

A photograph of a large African elephant and its calf in a savanna. The adult elephant is on the left, facing right, with its trunk slightly curved. The calf is standing in front of the adult's legs, also facing right. The background shows a grassy plain under a hazy sky.

ANIMAL ETHICS

Frameworks

Sentience

Discussion: Ethical Issues

For Thought: Philosophical Issues



THE PROBLEM

Speciesism / Richard D. Ryder

Discrimination, prejudice, exploitation based on species membership.

→ No difference between humans and animals
(*Animals, Men and Morals*, 1971)

Anthropocentrism

Worldview, that humans are separate from and more significant than nature.

Utilitarianism / Peter Singer

„Doing what is best for the ‚greater good‘ while minimizing suffering wherever possible.“

→ Animals are capable of suffering
(*Animal Liberation*, 1975)

Deontology / Tom Regan

„Morality is not rooted in the consequences of an action, but only in the action itself.“

→ Animals are experiencing “subjects of a life”
(*The Case for Animal Rights*, 1983)

Virtue Ethics

“Compromise” between Utilitarianism and Deontology.

→ Considers “virtues” and “vices”, but also the circumstances.





FURTHER FRAME- WORKS

Capability Approach / Martha Nussbaum

Initially developed for womens and civil rights movement. Now adapted to address capabilities in a much broader sense.

→ Capabilities of animals should be fulfilled.

Care Ethics / Carol Gilligan

Incorporating traditionally “female” virtues, such as empathy or compassion into ethical models.

→ Relation between care-giver and care-receiver.

Preceding ideas

Animals experience similar sensations.
(Buffon, *Histoire Naturelle*, 1753)

Being Capable of suffering gives intrinsic value.
(Bentham, *An Introduction to the Principles of Morals and Legislations*, 1789)

Universal compassion is the only guarantee of morality.
(Schopenhauer, *On the Basis of Morality*, 1839)

No fundamental difference to higher mammals.
(Darwin, *The Descent of Man*, 1871)

Universal Brotherhood of all living beings.
(Salt, *Animals' Rights*, 1892)

Golden Rule should apply to all sentient beings.
(Moore, *The Universal Kinship*, 1906)

- Moral consideration of animals does not appeal to attributes like intelligence, self-awareness or their relationship with humans.
- Sentience refers to the capacity to feel pain and pleasure, and therefore is the most rational basis for ethical consideration.





ETHICAL ISSUES

Entertainment and Captivity

Pets, Zoos, Circuses, ...

'Animal rights' vs. 'animal welfare'

Experimentation

Medicines, other Products, ...

Three Rs (Reduction, Refinement, Replacement)

Farming

Food, Leather/Fur/Wool, ...

Hunting

Sport/Trophy, Agriculture, Environmental, Subsistence, ...

Indirect Effects

Habitat loss, Natural disasters, ...

Why do non-human animals deserve protection?

Do non-human animals have rights?

If they do have rights, why do they have rights?

If they do have rights, what does this mean for humanity?

Which non-human animals have rights?

What's the difference between 'animal rights' and 'animal welfare'?

If non-human animals don't have rights, do they deserve protection anyway?

How should we balance the relative interests of human and non-human animals?

What about the morality of direct action to protect non-human animals?



PHILO- SOPHICAL ISSUES