

special Issue

Reader from

schwarz  grünes
Gegengift

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Hello folks

This reader has been put together by the german language magazine "schwarz-grünes Gegengift." In the magazine we have printed theoretical texts by different people to provide a starting point for discussion. The "schwarz-grünes Gegengift" is a forum for animal rights, animal liberation and the radical ecological scene with an anarchist edge.

Due to the publication of communiqués and reports on militant actions in the "Gegengift", the police raided

the Infoshop "M99" in Berlin to gain information on the magazine's publishers. The cops took two copies of the number 3 and 4 but they haven't yet pressed charges. So far 5 issues have been published. The next one should be out in September.

Well, lots of fun reading this and at the gathering.

For the liberation of people and other animals!

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The Philosophy of Animal Rights by Tom Regan

The Animal Rights Position

The other animal humans eat, use in science, hunt, trap, and exploit in a variety of ways, have a life of their own that is of importance to them apart from their utility to us. They are not only *in* the world, they are *aware* of it. What happens to them, *matters* to them. Each has a life that fares better or worse for the one whose life it is.

That life includes a variety of biological, individual, and social needs. The satisfaction of these needs is a source of pleasure, their frustration or abuse, a source of pain. In these fundamental ways the nonhuman animals in labs and on farms, for example, are the same as human beings. And so it is that the ethics of our dealings with them, and with one another, must acknowledge the same fundamental moral principles.

At its deepest level, human ethics is based on the independent value of the individual: The moral worth of any one human being is not to be measured by how useful that person is in advancing the interests of other human beings. To treat human beings in ways that do not honour their independent value is to violate that most basic of human rights: the right of each person to be treated with respect.

The philosophy of animal rights demands only that logic be respected. For any argument that plausibly explains the independent value of human beings implies that other animals have this same value, and have it equally. And any argument that plausibly explains the rights of humans to be treated with respect also implies that these other animals have this same right, and have it equally, too.

It is true, therefore, that women do not exist to serve men, blacks to serve whites, the poor to serve the rich, or the weak to serve the strong. The philosophy of animal rights not only accepts these truths, it insists upon, and justifies them. But this philosophy goes further. By insisting upon and justifying the independent value and rights of other animals, it gives scientifically informed and morally impartial reasons for denying that these animals exist to serve us.

Once this truth is acknowledged, it is easy to understand why the philosophy of animal rights is uncompromising in its response to each and every injustice other animals are made to suffer. It is not larger, cleaner cages that justice demands in the case of animals used in science, for example, but empty cages; not "traditional" animal agriculture, but a complete end to all commerce in the flesh of dead animals; not "more humane" hunting and trapping, but the total eradication of these barbarous practices.

For when an injustice is absolute, one must oppose it absolutely. It was not "reformed" slavery that

justice demanded, not "reformed" child labor, not "reformed" subjugation of women. In each of these cases, abolition was the only moral answer. Merely to reform absolute injustice is to prolong injustice. The philosophy of animal rights demands this same answer – abolition – in response to the unjust exploitation of other animals. It is not the details, of unjust exploitation that must be changed. It is the unjust exploitation itself that must be ended, whether on the farm, in the lab, or among the wild, for example. The philosophy of animal rights asks for nothing more, but neither will it be satisfied with anything less.

10 Reasons for animal rights and their explanations

1) The philosophy of animal rights is rational.

Explanation: It is not rational to discriminate arbitrarily. It is wrong to treat weaker human beings, especially those who are lacking in normal human intelligence, as 'tools' or 'renewable resources' or 'models' or 'commodities'. It cannot be right, therefore, to treat other animals as if they were 'tools', 'models' and the like, if their psychology is as rich (or richer than) these humans. To think otherwise is irrational.

2) The philosophy of animal rights is scientific.

Explanation: The philosophy of animal rights is respectful of our best science in general and evolutionary biology in particular. The latter teaches that, in Darwin's words humans differ from many other animals "in degree, not in kind". Questions of line drawing to one side, it is obvious that the animals used in laboratories, raised for food, and hunted for pleasure or trapped for profit, for example, are our psychological kin. This is not fantasy, this is fact, proven by our best science.

3) The philosophy of animal rights is unprejudiced.

Explanation: Racists are people who think that the members of their race are superior to the members of other races simply because the former belong to their (the 'superior') race. Sexists believe that the members of their sex are superior to the members of the opposite sex simply because the former belong to their (the 'superior') sex. Both racism and sexism are paradigms of unsupportable bigotry. There is no 'superior' or 'inferior' sex or race. Racial and sexual differences are biological, not moral, differences.

The same is true of speciesism – the view that members of the species *Homo sapiens* are superior to members of every other species simply because human beings belong to one's own (the 'superior') species. For there is no 'superior' species. To think

otherwise is to be no less prejudiced than racists or sexists.

4) The philosophy of animal rights is just.

Explanation: Justice is the highest principle of ethics. We are not to commit or permit injustice so that good may come, not to violate the rights of the few so that the many might benefit. Slavery allowed this. Most examples of social injustice allow this, but not the philosophy of animal rights, whose highest principle is that of justice: No one has a right to benefit as a result of violating another's rights, whether that 'other' is a human being or some other animal.

5) The philosophy of animal rights is compassionate.

Explanation: The full human life demands feelings of empathy and sympathy – in a word, compassion – for the victims of injustice, whether the victims are humans or other animals. The philosophy of animal rights calls for, and its acceptance fosters the growth of, the virtue of compassion. This philosophy is, in Lincoln's words, "the way of a whole human being".

6) The philosophy of animal rights is unselfish.

Explanation: The philosophy of animal rights demands a commitment to serve those who are weak and vulnerable – those who, whether they are humans or other animals, lack the ability to speak for or defend themselves, and who are in need of protection against human greed and callousness. This philosophy requires this commitment, not because it is our self-interest to give it, but because it is right to do so. This philosophy therefore calls for, and its acceptance fosters the growth of, unselfish service.

7) The philosophy of animal rights is individually fulfilling.

Explanation: All the great traditions in ethics, both secular and religious, emphasize the importance of four things: knowledge, justice, compassion, and autonomy. The philosophy of animal rights is no exception. This philosophy teaches that our choices should be based on knowledge, should be expressive of compassion and justice, and should be freely made. It is not easy to achieve these virtues or to control the human inclinations toward greed and indifference. But a whole human life is impossible without them. The philosophy of animal rights both calls for, and its acceptance fosters the growth of, individual self-fulfillment.

8) The philosophy of animal rights is socially progressive.

Explanation: The greatest implement to the flourishing of human society is the exploitation of other animals at human hands. This is true in the case of unhealthy diets, of the habitual reliance on

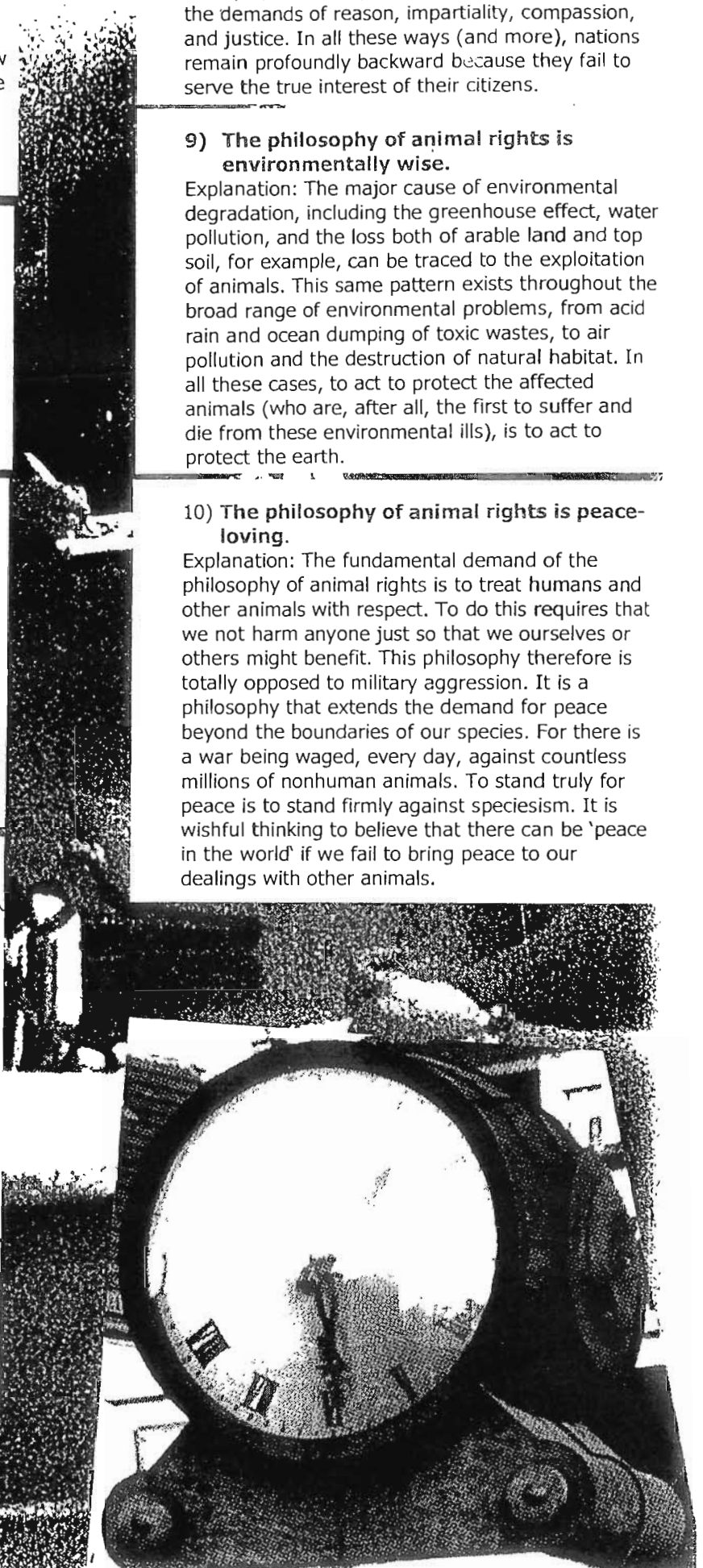
the 'whole animal model' in science, and of the many other forms animal exploitation takes. And it is no less true of education and advertising, for example, which help deaden the human psyche to the demands of reason, impartiality, compassion, and justice. In all these ways (and more), nations remain profoundly backward because they fail to serve the true interest of their citizens.

9) The philosophy of animal rights is environmentally wise.

Explanation: The major cause of environmental degradation, including the greenhouse effect, water pollution, and the loss both of arable land and top soil, for example, can be traced to the exploitation of animals. This same pattern exists throughout the broad range of environmental problems, from acid rain and ocean dumping of toxic wastes, to air pollution and the destruction of natural habitat. In all these cases, to act to protect the affected animals (who are, after all, the first to suffer and die from these environmental ills), is to act to protect the earth.

10) The philosophy of animal rights is peace-loving.

