; the one causes as much terror as the other.

It may be objected that comparisons of the sufferings of different species are impossible to make and that for this reason when the interests of animals and humans clash the principle of equality gives no guidance. It is probably true that comparisons of suffering between members of different species cannot be made precisely, but precision is not essential. Even if we were to prevent the infliction of suffering on animals only when it is quite certain that the interests of humans will not be affected to anything like the extent that animals are affected, we would be forced to make

radical changes in our treatment of animals that would involve our diet, the farming methods we use, experimental procedures in many fields of science, our approach to wildlife and to hunting, trapping and the wearing of furs, and areas of entertainment like circuses, rodeos, and zoos. As a result, a vast amount of suffering would be avoided.

So far I have said a lot about inflicting suffering on animals, but nothing about killing them. This omission has been deliberate. The application of the principle of equality to the infliction of suffering is, in theory at least, fairly straightforward. Pain and suffering are in themselves bad and should be prevented or minimized, irrespective of the race, sex, or species of the being that suffers. How bad a pain is depends on how intense it is and how long it lasts, but pains of the same intensity and duration are equally bad, whether felt by humans or animals.

The wrongness of killing a being is more complicated. I have kept, and shall continue to keep, the question of killing in the background because in the present state of human tyranny over other species the more simple, straightforward principle of equal consideration of pain or pleasure is a sufficient basis for identifying and protesting against all the major abuses of animals that human beings practice. Nevertheless, it is necessary to say something about killing.

Just as most human beings are speciesists in their readiness to cause pain to animals when they would not cause a similar pain to humans for the same reason, so most human beings are speciesists in their readiness to kill other animals when they would not kill human beings. We need to proceed more cautiously here, however, because people hold widely differing views about when it is legitimate to kill humans, as the continuing debates over abortion and euthanasia attest. Nor have moral philosophers been able to agree on exactly what it is that makes it wrong to kill human beings, and under what circumstances killing a human being may be justifiable.

Let us consider first the view that it is always wrong to take an innocent human life. We may call this the "sanctity of life" view. People who take this view oppose abortion and euthanasia. They

do not usually, however, oppose the killing of nonhuman animals—so perhaps it would be more accurate to describe this view as the “sanctity of human life” view. The belief that human life, and only human life, is sacrosanct is a form of speciesism. To see this, consider the following example.

Assume that, as sometimes happens, an infant has been born with massive and irreparable brain damage. The damage is so severe that the infant can never be any more than a “human vegetable,” unable to talk, recognize other people, act independently of others, or develop a sense of self-awareness. The parents of the infant, realizing that they cannot hope for any improvement in their child’s condition and being in any case unwilling to spend, or ask the state to spend, the thousands of dollars that would be needed annually for proper care of the infant, ask the doctor to kill the infant painlessly.

Should the doctor do what the parents ask? Legally, the doctor should not, and in this respect the law reflects the sanctity of life view. The life of every human being is sacred. Yet people who would say this about the infant do not object to the killing of nonhuman animals. How can they justify their different judgments? Adult chimpanzees, dogs, pigs, and members of many other species far surpass the brain-damaged infant in their ability to relate to others, act independently, be self-aware, and any other capacity that could reasonably be said to give value to life. With the most intensive care possible, some severely retarded infants can never achieve the intelligence level of a dog. Nor can we appeal to the concern of the infant’s parents, since they themselves, in this imaginary example (and in some actual cases) do not want the infant kept alive. The only thing that distinguishes the infant from the animal, in the eyes of those who claim it has a “right to life,” is that it is, biologically, a member of the species *Homo sapiens*, whereas chimpanzees, dogs, and pigs are not. But to use *this* difference as the basis for granting a right to life to the infant and not to the other animals is, of course, pure speciesism.¹⁴ It is exactly the kind of arbitrary difference that the most crude and overt kind of racist uses in attempting to justify racial discrimination.

This does not mean that to avoid speciesism we must hold that it is as wrong to kill a dog as it is to kill a human being in full possession of his or her faculties. The only position that is irre-

deemably speciesist is the one that tries to make the boundary of the right to life run exactly parallel to the boundary of our own species. Those who hold the sanctity of life view do this, because while distinguishing sharply between human beings and other animals they allow no distinctions to be made within our own species, objecting to the killing of the severely retarded and the hopelessly senile as strongly as they object to the killing of normal adults.

To avoid speciesism we must allow that beings who are similar in all relevant respects have a similar right to life—and mere membership in our own biological species cannot be a morally relevant criterion for this right. Within these limits we could still hold, for instance, that it is worse to kill a normal adult human, with a capacity for self-awareness and the ability to plan for the future and have meaningful relations with others, than it is to kill a mouse, which presumably does not share all of these characteristics; or we might appeal to the close family and other personal ties that humans have but mice do not have to the same degree; or we might think that it is the consequences for other humans, who will be put in fear for their own lives, that makes the crucial difference; or we might think it is some combination of these factors, or other factors altogether.

Whatever criteria we choose, however, we will have to admit that they do not follow precisely the boundary of our own species. We may legitimately hold that there are some features of certain beings that make their lives more valuable than those of other beings; but there will surely be some nonhuman animals whose lives, by any standards, are more valuable than the lives of some humans. A chimpanzee, dog, or pig, for instance, will have a higher degree of self-awareness and a greater capacity for meaningful relations with others than a severely retarded infant or someone in a state of advanced senility. So if we base the right to life on these characteristics we must grant these animals a right to life as good as, or better than, such retarded or senile humans.

