

## Lead the Way to Equal Rights of All Animals

*To eventually establish the equal rights all animals need to lead a fulfilling life, and to reduce animal abuse on the way to the goal, we must promote the equality of all animals, nonhuman-animal personhood, and human animality, and we must eradicate defamation of nonhuman animals, debunking humanism and promoting the new animalism. Since rights are a policy, the needed strategy is political, creating in the human mind the conceptual and perceptual basis for fundamental policy change. Animal abuse is civilization's overarching policy; animal rights is the remedy – there is no other.*

### The Problem

Animal abuse has steadily increased, intensified, spread, and diversified for thousands of years, destroying, injuring, poisoning, enslaving, tyrannizing, genetically manipulating, and otherwise harming ever more nonhuman animals in ever more ways. Contrary to human beings' innate affinity for other animals, civilization indoctrinates humans to perceive nonhuman animals as *less than human*, teaching humans to suppress their innate conscience and moral indignation at the abuse and injustice always and everywhere perpetrated against other animals.

The less-than-human concept spills over to human beings in poverty, discrimination, oppression, war, genocides, and other eliminationist campaigns where authorities mobilize populations against target groups to elevate their own status and evade responsibility for their crimes and failures.

Most human infectious disease comes from animal abuse, and the meat, dairy, fish, egg, sugar, fat, petroleum, coal, rubber, plastics, metals, timber, and nuclear industries – all components of the *biocaust* humans perpetrate on the living world – account for nearly all non-communicable disease and injury.

In brief, animal abuse, the policy that informs all human practices and ways of life, is a root cause of nearly all suffering in human beings and other animals, with no animal on Earth untouched.

### Solutions

Everyone can take part in the activities of Responsible Policies for Animals, the Animal-Rights Conversation Corps, and the new wave of the animal-rights movement promoting equal rights of all animals. Consistent with the way equal rights of new groups of persons are always established, these activities demand that civilization's thought-guiding institutions – news, schools, universities, publishing, youth, civic, and religious groups, entertainment, recreation, and others – stop *defaming* and *debasement* nonhuman animals as problems, instrumentalities, pests, "game," disease sources, "protein," amusements, pets, or objects of study; stop implying that human beings are not animals; stop promoting human-chauvinistic attitudes toward the other animals; take responsibility for their part in animal abuse and for the need to end it; and stop directly abusing nonhuman animals, ending policies and

practices by which they use, own, breed, or trade in animals or any of their substances or parts.

### How To Get Started

To start promoting animal rights, (1) understand the enormity of the problem animal-rights advocacy addresses – explore [www.RPAforAll.org](http://www.RPAforAll.org) and literature RPA can provide or recommended on ubiquitous, universal animal abuse as compared with cruelty to animals, the minuscule portion of animal abuse done for the purpose of causing pain and suffering, and on the precise definition and functioning of the remedy, equal rights; (2) see, especially, Campaigns and Newsletters at [www.RPAforAll.org](http://www.RPAforAll.org); (3) write letters persistently as recommended by RPA and show RPA replies you receive, or consult with RPA to devise a systematic approach tailored to your schedule; (4) contemplate, without intruding on them, naturally occurring animals of all kinds wherever you find them and those long ago driven from your area, to *know personally* whom you advocate for rather than only know *about* them in mediated fashion; (5) minimize or avoid "social media," mass amusements, and other consumerizing and de-politicizing activities – animal-rights advocacy is *political engagement*; (6) support RPA financially.

### First Do No Harm

In helping animals, fighting cruelty to animals, promoting less-inhumane lifeways, raising awareness of nonhuman animals' suffering, or promoting environmentalism, avoid calling those activities "animal rights." Equal rights of all animals is hampered by the longstanding practice of calling activities unrelated to establishing equal rights "animal rights." Activities that help animals but do not lead to their equal rights cannot strike at the roots of animal abuse, only pluck leaves and petals and snip at twigs, so abuse forever increases. Only rights advocacy strikes at the root – rationalization of abuse – false and harmful beliefs that cause human beings to perceive other animals as less than human.