Explanation: The fundamental demand of the philosophy of animal rights is to treat humans and other animals with respect. To do this requires that we not harm anyone just so that we ourselves or others might benefit. This philosophy therefore is totally opposed to military aggression. It is a philosophy that extends the demand for peace beyond the boundaries of our species. For there is a war being waged, every day, against countless millions of nonhuman animals. To stand truly for peace is to stand firmly against speciesism. It is wishful thinking to believe that there can be 'peace in the world' if we fail to bring peace to our dealings with other animals.



CAMPAIGNS

For many years now, and with some success, campaigns against specific targets have been carried out by animal rights groups.

The basic idea behind such campaigns is that a business is very unlikely to stop exploiting animals unless they are forced to do so. And however worthwhile any single action is (liberating animals saves lives directly, distributing information increases people's awareness, a blockade can cost a great deal of time and money...) the effect of the action is multiplied when it is just one of many things going on against them. And if these actions are intensified the effect is even greater and will eventually force the company to end their participation in the abuse of animals or to close.

This has most notably happened in England where in recent years Consorts beagle breeders, Hillgrove Farm and most recently Shamrock Farm have been forced to close down due to constant pressure from animal rights activists/groups. Here I want to outline some of these campaigns- how they came into being and the process they took.

THE FUR TRADE

Perhaps the oldest campaign is that against the fur trade. This first intensified in the 1980s and had such phenomenal success that the British fur trade was devastated. It was an excellent example of different tactics complementing each other. Lynx, a nation wide anti-fur group focused on raising public awareness. With offensive poster campaigns, videos and literature on the subject, and work with the media, they ensured the issue remained in the public eye. This, combined with the efforts of smaller groups and individuals and numerous actions by the ALF, destroyed the fur trade as it was.

Incendiary devices were placed in various department stores which sold fur. The idea was to start a small fire, making the sprinkler system go off, and thus causing thousands of pounds of water damage. But at some stores, staff had switched the sprinkler system off and the whole building caught fire causing millions not thousands of pound worth of damage. The net result was that almost all department stores stopped selling fur for good. In 1989 the last chain announced they were closing all their fur departments with the exception of Harrods. This store, too stopped selling fur shortly afterwards.

UK FUR

The combined result of both methods of campaigning made sure that fur was no longer seen as socially acceptable and at the same time was taken out of the "ordinary" stores. This left only isolated specialist fur shops which could be picked off one by one through methods such as constant picketing. On 1st Jan. 1990 activists in Manchester began picketing Jindo Furs and on 26th Jan. '91 the shop was closed. Successes like this were repeated up and down the country, closing almost every fur shop outside London. Fur shops in the U.K. now number less than ten.

In 1990 the misnamed "Fur Education Council" launched a million pound pro-fur advertising campaign across London. The posters used images designed to portray animal rights activists as mad, child killing fanatics and urged the public to "learn the real facts" without actually giving any.

The fur trade, although severely damaged, was preparing for a new offensive to promote the wearing of fur. In winter '93 one department store, "Selfridges" was exposed in the press for selling fur coats "under the counter". Furriers were also trying to promote fur amongst clothes designers, and the fashion industry and press hyped the whole thing up a bit. The new idea was to produce more fur trimmed coats which could be sold in non-specialist shops without arousing too much attention from animal rights/welfarists. This would also spread fur products about a bit as the rapidly diminishing number of shops meant protesters were able to concentrate more fully on the few left.

Selfridges was chosen as a focus by London anti-fur activists and during winter '93 was extensively picketed with excellent public support. The campaign was then backed up with home visits to the company directors. Soon after the first home visits had taken place, the company announced they would no longer be stocking fur.

At this time the "Beauty Without Cruelty Charity" launched it's "fur free 2000" campaign to close the last remaining fur farms in Britain. There are now nine of the then fourteen fur farms left.

Throughout '94 there were weekly pickets of fur shops in central London. But in October "Fur Free London" was started and "Noble Furs", the most prominent shop left in the city, was targeted. Over the winter demonstrators were out six days a week. This had a disastrous effect on trade. By Jan. '95, with windows pock marked by ball bearings, the shop closed down.

Demonstrators then picked out two more shops which both closed by the summer leaving only ten shops in the city, eight of which were tiny establishments barely clinging onto existence. The two others were situated in the most exclusive shopping area in the city. Phillip Hockley's was chosen. This proved to be harder to close than the others, the main reason probably being that the shop was taken over some years ago by a large fur manufacturer and dealer, "Polar Group Ltd." which owns over a dozen companies. They advertise heavily in the richer parts of the city, and with most of their clients coming by appointment, they don't rely on passing trade. The police also gave the protesters more and more restrictions, forcing them to stand on the other side of the road and some distance away. A camera was installed to film pickets, even hidden microphones were used and bouncers were employed to guard the store and hand out pro-fur leaflets.

On March 16th 1996 a day of action against the fur trade was called in London. Activists from all over the country demonstrated against all centrally lying fur businesses. At the end of the day the protestors met together and went on a "mystery tour" which led them to the home of Michael Hockley, the owner of the business. Around 75 people ran to the house just in time to see a terrified Mr. Hockley disappear inside. The amount of police (14 vans, 3 cars, one helicopter and more police and dogs on foot) made the thing seem even more dramatic.

The day was enough of a success to cause Mr. Hockley to order his solicitors to write to London Animal Action's office on Monday 18th March, tendering his resignation from the fur trade.

CONSORT; HILLGROVE...

The campaigns against Consort kennels in Herefordshire lasted just ten months until Consort Ltd. gave in under pressure and ceased trading in July 1997. Beagles were bred and sold for vivisection at Consort. Over 200 beagles were successfully rehomed as a result of the campaign, and can now live out the rest of their lives free from harm.

The "Consort Beagle Campaign" then became the "Save the Hillgrove Cats" and a vigorous campaign started against Hillgrove Farm- the only commercial cat breeder for vivisection in

the country. The mailing list for Consort of 500 people was used for Hillgrove and after just two years it grew to 8,000 people supporting the campaigns.

"Closing Animal Abusers Now", the people who organised the campaigns, put the success down to stamina:

"The key to the closure of Consort was the frequency of the demonstrations. Every time the workers went in, the protesters were there and every time they went home, they were there again. The national demonstrations were legendary with hundreds of people determined to get in and rescue the beagles."

The police admitted they weren't prepared for the strength of feeling and sheer anger of people which was fuelled by the sight of hundreds of beagles barking pitifully in their cages.

Hillgrove Demos

With one massive victory under their belts, it was on to Hillgrove where there was already an on going campaign and cats had been rescued in a daylight raid.

The first national demonstration on 28th September '97 saw 300 protesters at the farm. There were more national demos every six to eight weeks with the numbers slowly growing. These demos reached a peak on April 18th '98, with the World Day for Laboratory Animals demo, when people's anger and frustration overflowed and the roof of Mr. Brown's house was destroyed with people picking up whatever they could to throw at it and parts of the perimeter fence was torn down.

But the national demos were only part of the campaign. In fact, there were small demos at Hillgrove every day, all night vigils every Saturday night, demos every Sunday morning and throughout 1999 there were regional demonstrations every Saturday. Some of these demos were attended by only a few people but the pressure on Hillgrove remained constant.

Brown was kept awake at night by fireworks, he was telephoned thousands of times, numerous black faxes were sent, he received tons of junk-mail, hate-mail and hundreds of unwanted plates, books, CDs, ...Night time visits saw Brown having his windows smashed on numerous occasions. Many of the workers resigned after demonstrations at their homes and also having their cars and windows

for

damaged during night time attacks. Police costs reached almost 3 million pounds. Hillgrove was constantly on the local news and made the national papers many times. Brown went from being cocky and defiant to refusing to give interviews at all. He was forced into court on several occasions and questioned by barristers about the way his cats were kept.

The point is that there was an intensive campaign against Hillgrove Farm which took many forms.

During the campaign nearly 400 arrests were made and over 20 people were imprisoned; many people were injured by the police and a five mile exclusion zone was placed around the village of Whitney.

On 13th August '99 Christopher Brown announced his retirement and the RSPCA came to collect the 800 cats who had been reared at the farm. All of whom now live in good homes.

This helped give the animal liberation movement in Britain new strength and confidence to use in all areas of their work. Again, they had seen direct results of what they could achieve if they were determined enough and worked together.

Enormously pleased with the closure, the organising group paid their debts off and then announced their new target.

SHAMROCK FARM

Shamrock (GB) Ltd. was established in 1954 to supply wild-caught rhesus monkeys for vivisection and soon expanded trading in many other species of primate. In the 1980s they purchased monkeys from labs in the UK and also from various safari parks and started their near Brighton, South England.

Although there have been various protests and actions against Shamrock for a number of years now, intensive campaigning really started at the end of '98. "Greet the workers" demos were held several times a week, these were often very small, spontaneous affairs, but even if just a few demonstrators were there, police had to come and escort the staff out in a convoy. National demos took place once a month with attendance and various "unofficial" actions began to happen all the time. In April '99 the first worker handed in her notice.

The usual London march on "World Day for Laboratory Animals" was moved to Brighton where around a thousand people brought the town centre to a standstill. Many travelled out to Shamrock it's self but a huge police presence prevented people from getting too close. Later in the day two Shamrock workers were visited at their homes by demonstrators.

The campaign was then widened to target "Bausch and Lomb", an eye care company and makers of "Ray Ban", who own Shamrock (GB) Ltd. A boycott was called and the "Save the Shamrock Monkeys" campaign started working with groups in the USA where the firm is based.

By August '99 three more workers quit. Their names, addresses and some personal details had been widely publicised.

On August 21st the first national animal rights demo since Hillgrove closed took place. Around five hundred people turned up full of good spirits, willing to see Shamrock go the same way.

On the Tuesday before this demo a car was dumped outside the gates of Shamrock and it's tyres were slashed. On arrival, the police called in the bomb squad who airlifted the staff out of the building and blew up the car. The car did not contain any explosives.

On the next Tuesday the house of one of the workers was attacked.

The Shamrock campaign became busier and busier. Phone and fax blockades were arranged, visits to the directors homes, demos, vigils, Halloween parties, surprise evening visits... anything to disrupt and cost money.

In October the farm manager notified the notified the group of his resignation and shortly afterwards, the director's husband called the SSM phone line, saying his wife was petrified, could not take it anymore and demanded to be left alone.

By the new year yet another worker had resigned; two companies providing services for Shamrock terminated their contracts, one saying this was "due to the nature of your business and the unwillingness of our engineers and staff to attend the site." and their solicitors cut all ties with them.

HUNTINGDON SCI

In late February 2000 the director and vet, Linda King's cars and garage were burned out. The next day the police raided two properties of people allegedly connected with the campaign, taking all mail away and arresting three people, who were however, released without charge after several hours.

Then, on 10th March, came the press release on nation wide television: "Shamrock (GB) Ltd announces that it's primate facility (...) will be permanently closed in the coming weeks". This caused a great deal of surprise. The group had met the day before to discuss the next stage of the campaign.