This argument cuts both ways. It could be taken as showing that chimpanzees, dogs, and pigs, along with some other species, have a right to life and we commit a grave moral offense whenever we kill them, even when they are old and suffering and our intention is to put them out of their misery. Alternatively one could take the argument as showing that the severely retarded

and hopelessly senile have no right to life and may be killed for quite trivial reasons, as we now kill animals.

Since the main concern of this book is with ethical questions having to do with animals and not with the morality of euthanasia I shall not attempt to settle this issue finally.¹⁵ I think it is reasonably clear, though, that while both of the positions just described avoid speciesism, neither is satisfactory. What we need is some middle position that would avoid speciesism but would not make the lives of the retarded and senile as cheap as the lives of pigs and dogs now are, or make the lives of pigs and dogs so sacrosanct that we think it wrong to put them out of hopeless misery. What we must do is bring nonhuman animals within our sphere of moral concern and cease to treat their lives as expendable for whatever trivial purposes we may have. At the same time, once we realize that the fact that a being is a member of our own species is not in itself enough to make it always wrong to kill that being, we may come to reconsider our policy of preserving human lives at all costs, even when there is no prospect of a meaningful life or of existence without terrible pain.

I conclude, then, that a rejection of speciesism does not imply that all lives are of equal worth. While self-awareness, the capacity to think ahead and have hopes and aspirations for the future, the capacity for meaningful relations with others and so on are not relevant to the question of inflicting pain—since pain is pain, whatever other capacities, beyond the capacity to feel pain, the being may have—these capacities are relevant to the question of taking life. It is not arbitrary to hold that the life of a self-aware being, capable of abstract thought, of planning for the future, of complex acts of communication, and so on, is more valuable than the life of a being without these capacities. To see the difference between the issues of inflicting pain and taking life, consider how we would choose within our own species. If we had to choose to save the life of a normal human being or an intellectually disabled human being, we would probably choose to save the life of a normal human being; but if we had to choose between preventing pain in the normal human being or the intellectually disabled one—imagine that both have received painful but superficial injuries, and we only have enough painkiller for one of them—it is not nearly so clear how we ought to choose. The same is true when we consider other species. The evil of pain is, in itself, unaf-

ected by the other characteristics of the being who feels the pain; the value of life is affected by these other characteristics. To give just one reason for this difference, to take the life of a being who has been hoping, planning, and working for some future goal is to deprive that being of the fulfillment of all those efforts; to take the life of a being with a mental capacity below the level needed to grasp that one is a being with a future—much less make plans for the future—cannot involve this particular kind of loss.¹⁶

Normally this will mean that if we have to choose between the life of a human being and the life of another animal we should choose to save the life of the human; but there may be special cases in which the reverse holds true, because the human being in question does not have the capacities of a normal human being. So this view is not speciesist, although it may appear to be at first glance. The preference, in normal cases, for saving a human life over the life of an animal when a choice *has* to be made is a preference based on the characteristics that normal humans have, and not on the mere fact that they are members of our own species. This is why when we consider members of our own species who lack the characteristics of normal humans we can no longer say that their lives are always to be preferred to those of other animals. This issue comes up in a practical way in the following chapter. In general, though, the question of when it is wrong to kill (painlessly) an animal is one to which we need give no precise answer. As long as we remember that we should give the same respect to the lives of animals as we give to the lives of those humans at a similar mental level, we shall not go far wrong.¹⁷

In any case, the conclusions that are argued for in this book flow from the principle of minimizing suffering alone. The idea that it is also wrong to kill animals painlessly gives some of these conclusions additional support that is welcome but strictly unnecessary. Interestingly enough, this is true even of the conclusion that we ought to become vegetarians, a conclusion that in the popular mind is generally based on some kind of absolute prohibition on killing.

The reader may already have thought of some objections to the position I have taken in this chapter. What, for instance, do I propose to do about animals who may cause harm to human beings? Should we try to stop animals from killing each other? How do

we know that plants cannot feel pain, and if they can, must we starve? To avoid interrupting the flow of the main argument I have chosen to discuss these and other objections in a separate chapter, and readers who are impatient to have their objections answered may look ahead to Chapter 6.

The next two chapters explore two examples of speciesism in practice. I have limited myself to two examples so that I would have space for a reasonably thorough discussion, although this limit means that the book contains no discussion at all of other practices that exist only because we do not take seriously the interests of other animals—practices like hunting, whether for sport or for furs; farming minks, foxes, and other animals for their fur; capturing wild animals (often after shooting their mothers) and imprisoning them in small cages for humans to stare at; tormenting animals to make them learn tricks for circuses and tormenting them to make them entertain the audiences at rodeos; slaughtering whales with explosive harpoons, under the guise of scientific research; drowning over 100,000 dolphins annually in nets set by tuna fishing boats; shooting three million kangaroos every year in the Australian outback to turn them into skins and pet food; and generally ignoring the interests of wild animals as we extend our empire of concrete and pollution over the surface of the globe.

I shall have nothing, or virtually nothing, to say about these things, because as I indicated in the preface to this edition, this book is not a compendium of all the nasty things we do to animals. Instead I have chosen two central illustrations of speciesism in practice. They are not isolated examples of sadism, but practices that involve, in one case, tens of millions of animals, and in the other, billions of animals every year. Nor can we pretend that we have nothing to do with these practices. One of them—experimentation on animals—is promoted by the government we elect and is largely paid for out of the taxes we pay. The other—rearing animals for food—is possible only because most people buy and eat the products of this practice. That is why I have chosen to discuss these particular forms of speciesism. They are at its heart. They cause more suffering to a greater number of

animals than anything else that human beings do. To stop them we must change the policies of our government, and we must change our own lives, to the extent of changing our diet. If these officially promoted and almost universally accepted forms of speciesism can be abolished, abolition of the other speciesist practices cannot be far behind.