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contemporary animal ethics; second y and most importantly, they construct fresh, original, innovative paradigms for future research in animal ethics.--Robert C. Jones, Assistant Professor of Philosophy, California State University

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Biological Issues Relating To Incest XV 17.

Bringing together new theory and critical perspectives on a broad range of topics in animal ethics, this book Page 37/73

examines the implications of recent xy developments in the various fields that bear upon animal ethics. Showcasing a new generation of thinkers, it exposes some important shortcomings in existing animal rights theory.

Animals and Ethics 101 helps readers
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identify and evaluate the arguments XV for and against various uses of animals, such: - Is it morally wrong to experiment on animals? Why or why not? - Is it morally permissible to eat meat? Why or why not? - Are we morally obligated to provide pets with veterinary care (and, if so, how Page 39/73

much?)? Why or why not? And other challenging issues and questions. Developed as a companion volume to an online "Animals & Ethics" course, it is ideal for classroom use, discussion groups or self study. The book presupposes no conclusions on these controversial moral questions about Page 40/73

the treatment of animals, and argues for none either. Its goal is to help the reader better engage the issues and arguments on all sides with greater clarity, understanding and argumentative rigor. Includes a bonus chapter, "Abortion and Animal Rights: Does Either Topic Lead to the Other?" Page 41/73

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This book affords a neopragmatic theory of animal ethics, taking its lead from American Pragmatism to place language at the centre of philosophical analysis. Following a method traceable to Dewey, Wittgenstein and Rorty, Hadley argues that many enduring

puzzles about human interactions with animals can be 'dissolved' by understanding why people use terms like dignity, respect, naturalness, and inherent value. Hadley shifts the debate about animal welfare and rights from its current focus upon contentious claims about value and animal

mindedness, to the vocabulary people use to express their concern for the suffering and lives of animals. With its emphasis on public concern for animals, animal neopragmatism is a uniquely progressive and democratic theory of animal ethics.

Animal Philosophy is the first text to XV look at the place and treatment of animals in Continental thought. A collection of essential primary and secondary readings on the animal question, it brings together contributions from the following key Continental thinkers: Nietzsche, Page 45/73

Heidegger, Bataille, Levinas, Foucault, Deleuze, Guattari, Derrida, Ferry, Cixous, and Irigaray. Each reading is followed by commentary and analysis from a leading contemporary thinker. The coverage of the subject is exceptionally broad, ranging across perspectives that include

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existentialism, poststructuralism, oxy postmodernism, phenomenology and feminism. This anthology is an invaluable one-stop resource for anyone researching, teaching or studying animal ethics and animal rights in the fields of philosophy, cultural studies, literary theory,

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sociology, environmental studies and y gender and women's studies.

To date, philosophical discussions of animal ethics and Critical Animal Studies have been dominated by Western perspectives and Western thinkers. This book makes a novel Page 48/73

contribution to animal ethics in Oxy showing the range and richness of ideas offered to these fields by diverse Asian traditions. Asian Perspectives on Animal Fthics is the first of its kind to include the intersection of Asian and European traditions with respect to human and nonhuman relations.

Presenting a series of studies focusing on specific Asian traditions, as well as studies that put those traditions in dialogue with Western thinkers, this book looks at Asian philosophical doctrines concerning compassion and nonviolence as these apply to nonhuman animals, as well as the Page 50/73

moral rights and status of nonhuman animals in Asian traditions. Using Asian perspectives to explore ontological, ethical and political questions, contributors analyze humanism and post-humanism in Asian and comparative traditions and offer insight into the special ethical Page 51/73

relations between humans and other y particular species of animals. This book will be of interest to students and scholars of Asian religion and philosophy, as well as to those interested in animal ethics and Critical Animal Studies.

Edited by Tom L. Beauchamp and xy R.G. Frey.

This edited collection of original essays focuses on the political dimension of the debate about our treatment of nonhuman animals.