Because the press release mentioned the "humane relocation of the animals", people hoped they would find sanctuary. One person had offered to pay 2,000 pounds per monkey (labs pay 1,600) and a monkey sanctuary offered to take them all. But the monkeys were all sold to labs both in and out of the UK.

HUNTINGDON - The Next To Go ?

For many years Huntingdon Life Sciences more or less managed to avoid the glare of publicity, but in 1989 that changed forever. "The British Union for the Abolition of Vivisection" undertook an investigation. Sarah Kite took a job at Huntingdon Research Centre for eight months. While there she exposed countless incidents of indescribable cruelty which were well documented in her book "Secret Suffering - Inside a British Laboratory" and received a lot of news paper coverage. This shook Huntingdon gravely. People now knew their name and were aware of what was going on behind their closed doors and they weren't going to forget it.

However, the company managed to get over the outcry against them, growing larger and larger until in March 1997 a documentary series, "Countryside Undercover" screened a programme called "It's a Dogs Life". This had one vital difference to the last investigation: hidden cameras were used. For the first time people could hear and see the suffering inside HRC. The film showed workers punching and shaking beagle puppies who were so terrified they constantly wet them selves, and experiment results being faked. Two workers were subsequently arrested and charged under the Protection of Animals Act, and received sixty hours community service.

Almost overnight Huntingdon went from being a profit making company into a heavily loss making one. Their share price dropped from well over 1.20 to, at one point, 9p.

Just as it looked like things couldn't get much worse for HLS, in June '97 PeTA released undercover video tapes shot inside HLS's lab in America showed researchers laughing and joking whilst restraining terrified monkeys, one commenting: "You can wipe your ass on that data."

Animal rights activities intensified and the "Huntingdon Death Sciences Campaign" began. A total of four camps were held outside their labs, costing an estimated !million to remove; rooftop protests; large demonstrations; civil disobedience of various kinds; the targeting of major shareholders. There were also many ALF actions: visits to directors houses, thousands of pounds worth of damage, fake letter bombs sent...

After the two exposes, many pharmaceutical customers left them, financial institutions pulled out, staff left, they received loads of bad press.

Huntingdon had severe money trouble, in the first six months of '98 HLS lost 8.4 million. An emergency meeting was called in September and the shareholders were given a choice: either the company must go into liquidation or they were to accept the rescue package put forward by Andrew Baker who led a consortium of backers from America. Also 177 million new shares were issued raising 20 million. But still this was not enough to keep them going. NatWest Bank were persuaded to give them credit totalling 24.5 million. This is the only reason why the company survived. All company directors bar one were replaced and Andrew Baker became the new chief executive. But all these changes didn't allow them to recover. After viewing the rescue package Barklay's Global Investors immediately sold their share in the company, plunging them even further into crisis.

Because of their financial situation, they were forced to sell one of their four laboratories, a lab in Cheshire, North England containing a specialist primate unit, with the loss of over a hundred jobs. The company continued to loose millions. At the end of November they announced another hundred redundancies at HRC and a further fifty in their research centre in Eye.

POKE LEVEL!

As the credit from NatWest was put on permanent footing until 31st August 2000, they became one of the biggest targets of the campaign in the determination that this would not be extended. Since then many pickets and stalls have been held at NatWest banks with a lot of customers closing their accounts down after learning where their money was invested; numerous go-ins have taken place, which have sometimes even resulted in the bank closing until the protesters were arrested or removed. The bank's freephone numbers and addresses have been published and stickers and posters about HLS and NatWest have appeared all over the country. Nation wide days of action and demos have been organised and most recently cash machines have been damaged.

In April '99 agroup wrote to each person holding shares at HLS, enclosing information from Stop Huntingdon Animal Cruelty. This letter stated that because many people must have made the investments, unaware of the cruelty they were funding, the group would have no problems with anybody who sold their shares after being made aware of the facts. Shareholders were given two weeks to sell up, and warned of surprise twenty four hour protests outside the homes of those who had not sold by the deadline.

The reaction to the deadline was beyond anything they'd expected. It received front page headlines and Huntingdon's share price dropped from 20p to 12p- a 40% drop- in just twenty four hours of the news breaking.

By the time of the deadline, 250-300 shareholders confirmed they had sold in the region of a million shares between them. After the first demonstration the share price closed down 1.5p on the day.

In spring 2000 another major financier, the Royal Bank of Scotland, also pulled out of the country.

Since the beginning of this year "Closing Animal Abusers Now" have chosen Huntingdon as their next target, working together with HDSC to create a much stronger force. It will certainly be a hard one to win but everyone knows that Huntingdon can and will be closed. It's just a matter of time.

STARTING AND RUNNING A CAMPAIGN

RESEARCH

Good research is all important. Try to find out all you can about the firm in question and other firms in question. You will need this information to plan your strategies most effectively, produce good info material and to be able to answer questions.

There are many ways to get information for example for example:

- ° Direct appeals for info- ask in leaflets, newsletters etc. for people to send anything they know about the company and distribute "whistle blower" cards to employees and neighbours asking for anonymous info.
- ° Post boxes- letters can be taken out and read.
- ° Pretend to be the press or writing a college project
- ° Rubbish bins- it's surprising what can be found there
- ° Working there
- ° Filming, photographing, watching secretly
- ° Becoming a shareholder- even if you own only a few pence of shares, you will be sent regular company and financial updates, and be invited to general meetings
- ° Internal newspapers- professional papers sometimes contain detailed info and can be found in public or university libraries or be subscribed to
- ° The company's website, their own PR stuff – even info they give out freely can be useful

GETTING ACTIVE

Get actions going as soon as possible. There are no hard and fast rules as to which action form(s) are appropriate to start the campaign off.

Organising a larger demo or rally is good for raising the profile of the campaign and bringing the issue to the attention of the public. They show the owners you are serious and can provide a good, positive start to the campaign. Blockades and other "illegal" actions can often be more impressive, spectacular and annoying than other, more "legitimate" protest forms. They may provide a better story or photo opportunity and therefore gain more press coverage. Also, because they are done without permission, there is a lot of scope for imagination and a greater variety of ways to get your message across. They can cost the company a lot of time, money and inconvenience.

Smaller, regular demos can be held during the day. They don't necessarily require a great deal of time or even people but should be carried out as often as possible. They sometimes seem frustrating or boring but experience shows that they do work. The constant pressure of people

standing outside your business or workplace gets to be very wearing.
"Home demos" put a lot of psychological pressure on people. If they are short and spontaneous, they give the person a feeling of insecurity, they never know when to expect a visit. If they happen at night s/he loses a good night's sleep. I think home demos have been the deciding factor in many campaigns and can't stress how important they are.

PUBLICITY

It goes without saying that publicity plays a major part in most campaigns. The aim is to reach as many people as possible and not just that, but to motivate them to get involved in some way.

The first step is usually to produce your own info- leaflets, more detailed fact sheets, posters, stickers, etc... This is often the first contact people will have had to the issue, or perhaps with the issue of animal liberation at all. They should therefore be clear and easy to read, yet contain enough information to allow people to make a decision and/or find out more. Photos are important to make the subject more real and illustrate your point.

Info stalls in towns or villages around the business or in front of a shop are one of the best ways of reaching local people. Good posters and banners help attract people to the stall and they will sometimes feel more ready to participate after speaking to someone personally.

Video evenings and public meetings are also good for the same reason. These would usually be held after some sort of actions have already

VARIETY OF TACTICS

It is doubtful that any of these campaigns could have got as far as they did if people had relied on only a few methods of protesting. Pressure needs to be applied from all sides and this can only be done through many different campaigning methods complementing each other. This has the added advantage of unpredictability, leaving the owners insecure and vulnerable, not knowing what will happen next and therefore being able to do little about it.

DETERMINATION AND KEEPING AT IT

Maybe this is the most important point. Some of these campaigns have lasted a few years they were finally successful, and during this period have experienced both stronger and weaker

taken place and the public have had opportunity to hear about the subject.

Make as much use of the press as possible. Send press releases about every action that takes place. Animal abusers will always want to avoid such attention and even if a report is negative, it keeps the subject current and in the public eye. Even a small, local paper can have a run of 40,000 reaching a huge number of people.

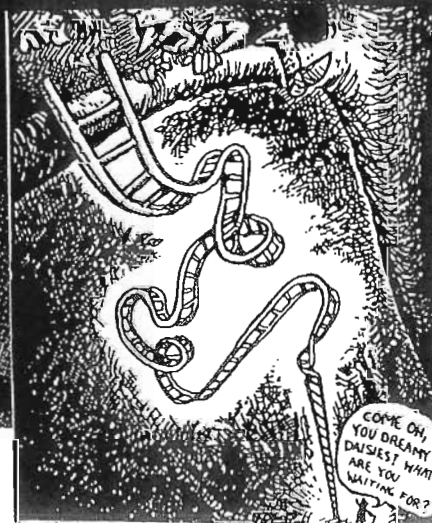
The animal rights "own" media is very important, too. One of the deciding factors, it seems, in all these campaigns is networking with other groups. Publications such as ARC News and Arkangel have been used to introduce groups and campaigns and to keep the rest of the movement informed of actions, dates and developments, and to let them know how they can contribute to the campaign.

...AND THE PEOPLE WHO ARE DOING IT HAVE NAMES AND ADDRESSES!

Find out where the owners or directors live. Try to get their telephone numbers etc. Publicise all information you have about them. This forces them out of their previous, comfortable anonymity, and gives people the chance to decide for themselves what they want to do. Whilst some people may use the opportunity to liberate animals, others may find it best to redecorate the property. Some may want to make friends over the phone, order them pizzas and taxis, place small ads in their name, order them expensive gifts through the post or join book clubs for them. There are countless things people can do to help them make a new decision.

times. However, for a campaign to be effective, it must remain as constant as possible. How much difference has one isolated demo ever made? There's no point getting frustrated and giving up. If things don't seem to be moving quickly enough, think what you could do to give it a kick start. Put yourself in their shoes and ask yourself what wouldn't like to happen? What would make things more difficult for you? What might persuade you to stop what you're doing?

Now go out and do it!



Unity of Oppression

What is the reason for political acting?

Unity of Oppression is a theoretical attempt at an explanation of radical or revolutionary-political acts in which, leading from the ideas of oppression and exploitation, social conflicts and contradictions, whose resolution should lead to a government-free and exploitation-free society are defined. The term means, in its translation, a connection between or a many-sidedness of different contradictions.

Unity of Oppression formostly names the „classic“ forms of exploitation: capitalism/imperialism; sexism; racism; speciesism; as contradictions, but also tries to include oppression for example because of age or looks or dis/ability. A complete listing isn't actually wanted because exploitation forms must not be absolute or fixed, so drawing up a boarder is not seen as meaningful.

Unity of Oppression means that there is no higher and lower order of social contradictions. Contradictions are different, they are variably old, differently strong within the society or economic system and also differently anchored amongst themselves, the principle, therefore the exploitation/oppression is the same in all.