Animal rights is the most radical political proposal in all of human existence, aimed at reversing radical change brought about by animal abuse over thousands of years. Animal-rights advocacy is not for everyone. But everyone who claims to promote animal rights should promote animal rights. Thank you, and see reverse for more detail on animal-rights promotion.



## Animal-Rights Strategy: Promoting New Concepts and Perceptions

To establish equal rights protecting a new group of persons from those with power over them, rights advocates debunk false and harmful beliefs about the rights-denied group and educate about the full scope of harmful consequences from abuse and injustice against the rights-denied group. Advocating for rights of nonhuman animals or of human beings includes a positive component – reinforcing knowledge and perceptions that eliminate abuse – and a negative component: debunking false and harmful beliefs used to rationalize abuse of the rights-denied group. The positive concepts that promote equal rights of all animals constitute the new animalism, the idea Responsible Policies for Animals promotes to debunk humanism – human supremacy, human chauvinism, speciesism, consumerism, and other prejudice holding human beings supremely important, even their convenience, expediency, and trivial desires justifying atrocities against nonhuman animals and destruction of the living world. Ensuring that our thought-guiding institutions teach only what is true will benefit nonhuman animals as nothing else does.

### The Positive: Teach What Science Indicates Is True

**Teach nonhuman personhood.** Like human beings, nonhuman animals are *persons* and must be understood, perceived, and treated as persons by human beings and their institutions and in their constitutions, laws, policies, and practices. Not because they are “like us” in appearance, thought, or lifeways but because, like “us,” they are *bodies* – the most basic definition of “persons” – and as such are equally entitled to a chance at fulfillment.

**Teach human animality.** Grasping their precise anatomical and ecological nature will help human beings recognize how unnatural, inhumane, and destructive of the living world are civilization’s animal-abuse policy and the far-reaching, devastating practices arising from it, and the urgent necessity of eliminating animal-abuse policy by establishing, implementing, and enforcing equal rights of all animals.

**Teach all animals’ interrelatedness.** All animals, human and nonhuman, are genetically related to each other. Hence so many similar traits among the animals, including physical, familial, social, political, moral, and spiritual dimensions of nonhuman animals who are the most “like us.” Animals with hearts experience on average the same number of heartbeats in a lifetime.

**Teach all animals’ innate equality.** Equally created from and dependent on Earth’s water, soil, air, sunshine, and vegetation, nonhuman animals and human beings deserve equal treatment and equal access to their species’ natural ecosystems and lifeways.

**Teach the roots of human misery in animal abuse.** Animal abuse is a root cause of nearly all human misery – disease, war, poverty, genocide, disintegration of families, and more. It is in human beings’ interest to establish, implement, and enforce equal rights of all animals.

### The Negative: Debunk False & Harmful Beliefs

**Debunk the misconception that only human beings are persons.** There is no moral basis for denying nonhuman animals’ personhood or for establishing rights of only one kind of person. Treating only human beings (and nonliving corporations) as persons reflects humanist bias, makes it impossible to protect nonhuman animals’ basic interest, and ensures continued worsening of all animals’ plight, including humans’.

**Debunk false beliefs about humans.** Human beings do not naturally inhabit land outside of the African savanna, eat or wear anything from animals, or conduct eliminationist campaigns against other animals – yet live as if it were natural to do those things. Most people are falsely taught that human beings are not animals or that they are kinds of animal they are not. This perpetuates animal abuse and hampers equal rights of all animals.

**Correct authorities’ othering of nonhuman animals.** Using “animals” rather than “nonhuman animals” or “other animals” (“people and nonhuman animals,” “human beings and other animals,” etc.) maintains a pretense that human beings and other animals lack sufficient commonality to require equal treatment, rationalizing civilization’s animal-abuse policy.

**Eradicate the less-than-human concept.** Eradicating the *concept* will eliminate the *perception*. Perceiving others as less-than-human is the number-one precondition for persecuting them, exploiting them, carrying out eliminationist campaigns against them, and otherwise abusing them.

**Debunk the false belief that human beings gain from animal abuse.** Slaughter, enslavement, eugenics, toxic and radioactive pollution, forest destruction, and other institutionalized abuses of nonhuman animals are disastrous for human beings as for the other animals.

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