

The Palgrave Macmillan Animal Ethics Series

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In recent years, there has been a growing interest in the ethics of our treatment of animals. Philosophers have led the way, and now a range of other scholars have followed from historians to social scientists. From being a marginal issue, animals have become an emerging issue in ethics and in multidisciplinary inquiry. This series explores the challenges that Animal Ethics poses, both conceptually and practically, to traditional understandings of human-animal relations.

Specifically, the Series will:

- provide a range of key introductory and advanced texts that map out ethical positions on animals;
- publish pioneering work written by new, as well as accomplished, scholars; and
- produce texts from a variety of disciplines that are multidisciplinary in character or have multidisciplinary relevance.

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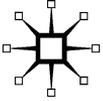
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Animal Suffering: Philosophy and Culture

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For my pack

*In the memory of Hulda, in whose eyes hid a whole
universe*

It seems to me that animal suffering is invisible only when we avert our eyes.

Francoise Wemelsfelder

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Series Editors' Preface

This is a new book series for a new field of inquiry: Animal Ethics.

In recent years, there has been a growing interest in the ethics of our treatment of animals. Philosophers have led the way, and now a range of other scholars have followed, from historians to social scientists. From being a marginal issue, animals have become an emerging issue in ethics and in multidisciplinary inquiry.

In addition, a rethink of the status of animals has been fuelled by a range of scientific investigations which have revealed the complexity of animal sentience, cognition and awareness. The ethical implications of this new knowledge have yet to be properly evaluated, but it is becoming clear that the old view that animals are mere things, tools, machines or commodities cannot be sustained ethically.

But it is not only philosophy and science that are putting animals on the agenda. Increasingly, in Europe and the United States, animals are becoming a political issue as political parties vie for the 'green' and 'animal' vote. In turn, political scientists are beginning to look again at the history of political thought in relation to animals, and historians are beginning to revisit the political history of animal protection.

As animals grow as an issue of importance, so there have been more collaborative academic ventures leading to conference volumes, special journal issues, indeed new academic animal journals as well. Moreover, we have witnessed the growth of academic courses, as well as university posts, in Animal Ethics, Animal Welfare, Animal Rights, Animal Law, Animals and Philosophy, Human–Animal Studies, Critical Animal Studies, Animals and Society, Animals in Literature, Animals and Religion – tangible signs that a new academic discipline is emerging.

'Animal Ethics' is the new term for the academic exploration of the moral status of the non-human – an exploration that explicitly involves a focus on what we owe animals morally, and which also helps us to understand the influences – social, legal, cultural, religious and political – that legitimate animal abuse. This series explores the challenges that Animal Ethics poses, both conceptually and practically, to traditional understandings of human–animal relations.

The series is needed for three reasons: (i) to provide the texts that will service the new university courses on animals; (ii) to support the

increasing number of students studying and academics researching in animal-related fields; and (iii) because there is currently no book series that is a focus for multidisciplinary research in the field.

Specifically, the series will

- provide a range of key introductory and advanced texts that map out ethical positions on animals;
- publish pioneering work written by new, as well as accomplished, scholars; and
- produce texts from a variety of disciplines that are multidisciplinary in character or have multidisciplinary relevance.

The new Palgrave Macmillan Series on Animal Ethics is the result of a unique partnership between Palgrave Macmillan and the Ferrater Mora Oxford Centre for Animal Ethics. The series is an integral part of the mission of the Centre to put animals on the intellectual agenda by facilitating academic research and publication. The series is also a natural complement to one of the Centre's other major projects, the *Journal of Animal Ethics*. The Centre is an independent 'think tank' for the advancement of progressive thought about animals, and is the first Centre of its kind in the world. It aims to demonstrate rigorous intellectual enquiry and the highest standards of scholarship. It strives to be a world-class centre of academic excellence in its field.

We invite academics to visit the Centre's website www.oxfordanimalethics.com and to contact us with new book proposals for the series.

Andrew Linzey and Priscilla N. Cohn

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I would like to thank Andrew Linzey for all his kind help, and Katherine Perlo for carefully proofreading the manuscript.

I would also like to thank Paul for attentively maintaining our pack whilst I have been busy at work, and all the four-legged individuals within that pack for making each day an occasion. Vincent, the 15-year-old canine companion unsurpassed, who was made to spend the first eight years of his life in a minuscule backyard cage, in almost complete solitude and without ever getting to see the world outside, has taught me more than words ever could. Half Rottweiler, half Pit bull, is the most gentle being I have ever met, and it is in his continuously open presence, his ceaseless efforts to understand and pay heed to those around him, his overflowing care for others, that I have begun to know intersubjectivity. In Vincent's company, one can grasp what kindness and devotion beyond theories and language are, and how incredibly robust is their hold. With him, the world emerges anew. Hulda, our street puppy who did not survive, manifested to me what overcoming fear of others means, and how strong the ability to trust, to open oneself to others, truly is. She had to endure more than any dog ever should, but still hope and love lingered in her gaze. My biggest gratitude belongs to these two creatures.

Furthermore, my thanks go to all those who have diligently documented what happens to our non-human kin within the animal industries, and who have sought to render their suffering visible. The efforts of these individuals have often required great personal courage and sacrifice, and almost never lead to personal praise or reward. To give of oneself in order to ease the pain of another is the key to morality, and these advocates serve as an example of how this is poignantly true also in regard to the suffering of non-human animals. Finally, there are those who each day seek to make a practical difference against all odds whilst sacrificing many of their own comforts. The advocates in Romania working tirelessly for the hundreds of thousands of street dogs are one case in point, and I would like to thank particularly Cornelia Stanescu and Adelina Okros for never giving up.