The net can serve well as a metaphor, in which the knots represent the contradictions which are entwined within each other, support each other, are varyingly old and tight. Some knots can be removed under certain circumstances, but the net remains.

Previous theories of revolutionary agitation are the Primary Contradiction thesis (single oppression) and, by far the most wide spread attempt, Tripple Oppression.

In the main contradiction thesis of communist theory, it is assumed that, with the disintegration of capitalism/imperialism, all other social contradictions will also dissolve. Accordingly, it is assumed that in socialism/communism no sexism, racism etc. exist (or, through laws like "women and men have equal rights", could be controlled). All other contradictions are termed secondary contradictions and a struggle to resolve these is defamed as petit bourgeois and counter revolutionary.

The tripple oppression approach is, in the meantime, generally accepted basis of political acts of the European radical left.

Tripple oppression denotes an expansion to three primary contradictions. Added to the struggle against capitalism, are the struggles against sexism and racism. The Tripple Oppression approach was never fully closed. An anti speciesist struggle was never integrated in it.

The sociological analysis of Unity of Oppression assumes that the system typical oppression mechanisms (as in capitalism, the conflict on grounds of class affiliation) have also on the other hand, other forms of oppression but are considerably older and have appeared in different systems and cultures. It seems that further reaching grounds are more probable than reasons for oppression than those which are anchored in the system. On observation of the common ground, the corresponding principles of oppression, government hierarchical structuring and persuence of power, are noticable. Much more meaningful than the reduction of oppression forms to single or a single contradiction is nonetheless the fight against the principles, the system which then produces the oppression, supports the exploitation. This must come about on the widest possible plain with different means, particularly as a violent revolution by guerrillas or the collapse of the system through revolutionary masses probably won't happen in the near future.

Let's do our best to attack this system of exploitation, oppression and hierarchies in all its forms.

Kill capitalism! Freedom for all beings!

TIER KZ

The following article discusses the comparison between factory farming and concentration camps, with particular emphasis on the meaning in it's complete ideological context, and the function of concentration camps in the Nazi era and of today's industrialised intensive farming.

It is often generalised that "on the side of the animal rights movement, the comparison is made between factory farming and the concentration camps of the Third Reich". Here, the differences between the Austrian, German, British or world wide animal rights movements are usually ignored. In Austria and Germany the legitimacy of this comparison is supported almost exclusively by conservative animal welfare groups. All animal rights groups who understand their struggle for animal liberation as one fight next to other related struggles, such as those against fascism or patriarchy fully reject this comparison.

The National Socialist Ideology

As the historian, Lucy Dawidowicz establishes, the Nazi racism comes "from a theory about the elementary worth of the purity of the people, a word, which in the Nazi use, gained a quasi-mystic meaning".

She further argues:

"Persons or groups of persons who allegedly damage the racial health, that is to say the racial purity, of a nation are regarded by the race ideology as "worthless" life, fit to be exterminated. (...) The worthlessness of such a life is measured against the "Volksgeundheit", the health of the people, in it's self an abstract term, of no physical reality. This health has nothing to do with individual health, with the health of the family, not even with the health service or with the health of the society".

While, in earlier centuries, as the persecution of Jewish people mainly took place within the framework of Christian teachings, in which Jewish people were seen as "murderers of Christ", conversion was a possible escape route, under the Nazi regime this was no longer possible. After all, human "races" were, in a biologicistic-deterministic manner, construed to have certain inalienable characteristics. In the Nazi ideology, Arians were attributed the roll of creators of culture; the Slavs as carriers of the culture; and Jews that of destroyers of the culture. Jewish people repeatedly, in the suggestive biologicistic-pseudo-medical language of the Nazis, had such terms as "pest", "cancer", or "ulcer" imposed upon them. In caricatures, Judaism was Portrayed as a threat to the whole of humanity(for example, as a huge octopus or spider which wants to overwhelm the earth.)

It was only natural that these should be " removed from the nation's body", as stated in a "säuberungsaktion", a cleansing action in Holland. Repeatedly, Hitler spoke of the extermination of "WORLD JUDAISM" in all areas of influence to Germany. in a "Reichstag" speech for the sixth anniversary of his coming into power, which appeared in the official party organ "Völkischer Beobachter", he spoke explicitly of the "obliteration of the Jewish race in Europe".

After the "Madagascar Plan", which foresaw the deportation of all Jewish people to Madagascar, where it was meant for them to fall victim to the damp, swampy weather conditions, was given up, a period of extermination began in September 1939. Autumn 1939 saw the first systematic shootings and later the erection of ghettos. Above all, the ghetto in Lodz (April 1940) and that in Warsaw (November 1940). There, many fell victim to a calculated death by hunger. After this, the survivors were deported to remote places which finally, for most of them, became a mass grave.

The distribution of duties was even set in writing. the military was responsible for leading the war, while their so called "operations troupes" followed, and with breath taking speed, obliterated whole Jewish communities through mass shootings.

After trials with mobile gas trucks, the National Socialists went on to build stationary gassing systems. The switch to gassing came, not on grounds of efficiency as generally assumed, but to provide psychological relief to the perpetrators of genocide. At the same time, these permanently installed appliances were of benefit because of their greater killing capacity. Apart from that, the Nazis could carry out their murders where there were no spectators.

Building of the gas chambers was already well under way as Heydrich finally gathered representatives from relevant government posts together on 20th January 1942 for the Wansee Conference in Berlin. Here, he informed them of their obligations in the extermination of the all together eleven million Jews in Europe. He gave, among other things the following protocol:

" Under the necessary direction, the Jews shall be brought in trains and so the "Endlösung" (the final solution) be brought east in the fitting manner. In large groups, separated according to gender, those Jews fit to work will be set building roads in these areas, whereas without doubt a majority will be omitted through natural diminution. Any remainder must then, as here we are without doubt dealing with the most robust section, be dealt with

appropriately because this constitutes a natural selection which upon release would act as the nucleus of a new Jewish regeneration.

Considering this ideological background, it seems more than incomprehensible, why the Nazis forced the Jews to work and, apparently against their intentions, didn't immediately have them executed. The answer to this question is more complicated than it may first seem. It also explains the confusion of those who place the main emphasis of their analysis on the socio-economic aspects of the Shoa. Followers of this usually explain the the exploitation of Jewish labour by the Nazis with the use of rational if economic principles.

But Moishe Postone ascertained that: "A functionalist explanation of the mass murder and a scape goat theory of anti-Semitism can't even begin to explain why, in the final years of war, as the Germans were overrun by the Red Army, a considerable amount of rolling materials were put to use transporting the Jews to the gas chambers and not for the logistical support of the army". Although material was most urgently needed on the front, another 437,000 Hungarian Jews were "quickly" deported in 147 railway trains.

The Nazis repeatedly pulled the most highly qualified Jewish professionals out from their workplaces and assigned them to primitive and often fully pointless work. In this way, Jewish "work" was marked by it's explicitly low productivity. Often the possible uses for Jewish labour were left unconsidered, for example through the willingness to kill all the Jewish people in an area or production plant, thereby ending an important and irreplaceable working process. The cruelty of the Nazi sentry was also typical for Jewish work.

Jewish work was fundamentally and qualitatively differentiated from the work of non-Jewish oppressed peoples, if not at all times, then in every way. (...) Viewed objectively, the Jewish "labour" under the Nazi era was such a violation against every rational understanding of work and the corresponding work methods that, in the history of the modern industrial society there are no, and even in the history of the slave owning society hardly any parallels. They were integral components of the extermination process. In principal, Jewish "labour" means extermination." (Goldhagen)

Also the historian, Gerhard Schoenberger comes to the conclusion: "That is the indirect route to death. Life under the constant threat of the smoking chimneys on short-term loan for the uses of the

ender. One officially calls that extermination through work."

A widespread, deep rooted, yet barely heeded conception in the German and also in the European tradition, which was of huge importance to the National Socialist thought, was that Jews are work-shy, even that they pursue no honest work at all. Even in the nineteenth century the alleged parasitism of Judaism was a widespread accusation. In 1816 it was alleged "Work seems to all Jews to be a punishment". Statements such as "Jews do not work" could be heard throughout National Socialist Germany. To force a Jew to work was, for those who followed the prevailing German view of Jews, an act of internal satisfaction, of spiritual pacification. To force Jewish people to work had a worth in it's self, independent of the worth of the product and independent of whether this work was at all productive or not.

On the one hand, according to the premise that Jewish people are liable to avoid all forms of work, the inference that any honest exertion constitutes a terrible burden for them is only consistent. Work therefore physically "punished" the Jews, and it was revenge for centuries, if not millennia, of exploitation. Work as punishment. Above the gates of Auschwitz read the sentence "Arbeit macht frei"-work makes you free, a hideous ridicule to the victims. On the other hand, there was also a pleasure in putting "the Jews" under pressure so he seemingly acted against his nature and behaved like an honest human. The power was the source of the personal satisfaction.

This ideological and physical drive to induce Jews to work was so strong that the Nazis often forced Jewish people to do pointless work. Eugen Kogon describes how work without any productive purpose was not everyone's normality in the camp world of Buchenwald. It was only the rule for Jewish prisoners.

"Around 3:30 am the screams of the overseer awoke us. With beatings of clubs, we were driven to the appell. Nothing in the world could excuse us from the appell. Even the dying had to be carried in. There we stood in rows of five, until daybreak. (Marie Claude Vaillant Couturier, prisoner in Auschwitz)

"The twice daily count appell meant hour long standing in wet, cold and mud for the inmates. If it rained during the day, the inmates had to lie at night in their wet clothes on the plank beds. It was no wonder that thousands died daily." Perry Broad, Political Unit Auschwitz

After the count appell the "work" began. One survivor reports:

" In our wooden shoes, we were chased and beaten into one corner of the field and had to fill , at one time our hats, another our jackets, with stones, sand or wet mud; hold it tight with both hands and, under a hail of beatings, bring it at running pace to the opposite corner, and so on, and so on. A line of prominent SS men and inmates, armed with sticks and whips, would let the beatings rain down on us. It was hell."

Theft carried a death sentence. If the Nazi's intention was to have strong and healthy workers who were then able to withstand more, they would have made every effort to get an extra slice of bread from the black market to improve their inadequate food provisions a little, or some extra clothing to protect against the weather conditions. But the Nazis in the work camps did everything in their power to further increase the exhaustion and illness of their inmates, irrespective of how counter productive or economically irrational it was. "A commando of around a hundred men lost daily around ten inmates. The inmates died from malnutrition, through industrial accidents etc. The rationing was poor and the clothing insufficient. (Noak Treister, inmate in Auschwitz)

Jewish prisoners were not only insufficiently nourished and clothed, they were daily abused and had to slave away in mindless labour. Once strong healthy people became physical and mental wrecks in the shortest of time. This treatment necessarily showed it's self in the death tolls. In the Austrian concentration camp Mauthausen, the monthly death rate for Jewish inmates in December was 100%, that for other internees (political prisoners, criminals, "antisocials" , Poles, Soviet civil workers) was 2%

"How long might one reckon with delaying death? In Birkenau this delay for someone in a work commando was two- three months. (...) The punch of an SS man, the truncheon of an overseer was enough to break him so that, come the next selection, he'd be taken. (Robert Levy, inmate in Auschwitz)

This impulse, rooted in NS anti Semitism, to force mindless work upon Jews appeared everywhere in NS territory. In March 1938 one of a number of festivities included a symbolic act of revenge on Jewish people. Jewish women, children and men had to wash Vienna's streets, pavements and houses in front of jeering Austrians. "In Währing, one of the richer parts of Vienna, the National Socialists forced Jewish women to wash the roads in their fur coats; then they stood over them and pissed on their heads."

