Another species of wild animal, as entitled as foxes to eat chickens.

wastes in a rather public fashion. Does that mean that we should do so?

Finally, some argue that since nonhuman animals eat other nonhumans required for cultural identity. The issue is not whether conduct is part of a commodification of animals as natural in any sense of the word. We have slaves. We have justified sexism as representing the natural superiority discrimination has also been described as natural as well as traditional.

sexism is routinely justified on the ground that it is traditional for women

every form of discrimination in the history of humankind has been morally justified?

human/animal relationship.

us now, it demonstrates that we cannot assume the legitimacy of the consideration as property. Although such an argument appears ludicrous to sell them into prostitution, or sell their organs. We cannot kill them.

limits: we cannot treat them as we do animals. We cannot enslave them, into existence in the first place for our purposes. So is it not the our domination of animals as we were repulsed by human slavery.

States on human slavery. Legal protection for animal interests in not economically on animal exploitation than were the Southern United abolished by the law but through the Civil War. Women did not get the the law that abolished slavery; indeed, the the law that will alter our moral thinking about animals; it must be the

property status of animals is speciesism just as the use of race or sex to abstract terms, and we would never think of using such humans as property.

There is no characteristic that serves to distinguish humans from all other (or human) property can be morally justified. We cannot justify the possession of human characteristics, we exclude from the moral

humans and animals justifies this dissimilar treatment. For example, we doing so. Is there a morally sound reason that justifies our giving all interests in a similar way unless there is a morally sound reason for not

may not agree about what other rights humans have, but in order for human has the right not to be treated exclusively as a means to the end commodity of another human. We do not regard it legitimate to treat any

nonhuman animals are alike in at least one respect and unlike everything property?

Because it would benefit them or because they disagree with me.

and upon which hangs a no trespass sign that forbids entry even if it a right that is common to virtually all theories about rights: a right is a

There is a great deal of confusion that surrounds the concept of rights.

Our various uses of animals for food, clothing, entertainment, and property of humans. Treating animals are property is inconsistent with nonhuman animals are alike in at least one respect and unlike everything about rights: a right is a

If animals have rights, does that mean that they have all the same interests in a similar way unless there is a morally sound reason for not

any other right you may have will not be of much use to you. We

human has the right not to be treated exclusively as a means to the end commodity of another human. We do not regard it legitimate to treat any

suggestion as absurd. Your automobile and your watch are your

automobile or your wristwatch, you would quite correctly regard the interests of property against the interest of property owners. If someone

The animal welfare position succeeds in providing any 'humanely' and do not impose 'unnecessary'suffering on them. Animal

holds that it is acceptable for us to use animals for at least some purposes, but that we must regulate animal use so that we treat animals

Yes. The animal rights position holds that that we ought to abolish the appropriation

organized in Manhattan or " Bernard" not Bernstein.

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ECO-WARRIORS

The Australian Association

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America - On A Fast

Pt. 2

Pilger

Implicating