In a world reeling from a global doxy pandemic, never has a treatise on veganism—from our foremost philosopher on animal rights—been more relevant or necessary. "Peter Singer may be the most controversial philosopher alive; he is certainly among the most influential." —The Page 54/73

New Yorker Even before the publication of his seminal Animal Liberation in 1975, Peter Singer, one of the greatest moral philosophers of our time, unflinchingly challenged the ethics of eating animals. Now, in Why Vegan?, Singer brings together the most consequential essays of his

career to make this devastating case against our failure to confront what we are doing to animals, to public health, and to our planet. From his 1973 manifesto for Animal Liberation to his personal account of becoming a vegetarian in "The Oxford Vegetarians" and to investigating the Page 56/73

impact of meat on global warming, Singer traces the historical arc of the animal rights, vegetarian, and vegan movements from their embryonic days to today, when climate change and global pandemics threaten the very existence of humans and animals alike. In his introduction and in "The Page 57/73

Two Dark Sides of COVID-19," Oxy cowritten with Paola Cavalieri, Singer excoriates the appalling health hazards of Chinese wet markets—where thousands of animals endure almost endless brutality and suffering—but also reminds westerners that they cannot blame China alone Page 58/73

without also acknowledging the perils of our own factory farms, where unimaginably overcrowded sheds create the ideal environment for viruses to mutate and multiply. Spanning more than five decades of writing on the systemic mistreatment of animals, Why Vegan? features a Page 59/73

topical new introduction, along with nine other essays, including: • "An Ethical Way of Treating Chickens?." which opens our eyes to the lives of the birds who end up on so many plates—and to the lives of their parents; "If Fish Could Scream," an essay exposing the utter indifference of Page 60/73

commercial fishing practices to the experiences of the sentient beings they scoop from the oceans in such unimaginably vast numbers; • "The Case for Going Vegan," in which Singer assembles his most powerful case for boycotting the animal production industry; • And most Page 61/73

recently, in the introduction to this book and in "The Two Dark Sides of COVID-19," Singer points to a new reason for avoiding meat: the role eating animals has played, and will play, in pandemics past, present, and future. Written in Singer's pellucid prose, Why Vegan? asserts that Page 62/73

human tyranny over animals is a oxy wrong comparable to racism and sexism. The book ultimately becomes an urgent call to reframe our lives in order to redeem ourselves and alter the calamitous trajectory of our imperiled planet.

It is widely agreed that because animals feel pain we should not make them suffer gratuitously. Some ethical theories go even further: because of the capacities that they possess, animals have the right not to be harmed or killed. These views concern what not to do to animals, but we also Page 64/73

face questions about when we should, and should not, assist animals that are hungry or distressed. Should we feed a starving stray kitten? And if so, does this commit us, if we are to be consistent, to feeding wild animals during a hard winter? In this controversial book, Clare Palmer Page 65/73

advances a theory that claims, with respect to assisting animals, that what is owed to one is not necessarily owed to all, even if animals share similar psychological capacities. Context, history, and relation can be critical ethical factors. If animals live independently in the wild, their fate is Page 66/73

not any of our moral business. Yet if humans create dependent animals, or destroy their habitats, we may have a responsibility to assist them. Such arguments are familiar in human caseswe think that parents have special obligations to their children, for example, or that some groups owe Page 67/73

reparations to others. Palmer develops such relational concerns in the context of wild animals, domesticated animals, and urban scavengers, arguing that different contexts can create different moral relationships.

Though many ethicists have the Page 68/73

intuition that we should leave nature alone, Kyle Johannsen argues that we have a duty to research safe ways of providing large-scale assistance to wild animals. Using concepts from moral and political philosophy to analyze the issue of wild animal suffering (WAS), Johannsen explores Page 69/73

how a collective, institutional obligation to assist wild animals should be understood. He claims that with enough research, genetic editing may one day give us the power to safely intervene without perpetually interfering with wild animals' liberties. Questions addressed include: In what Page 70/73

way is nature valuable and is intervention compatible with that value? Is intervention a requirement of justice? What are the implications of WAS for animal rights advocacy? What types of intervention are promising? Expertly moving the debate about human relations with Page 71/73

wild animals beyond its traditional oxy confines, Wild Animal Ethics is essential reading for students and scholars of political philosophy and political theory studying animal ethics, environmental ethics, and environmental philosophy.

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