The German concepts with respect to Jewish labour forms a maze of inconsistent measures, in the end even going against their own aims, for they followed different objectives: extermination, economic exploitation, punishment through mindless work. The most striking detail in the deployment of Jewish labour is that it didn't fit into place with the development of a German general plan for the European Jews. The comprehensive mobilisation of Jews for productive work was a belated idea which first came to play a role in the later phase of the war as Hitler had the fate of the Jews long decided.

The manner in which the Nazis used Jewish people for economic purposes since 1942, makes it clear that their work should just be a passing form of exploitation before their death, or actually a means to kill them. The deathrates were so dizzyingly high that Goldhagen suggests the usual differentiation between extermination and concentration camps should be rethought. Literally, it is a statement from the Eastern Ministry "Economic significance should remain unconsidered in solving the problem."

Asylum seekers or meat transporters

For the adequate judgement of weather the comparison between factory farming an the concentration camps of the 3rd Reich is legitimate, the real meaning and the general ideological context of the objects of comparison is of essential importance. Let us imagine two people who have made all preparations for an arson attack. Both buy tools in the same store, drive in similar vehicles to the scene of the crime. Right up to the make-up of incendiary devices it's all the same. But it still makes a huge difference if they set fire to an asylum seeker's hostile or to a meat truck. The motivation of each act and the ideological background and meaning of the deed have, rightly, an important value in the adequate judgement of such facts.

For the institutions of industrial intensive farming, e.g. battery farm, the evident interest of the owners is that of maximising profits. the battery farm wasn't conceived in order to conciously torment hens. Much more, it should create as much profit as possible. Here, not ever the specific minimum standards of the animal protection laws are adhered to in which it is about animal use laws. For the animal murderers, almost any means is acceptable in order to maximise profits. the defenseless are fed their own siblings, who have had the misfortune to be born male, ground up in the form of animal feed. That these are hens, who have a rich and complex emotional life doesn't matter to the speciesist murdered and their handymen. When they imprison the defenseless

creatures life-long in tiny cages, when the chicks highly sensitive beaks are cut off, maiming them for life, in order to prevent the animals, already half mad for their conditions, from hacking each other to death (thereby lowering the profit), not to punish them for the sins of their kin. This is what the Nazis were doing as they forced Jewish people, for whom. For religious reasons the pig is a dirty animal, to lick pig's blood from the slaughterhouse floor. When Jewish people were publicly insulted, the Nazis set fire to their clergies beards or made them crawl around on their knees, this was about revenge for centuries of alleged oppression.

When the confused NS propaganda also alleged that Judaism in some kind of world conspiracy, were not only the cause of the hated communism but also the despised capitalism, the face of the rest of the inconsistency and contradiction of the NS ideology, this should barely be surprising. Hens, geese, pigs, cattle are seen as livestock. They don't count as being 'evil', nor are they a 'cancer' in the 'nation's body'. Their 'races' aren't supposed to be obliterated. Quite the opposite, in fact. They get industrially 'produced' – the worth of the non-human animals if left by the wayside. Despite possible near distant parallels between the concentration camps of yesterday and the torture farms of today, with regards to the motivations and ideologies of the perpetrators and the function of the institutions, there are essential differences which are too large for a comparison, in the sense of the all too often practiced equation, to be justifiable.

The conclusion which some apologists of the KZ comparison come to is that the difference between the objects of comparison comes to that the difference between the objects of comparison lies "only in the type, or species, of the inmate" is therefore false. Notice that the propagandist comparison is meant here, and not an examination like the following, in which it is in a certain way also about a comparison of the similarities and differences of the compared objects with regard to their relevance. A comparison of this sort, a seriously meant and opposite speciesism impartial examination, is not possible to avoid. The rejection or acceptance must in the end be on a basis of consent.

Robert Jay Lifton is to be agreed with when he says, "No other event and no other institution can or should be equated with Auschwitz; nevertheless, we shouldn't refuse us the chance to examine its general relevance for the genocide and for situations of quite different orders, in which psychological and moral questions could turn out essentially less definite." To cross out similarities and differences between doubtless equally criminal institutions and condemnable ideologies

and practices like slavery, the industrially organised extermination of billions of non human animals or the NS-fascism can help us understand many things better. As soon as comparisons of this type turn into indifferenced equations and unreflected propaganda, they are not to be rejected as illegitimate.

Further aspects

History revisionism?

Through the frequent use of the expression "concentration camp" to describe other facts of case (such as the supposed 'Animal Auschwitz', or the refugee camps in Hungary or during the Bosnia-Kosovo war, whereas the last two haven't happened in the continual and pithy-sensational manner which is unfortunately the norm in the Animal Auschwitz comparison) the historical similarity of the Shoa gets negated. In connection with the Red Army Faction there were definitely repeated, definite analogies and comparisons drawn to the Stammheim High Security Prison, RAF sympathisers, called a KZ and the screws 'Nazi Bulls'.

In that the label 'KZ' gets used almost arbitrarily and inflationarily its exceptional quality gets destroyed and reduced to a historical event amongst others. This lends encouragement to the creeping "relativisation up until denial". Under the slogan "If (almost) everything is a KZ, then it couldn't have all been as bad as they all say".

KZ comparisons are to be viewed on a completely different level when they are drawn by people who themselves were imprisoned in concentration camps or have lost relatives to them. Logically this reports Singer, whose grandparents were murdered in a KZ and whose parents only narrowly escaped this fate, of intending historical revisionism. This is naturally valid for people like Edgar Kupper-Koberwitz, who was imprisoned in Dachau since 1940 and managed to survive until the liberation by the allies. He reports: "I refuse to eat animals because I can't nourish myself with the suffering and death of another being. I refuse to do this because I have also suffered so painfully that I feel the pain of another in that I remember my own pain." The known KZ survivor, Germanist and writer Ruth Klinger gives similar biographical background for her vegetarianism.

When KZ survivors compare their personal experiences, and the suffering of their own bodies with the suffering of animals, then in my opinion this is legitimate. Individual suffering remains individual suffering, as long as the political, ideological and motivational background and the function of the respective institutions if left aside

and the claim is not made to go outside of the comparison of this individual suffering.

This obviously doesn't count for the systematic and targetted use of the comparison in political propaganda (how this comparison is mustn't interest us here). In some groups such as the 'Verein gegen Tierfabriken' - Switzerland an antisemitic and consciously history-revisionist motivation even probable.

Ridiculing of the victims?

Furthermore, it has been said by some animal rights people that the comparison ridicules the victims of the Shoa. This argument is more questionable because the victims, living and dead, could only be ridiculed, upset or insulted trough either

- 1) The comparison of their suffering with the suffering of "lesser individuals" like non-human animals.
- 2) the comparison of their suffering with the "lesser suffering".

ad 1) The suffering of humans and animals is to be equally respected. Anything else is nothing more than an expression of the habitual, ruling speciesism, for which there are no grounds apart from habit, comfort, arbitrariness and power of the ruling group (in all societies up to now: the speciesist human).

ad 2) No convincing reason has been put forward as to why the victims of the Nazis should have suffered more than the victims of today's murder and exploitation farms of the animal industry.

Instrumentalisation

It sometimes put forward that through the comparison, the Shoa is being instrumentalised and the comparison therefore forbids it's self. By this, it is probably meant that through the comparison, the Shoa is not valued in it's uniqueness, and meaning and not brought to expression, and is instead used as a means for other purposes than to prevent it's own return (is used as propaganda). This objection becomes unnecessary after it has been proven that the comparison and the equasion, from viewpoints ideological, motivational and functional viewpoint, is invalid. If the analysis of both objects shown that they were the same in these viewpoints, the objection would be unjustified. At the end of the day, the antifascist slogan "Auschwitz - never again" is valid whether it's about human or non-human animals. But an Auschwitz for animals never happened.

Comparison with NS workcamps

Finally there is still the last possibility for all those who want to draw the comparison between NS rule and present speciesism at all costs: the comparison

between the NS work amps and the conditions in the intensive and mass animal farming of the present.

According to the Nazis worldwide, Slavic people were "useful idiots", "worthless, but not malicious". They were there to be used. Actually hundreds of thousands had to work in the NS industry forced labour. Mostly without sufficient protection measures. Apart from that, they were subject to much discrimination. As one animal rights activist says: "They had to wear a 'P' on their suit, were not allowed in parks, not in cinemas, nor in theaters, were permitted to be hit at anytime by any german, could not ride in trams, use public phones or toilets etc. and had to leave businesses whenever German customers came in."

There is no way that a KZ comparison can be founded upon these arguments. Because the first, strongest and usually the only association with the expression 'KZ' is the fate of 6 000 000 Jewish people. Extermination and gassing. It is exactly these similarities which those people who time after time use the comparison, want to draw attention to.

In the NS workcamps, the same conditions did not reign as those in the extermination camps of the 3rd Reich. For Jewish women pregnancy was grounds for death, for Slavic women pregnancy was grounds for a six month holiday. in Mauthausen, not one Jewish person survived. As opposed to the large part of other inmates, no Jewish people survived more than two months, Slavic people were neither imprisoned under such appalling conditions, or were they gassed or systematically murdered because of their descent.

A comparison between industrialised farming and NS forced labour is therefore invalid.

An objection can after be heard which has actually no factual relevance for the eyploitation of a factual question and probably for the most part represents the first 'invitive' argument for a comparison. Here, England and America are being especially refered to where this comparison apparently also gets used "and that's by convinced antifascists."

Actually this historical backgrounds do not get visualised here, which explains the explosive nature of the subject. In the USA for example, a book has been published which wants to draw attention to the similarities of the enslavement of dark skinned people in US history (Marjorie spiegel, The Dreaded Comparison: Human and Animal Slavery, 1997). In discussions between animal rights people and speciesist Afro-Americans phrases such as "things are done to animals today which were done to Blacks then". in the USA the progressive part of the animal rights movement distances themselves from equasions like these. A discussion about the comparitability of slavery and the present human-animal relationship in the industrial nations has on

the other hand, not been held in Austria and German at all. Because this question doesn't have any of the comparable current relevance. On the other side, because of the historical circumstances, a historical self-examination of the comparison of the NS time, even more important.

In Great Britain the KZ comparison also gets drawn (e.g. also in communiques after autonomous attacks) this is also not the result of a deeper discussion about content about its justification. We also know of no real distancing from the left-autonomous animal rights movement to Peter Singer. The British animal rights scene seems to be generally more actionistic. The theoretical discurs gets left more to the academic circles.

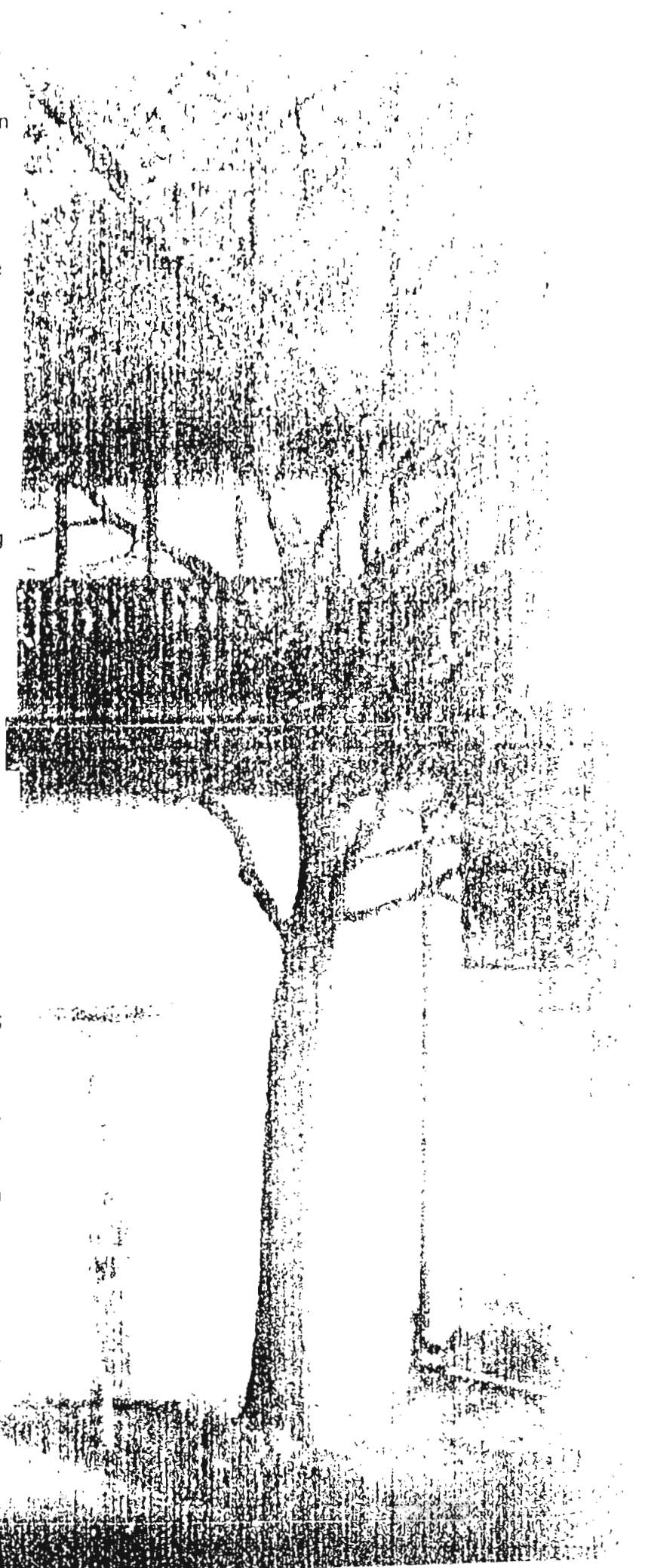
It seems that a hostility to theory seems to be noticeable in the general animal rights and eco scenes. the facts speak for themselves – in no British animal rights magazine that I know of are any discussions about theoretic questions held – at the most there are disputes about actions strategies. It is questionable if such a scene is suitable as a model for the solving of problems to do with theory. Think for yourself instead of looking over the water.

Resumee

I want to explicitly point out that the continuity of racism, speciesism and sexism should not be denied. (If at the same time I don't want to throw everything into the same pot and do acknowledge each of their uniqueness.)

Only too often, people who do not want to think about the animal rights idea, use the KZ comparison as a welcome reason to refuse discussion with animal rights people about this subject just so they don't have to think about their consume habits. I am also not of the opinion that that what happens to animals today is less bad or less condemnable as that what happened in the NS concentration, work and extermination camps, in the ghettos and on the streets of the towns for all to see.

the persecuted and abused victims then and today die and died a pointless, unnecessary, cruel death, but we do no service for either the dead of yesterday or those who today are tortured to death in the 'cages' and 'farms' or get degraded to things, are 'used up' and then murdered on so called 'organic farms' with 'animal friendly conditions'. If we allow ourselves only by our feelings which want to verify that which is seen as the 'worst of the worst'.



terrorism in the UK.

Direct action groups face criminalisation – ALF soon to be a banned organisation?

Under the guise of an "anti-terrorism law", the UK government are paving the way for the criminalisation of the various resistance movements active in the country. The new laws which are similar to the §129/§129(a) laws in Germany, but go much further, class all groups and individuals who use direct action as Terrorists and are expected to become law in the Autumn.

As well as new powers to ban specific organisations, confiscate their funds and property, stop all types of support for a group and to imprison its members (which was more or less possible anyway), the laws more worryingly redefine Terrorism. Under the new act, terrorism will be seen as *"the use of or the threat to use serious violence against persons or property, (even if the property is outside the UK) to intimidate or coerce the government or any section of the public (also outside the UK) for political, religious or ideological ends."* This is a worrying step for all of those connected to the direct action movement. As yet only groups connected with northern Ireland have been banned, but over the next few years it is possible if the media campaigns against the ALF, AFA and RTS continue, that they will be next.

Even when groups such as the IRA were highly active, the ALF have always been the most active underground group in the UK (at least outside Northern Ireland.) It should then come as no surprise, when in the wake of cease fires and a possible reinstatement of the northern Irish parliament that the ALF are next on the list. It has perhaps only taken this long

because of the IRA's (as well as the other Irish or English nationalist groups) willingness to use violence against people.

At the same time the existing anti-terror laws have less to do with fighting "terrorism" and more with intimidating and oppressing Irish people living in the UK. Under the

original Prevention of Terrorism act (1974) and the Northern Ireland Act (1973) more than 5,000 people (mainly

Irish) were imprisoned, held for days without charge and without the possibility to contact either a solicitor or family and friends. During their detention many people were beaten and tortured and only 7% were ever charged with an "offence." Here we see the real truth behind these laws and once again who the real "terrorists" are.

Under the new act, terrorism will be seen as "the use of or the threat to use serious violence against persons or property to intimidate or coerce the government or any section of the public"

were able to prevent the political wing of the IRA for example, from speaking in England as well as their speeches being shown on TV and radio for many years. But groups seen as being "terrorist" are not the only ones who pose a threat to governments and as we have seen there are more to "anti-terror" laws than the fight against "terrorism." Especially in the British situation where the IRA is preparing to cease its armed struggle, legal groups or those whose "members" are prepared to break the law must now expect to face ever increasing surveillance and the new powers of the police and courts. But the British government have learnt from their last attempt at criminalising direct action. They are far too clever to ban all groups without first winning the support of the public and over the last few years the press have been preparing the public for a

criminalisation of the ALF and even RTS who are all seen in Britain as being "Ecoterrorists" and guilty of using "serious violence." The Criminal Justice Act (CJA), promised to criminalise many forms of direct action, those who defied it were to be imprisoned. Hundreds of fines down the round and a few imprisonments have not managed to stop the hunt saboteurs or the road protestors and we can only hope that it will be the same for the ALF.

So not banning the ALF should then be seen as a tactic of the police. Banning the ALF would mean that the "ALF supporters group" and their (already underground) paper would be made illegal.

RIG BROTHER

As would the much needed "Press office" – the press officer would be risking a 10 year sentence. Not forgetting the new offences that make wearing an article of clothing in such a way as to make the police believe that you are a supporter of a banned organisation. Another similarity to the §129(a) laws, but one step further – the police only have to believe that you are supporting an organisation, they don't need proof – but you do if you are to avoid the three months maximum sentence!

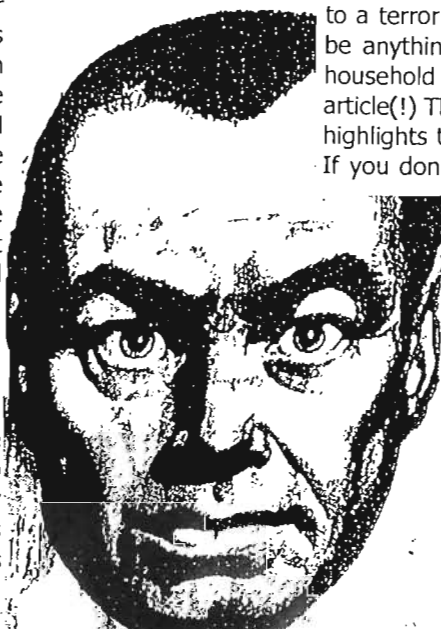
But why risk the ALF receiving huge support from other (soon to be banned) organisations, bringing together wide ranging groups that otherwise had little to do with each other, which was exactly what happened to the Hunt saboteurs association (and others) after the CJA was introduced?

But banned or not we must assume that activists using the name "ALF" will be treated as "terrorists." We have already seen how individuals are treated by the police when arrested under anti-terrorist laws. The main idea being to intimidate any individual who the police believe show sympathy towards "terrorists" and to make sure that they do not dare to take action themselves. Groups then that have not been banned, can expect a more "behind the scenes" approach to their criminalisation. New powers will allow the police to stop and search anyone at anytime – "for articles useful for terrorism" without suspicion that the person they are searching is a terrorist. These laws have already been tried out in the 1970's in Britain. They were of course then used, as they will be used today by the racist police to intimidate people of ethnic minorities.

Beside new powers to cordon off areas and restrict your entry to them. The police must now be informed by anyone "who believes or suspects" that another person has committed an offence under the act. Anyone who doesn't become an informer will be sent to prison.

Even the "possession of information useful to a terrorist" is illegal. That can of course be anything from a map of an airport, to household tools or for that matter this article(!) This type of catch all clause again highlights the real truth behind these laws. If you don't get caught, if no one informs

on you, or especially if you are "innocent" the police don't actually have to plant any evidence in your home any more – Everyone has "information useful to a terrorist." This is actually nothing new to British law. Although a new twist is the "negative proof" clause. When a person refuses to give the police a statement, the court can assume your guilt (part of the CJA), now you are guilty until you can prove otherwise. Such laws seem then on the surface to be part of the fight against "terrorism" but are a form of internment, a step further in the direction of a real police state. Where anyone seen as "disruptive" or as a trouble maker, can easily be silenced. A backdoor attempt at criminalising dissent.



WATCH

Act or Structure

Does our fate lie in our own hands or are we only cogs in a machine called "society"?

On the Animal Rights Gathering '99 in Oslo there was an open discussion on 'Workingclass and Animal Rights'. After the, in my opinion, very important topic of mediation of antispeciesistic positions and especially actions, the discussion then went on in a very polarising manner: Is the butcher in the slaughterhouse which we block or someone burns down loosing his job legitimately or is he/she just a looser of the system (capitalism).

If the first position would be true, the person who works in the slaughterhouse is fully responsible for his/her actions, in this case, the murdering of non-human animals. If he/she could choose his/her job or maybe even likes making money that way, a total loss of the job through an animal rights action would be easily justifiable. While the second position, the adherence of the individual 'butcher' to the system and therefore his limited opportunities of choice concerning social interaction, making money, economical use and ways of integration (into existing subsystems etc.) causes at least in some of us pricks of conscience.

Is an action for non-human animals to reject, if humans and their circles get hurt in any way?

In Oslo these two opposite positions of social theory were discussed in a binary form and as exclusive models of explanation. In the end both sides tried to persuade the other side of it own educationistic theory and the incorrectness of the other assumption through most fitting examples.

Doing this they dominated the majority of people which didn't say anything about the offered positions. But also did not intervene against the reduced basis of discussion (at least not sufficiently).

It remains amazing, that the discussion about Working Class and the justification of animal rights actions is carried out on such a reduced level. Is this a sign for the by some people criticised lack of theory or just a rather typical reproduction of bougeoise acts-theory-ideology versus system-theory? Action theory for example is a foundation of WTO and worldbank-ideology and also was postulated by Maggie Thatcher. Everyone is supposed to have the same opportunities for ways and career in society. And it's their own fault if they fail in society and end up without a place to live, work or a social environment. This is of course

bullshit, just as (vulgar) marxistic theories in which the working people are only forced by capital to join the exploitation-system, and are therefore not responsible for their own racism, sexism or animal-exploitation.

Where shall we look for a solution to this problem?

In the radical leftwing much more complex sets for social analysis are discussed. The old polarisations in form of action or structure are almost overcome in favour of structural-functionalistic, interactivistic or in mixedforms of the original positions.

A whit worker can also surely act racist, sexist, speciesist etc. and is still able to reflect his/her actions and to build up a pattern of justification. An the other hand individual examples are good for showing how strong the effects of social interactions, external attributes of identity or the economic system are for rule and power, and how they restrict people in their alternatives of action.

For all possible forms (structure or act and between) within social systems individual examples can be found.

In an analysis of society deconstructionism and anti-reductionism should be used as well for complex reflection and for working out comprehensive theories.

No reduction to a revolutionary working class or political elite. No binary patterns of thought for complex facts of the case, but a discussion about goal/ effective/ and orientated political activity.



INORANCE IS

WHAT IS PEACE

"With this text we hope to add to the discussions in the animal rights /animal liberation scene concerning the working class. Large parts of the AL movement especially those influenced by "straight edge" or the hardcore scene tend to be dominated by the middle classes. A discussion about the relevance of class to animal liberationists has been long coming but for us it is an important issue that until now has largely been ignored"

<<What are classes and do they really still exist>>

We are so influenced by our upbringing – and by that we mean not just by our parents (or lack of them) that when we meet another person our subconscious tells us exactly how we are to behave towards them. How we live together, speak, express ourselves, relate to each other, our possibilities in life, the way we see the world, and our ideals have all been formed during our upbringing and so amongst others by the state, television, schools, friends/family, neighbours and our work colleagues. Although they may have very different opinions, people who have been treated similarly throughout their lives, had similar experiences and the same opportunities, often form similar ways of thinking and of identifying themselves these people we would say, belong to the same class. Class is then important because it defines the possibilities that are open to us throughout our lives as well as many of our points of view. A child born into a middle class family can expect for example to get A-levels, to go to University and to get a skilled or highly skilled job with reasonable working conditions, prospects and pay. There are always exceptions, but exactly the opposite awaits the majority of working class children. The possibilities that are open to us, then help form our "world-view", when we never directly experience something (for example poverty)

it is very easy to deny or even not to realise that it exists and so to take seriously others who question our "world-view."

At the same time that class affects the opportunities that a person (in this case children) have in life, it also

affects the way individuals react to the opportunities that are open to them. This we see for example in school where the typical goal of middle class parents – to send their children to university leads usually to students competing strongly between each other for the best grades. In working class schools – although opportunities are often presented to the pupils, they tend more to rebel against their teachers, ignoring them, refusing to work and doing everything possible to disrupt them. Working class children are taught more to do as they are told, to accept their situation as it is and not expect to be able to change things. As well as to think that a class hierarchy is normal and that it is right that those people who have had a "better" education should be in charge. Schools then are responsible for widening the gaps between the classes, cementing the class barriers in place and so ensuring that the children of the middle classes take on the same positions of power as their parents once had. The middle class myth of "education" reveals its true self in working class schools, where children are taught control and to accept authority.

The position a person has in society determines which class they belong to (or vice versa) and not simply the amount of money they have. So for

example rich shareholders suddenly loose millions in a financial crash, do not suddenly become working class. Although they may be forced to work to survive or even to give up many of the "goods" they have accumulated, they will never be treated the same as the working classes. Whether by other people or especially the state e.g. in benefit offices, the police, or in the courts, their backgrounds ensure them favoured treatment.

<< Why don't the working class take more of a role in liberation movements? >>

Perhaps these differences then are also responsible for the fact that much less working class people are active in liberation movements. It is not just because they have no time and have to work all day like many people seem to think – strangely enough you don't have to be working to be working class. And it is also not only to do with the often naive attitude of many middle class "activists." It is probably more to do with the fact that working class people expect much less from their lives and are taught simply to expect the shit situation that we find ourselves in – (you can't change anything anyway, so put up and shut up.) At the same time many working class people are far more concerned with simply existing. When you are living from one pay check to the next, it is not surprising that you have little interest in going on yet another demo. But the illusion that working all day makes people politically ignorant is also not true. Most people who find themselves in bad situation suprisingly enough! know exactly that they are in one.

School has a lot to do with this, my school were always talking about the current job situation and no one really believed that they would be working after they left school. At the same time the idea of "work" was taught to us by the way that our school was organised. We were taught to accept authority, that job insecurity is normal and that punishment is the result of "misbehavior" (and so it was your own fault and you had deserved it) meaning disrupting or not coming in to work/school. Because of this, even before I started my first "job", I knew what it would be like working. In school we were then prepared for a life of work in which we

The traditional view of the "working class" which defines itself in economic terms is long outdated. the working classes are more those people in society with the least "power" and influence and as such have little chance of progressing up the social hierarchy. Their single means of survival is almost always the money they receive from their job.

hate but do nothing to change our situation. From an early age we experience the middle classes only in positions of power as social-workers, police officers, judges and teachers and rarely (if ever) as friends or people who we can trust or relate to on an equal basis. Parents help to keep this status quo when throughout school they accept the authority of a middle class schoolmaster/mistress or teachers (as they have been taught to do), whose opinion is mostly favoured instead of the child's. From the very beginning the single contact to the middle classes is one of power and submission. One where the middle class teacher knows what is right and you should not question them, in fact you should think yourself lucky that they put up with the trouble you cause them.

In working class schools children are neither taught how to "win a debate" – not that this is actually something positive, but also not how to discuss or to relate to each other and education is seen as unimportant and largely ignored. In my school the pupils were quickly sorted into different groups, those who were seen as having absolutely no chance of passing exams (and so were not ever entered for them) and those who had perhaps a small chance of passing a few. The first group were put into the lowest class and their time was filled with TV, films and sport until they could finally be sent off to work as labourers. The other group were "taught" by a variety of different teachers who stayed usually no more than a few months – just long enough to get enough "work experience" so that another school would accept them. (It is perhaps also important to say that I am also very critical of the typical middle class "education.") Most parents accept this situation because the Teacher seems far more "educated" than they are themselves. As a child in a working class school you are not expected to "better yourself". Schools are not really there to give you an education in the traditional sense of the word, although the more "cleverer" students

will be selected out, they are there more to pass the time – just like the job you (might) get in later life. Or to make sure that working class

children are at least off the streets are not smashing up the estates where they live, like they are as soon as they go home.

This is the role that we learn in school, the middle-classes teach and are in charge, the working class do as they are told or face the consequences. In school as in later life this means facing a varying degree of violent punishments. In this way working class children grow up in an environment which ensures they do as the middle classes tell them to and accept that it is normal that someone from the middle class is in power. The training we receive at school helps to make us justify this hierarchy because the (middle class) person is of course much "cleverer", more important, more articulate and therefore has more of a right to express themselves as you or others in the working class. Such thinking, typical of Victorian times, still

plays an important role in the way working class people express themselves and the way that they relate to "members" of other classes.

<<Class oppression in liberation movements>

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During meetings the class differences become most obvious. It is here that the middle classes often feel at most at home. Hiding their emotions behind

a wall of self-confidence, their ability to discuss, "criticise" and to seemingly give and take critique are all impressive differences to those of us coming from a different background. But the dominant, arrogant, patronising teacher-like way that is a typical way in which middle class (mainly men) bring over their ideas is also quite oppressive. When I say dominant, they are not dominant in the same way that many e.g. working class men are. They are not always loud and demanding of space and attention, on the surface they often seem to be caring and to take account of the opinions of others. But the role that they take on (or that we give them) allows them to be powerful and influential in our groups. It creates a situation in which many working class people (but not only) feel uncomfortable – we react to it of course in different ways, but it prevents us from taking part in the meeting. Often we do as we have been taught and accept unquestioningly the arguments of the more dominant person, other times we react angrily, but always there is a strange feeling that something wasn't quite right with the situation and you don't exactly know

what the problem was. After it becomes clear that the problem lies in class, it is often very difficult to continue working with such a person without confronting them. That they are often some of the most influential in the groups makes things much harder and the lack of self confidence that many working class people have ensures that the class divisions stay the same. The dominance of the middle classes at meetings can easily be seen in the way they express themselves. It is typical of middle class people to use terms that others don't know the meaning of or philosophers that others have not heard about – and in such a way that it seems as if they are knowledgeable and intelligent – perhaps “even” intellectual.

<<Working class slaughterhouse workers are also murderers.>>

According to our middle class critics everyone is freely able to choose the job that they want to do. That means everyone who works in a slaughterhouse could

give up their job if they didn't want to do it. And as the workers are in the same situation as the boss, all of those working in a slaughterhouse are equally to blame for the killing of the animals. Perhaps that would be the situation if all of the workers were middle-class, with families who would/could support them (financially or with their “contacts”) if they gave up their jobs. This is an example of a large difference between those belonging to the working class and the middle classes, most of us have no savings – many workers, forced to work without a contract haven't even got a bank account and for those of us who have been forced to survive on the unemployment “benefit” the situation even worse.

Many workers have been forced to do the job that they do because it is the only one they could get. When the dole threatens to stop the only money that you get and you have to pay the rent or live on the streets, or the child you had with 16 needs new shoes, then you take the job that you are forced to do – even if that means working in a slaughterhouse. To the majority of middle-class activists these may seem extreme examples, but to working class people this is just their normal everyday life. When people really believe that they would prefer to live on the streets or starve than work in a slaughterhouse, then that is their right but this is a personal decision and no one can expect someone else to give up

their single possibility of survival and perhaps that of their child. Although we would not openly support these workers in their job – we could not support action against them.

We must then also question the effectiveness of a slaughterhouse blockade. Short term, for a few hours no trucks can leave the slaughterhouse and at least during this time the work at the plant has been stopped – and a few animals were able to live a few hours longer – for the individual animals this prolonged stress situation is not at all worth fighting for – but in the long term – the slaughterhouse loses profits. On the other hand, as soon as we leave the plant, it can continue operating as usual. And it must be the aim of a radical animal liberation scene to close it down completely. So how effective is it to blockade a slaughterhouse and call the workers “murderers”, when many of them find the work degrading and the pay and conditions terrible, but have no other means of survival than working there. In such a situation, confronted by (mainly) middle-class demonstrators, the violence of slaughterhouse workers can almost be justified, if not at least expected. All workers at a slaughterhouse are murderers, but who is really the most to blame for the death of the animals. Those that are forced to work in the slaughterhouses or otherwise live on the streets or the (middle class) bosses that own and run them. This is a question of effectiveness, is it easier to stop hundreds of workers or just one boss?

But how many workers choose to work in a slaughterhouse. There must be some who somehow don't mind working there, perhaps even some who enjoy their work. But an action against a slaughterhouse could

ABUS sperrt die Diebe aus. Mit Sicherheitslösungen vom Keller bis zum Dach.

It all started nicely enough – 500 of the streets, Lloyds and NatWe activists shouted at an empty building anticipate the mayhem to come.



Liverpool Street Station, 12 noon: Ten thousand free sandwiches provided to lure them at four separate columns of protesters with International Financial Futures and Options peaceful anarchists – was hijacked by the anarchy a bad name. And then the fun really began.

be made even more effective by winning the support of those workers who hate the work they are forced to do. Perhaps it would be better to organise an action aimed at helping them get revenge for their situation instead of trying to take their only means of survival from them.. Perhaps we could work towards changing their situation, we don't mean increasing their pay or fighting for better conditions, which would only make it easier for them to kill animals – although organising a strike within a slaughterhouse would be an excellent way of causing costs to the slaughterhouse, but changing the fact that they have to work at all. We can offer them an alternative – when the middle classes think that becoming vegan is an alternative to social-revolution then once again they are not looking further than their own situation. When workers are no more forced to work, to “earn” their living the number of seemingly “willing” slaughterhouse workers would drop dramatically.

<< The department stores or the small shop on the high street.>>

“Edward Seelephant” criticised the TR/TB scene also because of their attacks against “small, family run butchers” instead of department stores. We see this similarly, although we would not support butchers and attacks against small butchers are easily justifiable, for us the department stores have more to do with supporting the system that enables the murder of millions of animals for profit than the butchers themselves. We would go so far as to say that we have far more in common with the workers in butchers, than the owners of the Department stores. But as long as they continue to work as a butcher, we have no wish to support them, attacking them simply because they are the “weaker target” says quite a lot about the strength of the TR/TB movement. If it is possible we should always go for the biggest target – of course as long as we live under capitalism, there will always be another company ready to build the next department store in the smoking ruins of the last one. At the same time attacking department stores is much more fun than a tiny little butchers shop on a quiet street corner (although this is also necessary.) And this should also be a part of our actions – not all TR/TB actions have to be out of sorrow or pity and an effective action against a department store can costs millions instead of at the most a few hundred marks for a glued lock and broken windows at a small butchers.

There are of course many animal welfare “activists” who would believe that as soon as C & A stop selling fur, that it is then good to shop there – to support a shop who stops selling fur. Radical animal liberationists should not forget that only the destruction of class and capitalism can lead to a truly free society.

**BOOZE-FUELLED
HARDCORE ANARCHI
ANTI-CAPITALIST PRO
ORGY OF VIOLENCE'—**

"Beast of Burden – Capitalism. Animals. Communism."

This text was written with two main intentions. On the one hand the writers hope "it will be read by people interested in animal liberation who want to consider why animal exploitation exists, as well as how. On the other hand, by those who define themselves as anarchists or communists either dismiss animal liberation altogether or personally sympathise with it but don't see how it relates to their broader political stance." "It is hoped to prompt the beginnings of a real debate about the relationship between the 'animal question' and the 'social question'.

A 'postscript' is taken from the writer's own experiences of the anarchist scene as influenced by the anarcho-punk movement in the early 80's and the direction in which it later developed. "Animal liberation may have been written out of the personal biographies and political histories of revolutionary politics, but to the development of the communist movement. It has been equipped people with a range of practical skills that can be applied in different situations. It has also helped pose the fundamental question of the relationship between humans and the rest of the natural world."

The text is clearly written and fairly easy to understand.

Following the development of primitive capitalism, the text explores how the domestication and domination of animals went hand in hand with, and played a vital role in, the emergence of social elites. It shows how the strive towards capital has been constantly responsible for the exploitation of animals as well as humans and how individual facets of animal abuse e.g. vivisection, hunting, selective breeding, slaughter and extermination have all had their places within the capitalist system and have also provided 'justification' for the exploitation of humans. It then looks at the places of animals in today's capitalism.

The second half of the booklet goes on to the talk about 'the secret history of animal liberation', pulling out a few examples of pro-animal attitudes/movements throughout history and describes the 'modern animal liberation movement', confronting some of the main 'communist' argument against animal liberation. Then the question is put as to what, if anything, animals could hope for in a post capitalist society.

Beasts of Burden



Capitalism · Animals
Communism

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„Beyond Prejudices“

Evelyn Pluhar, professor of philosophy at the Pennsylvania State University, USA is an animal rights philosopher of the second generation and, as she says herself, her position is much more radical than that of Tom Regan and fundamentally opposed to the utilitarian views of Peter Singer. She also rigorously follows the description 'animals' for all animals, including humans and the term 'non-human' animals for those who would otherwise falsely be described as animals. She makes no secret of her opinion that this false description, together with related false views of the 'human-animal' difference, is the fundamental reason for the ruthless exploitation of non-human animals in today's society.

The book can be roughly separated into three parts. In the first she discusses the well known dilemma of anthropocentrists: that because there are no characteristics which ALL human and NO other animals have, the moral superiority of humans can be justified through none of these characteristics. However, if the characteristics for individuals were to be used for the application of rights, then they must be so applied that either not all humans become subjects of rights or that other animals are to be included as subjects of rights. Pluhar proves in uniformly strict logical detailed work over 124 pages, that all excuses to this dilemma, in order to rescue anthropocentrism are doomed to failure.

After this, she discusses speciesism. The foundation stone of speciesism is this view that no characteristics of individuals but those of whole groups would be called into play for moral consideration. So the individual humans are morally more highly valued by speciesists than other animals only because they have 'human genes', nothing else matters. Pluhar very rationally gives reasons. Substantiates why speciesism, like racism and sexism, has no reasonable basis. For this reason she describes this view as 'bigotry' as opposed to rational anti-speciesism.

Finally she discusses how she sees a rational ethic. She repudiates the utilitarianism of Peter Singer and strongly criticises 'The Case of Animal Rights' by Tom Regan. Building on the article 'Human Rights' by the philosopher Alan Gewirth, she goes on to the fundamentals of animal rights. Summarised that goes something like this:

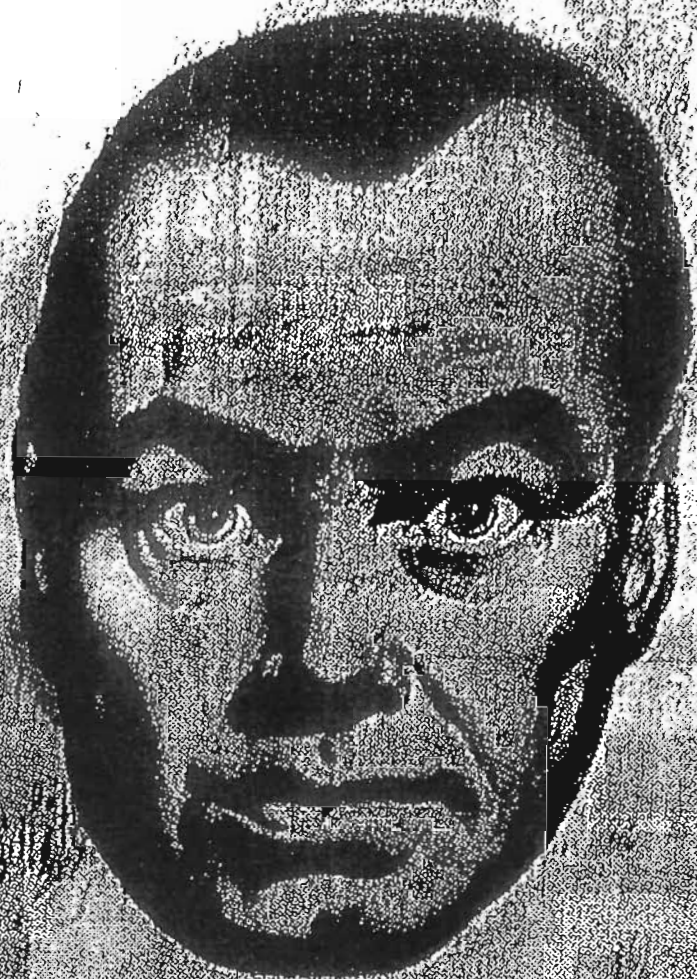
I have wishes and so, act to reach an aim. The prerequisite to be able to act is, at the very least, that I can live, am unharmed and am free. From my subjective standpoint out I therefore say I have a right to life, freedom and freedom from injury, in the sense that I would like that others let me live free and unharmed because only then can I act, only then can try to reach a goal. I therefore say: I

have a right to live, freedom and freedom from harm because I am a lifeform that wants to reach a goal, that can act, that has wishes. The principle of the universality of the rational conclusion follows so: every lifeform that has wishes, has just as much these same rights. To the best of our knowledge and conscience, those animals which have wishes are exactly those who have consciousness. Therefore, all animals which have consciousness have the right to life, freedom and freedom to be free from harm. And from there follows immediately the demand for a vegan society without any forms of animal exploitation. Apart from this the view is given that consciousness without self-consciousness is practically unimaginable.

Pluhar ends her undertaking with the explanation for the title of her book 'Beyond Prejudice': our prejudice that humans are much more important than other animals, is only overcome through a careful, rational analysis, like that in her book. Only when we make clear the inconsistency of our opinions can we finally get past these prejudices. A highly recommendable book.

This bookreview has been taken from the Magazin „Tatblatt“.

BIG BROTHER



S WATCHING

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