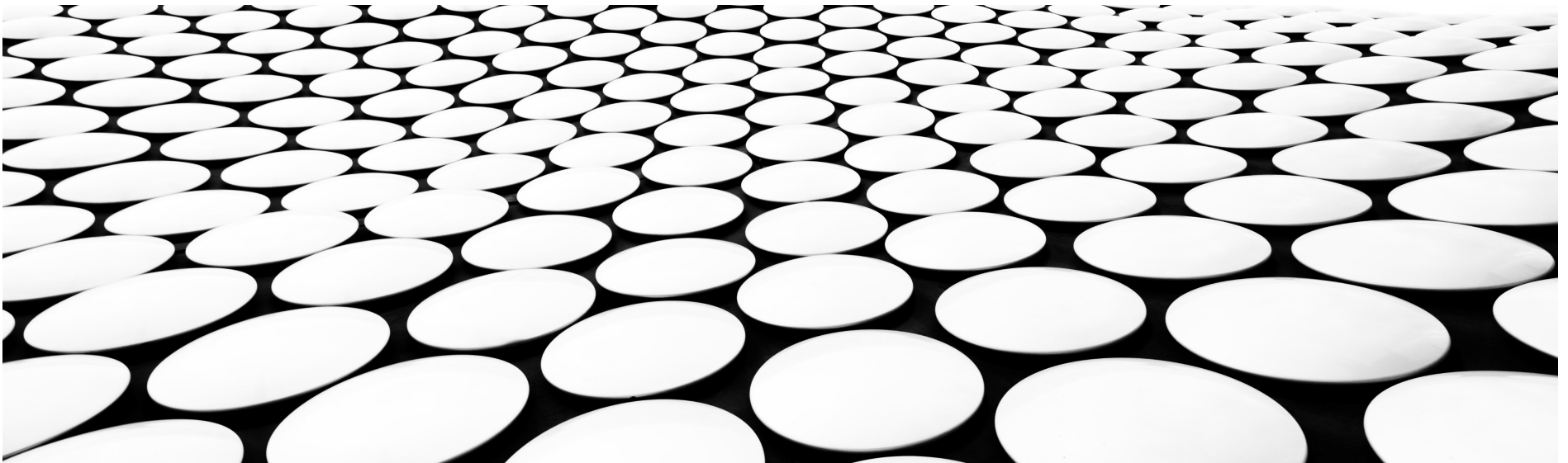
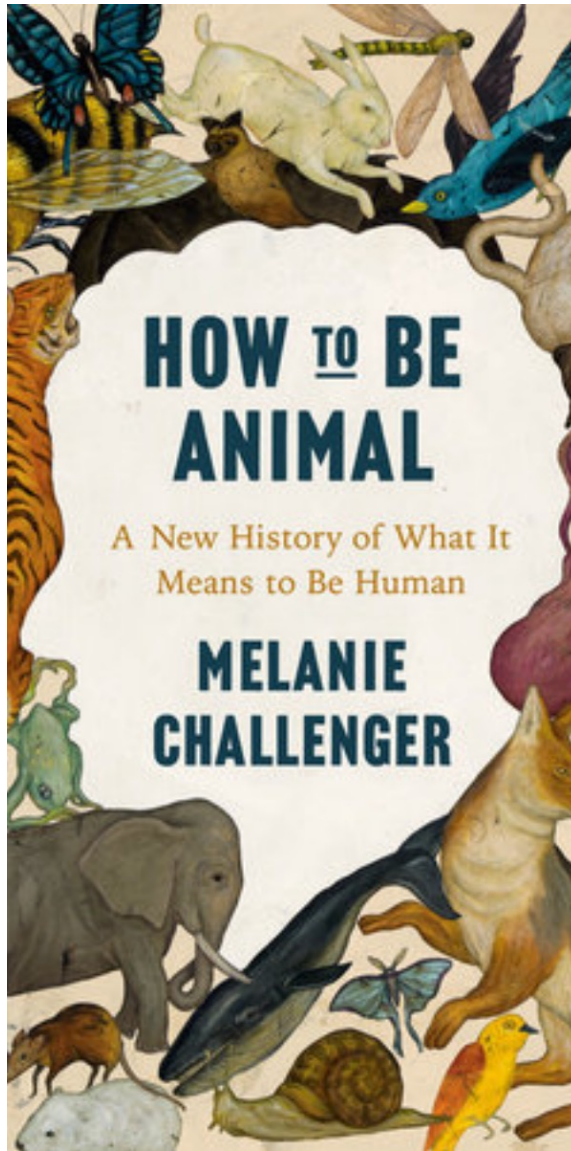

WHAT SPECIES IS MULTISPECIES JUSTICE?

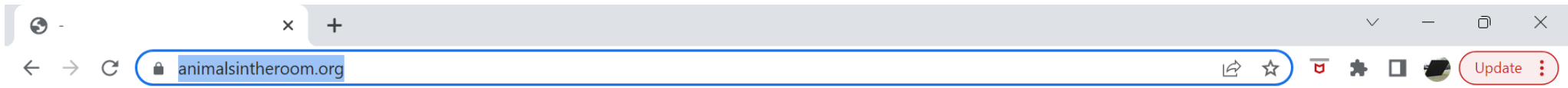
CARY WOLFE

FOUNDING EDITOR, *POSTHUMANITIES* SERIES, UNIVERSITY OF MINNESOTA PRESS

DUNLEVIE PROFESSOR OF ENGLISH, RICE UNIVERSITY







Animals in the Room

A new approach to compassion

Animals in the Room seeks to create new and effective approaches to including other animals in the decisions that affect their lives. Alongside humans, other species of animals are deeply affected in a range of policy areas, including biomedical technology, agriculture, environmental policy and medical science. The decisions made in these areas have implications for the flourishing, wellbeing and survival of the animals affected – but they are currently not present to participate in these decisions. There is increasing interest in taking the sentience of animals seriously in both law and policy, but what does this demand, in practice, of existing decision-making processes? For us, it means trying to ensure





PROJECT

The Multispecies Constitution Project

Team members: Jonathan Blake, Claire Isabel Webb, Jade Clemons, Uly Yarber



Give the gift of *The New Yorker*.

THE NEW YORKER

Newsletter My Account

Give a gift



NEW YORKER FAVORITES A Pickpocket's Tale A Doomed Arctic Journey Bill Bryson's Spring Training Strangers in Hollywood



A REPORTER AT LARGE MARCH 7, 2022 ISSUE

THE ELEPHANT IN THE COURTROOM

A curious legal crusade to redefine personhood is raising profound questions about the interdependence of the animal and human kingdoms.

By Lawrence Wright

February 28, 2022

Ecuador's Constitution

When we turn to Ecuador's legal instruments, it is even harder to see how the country's new Constitution, (Republica del Ecuador, 2000 – Constitution) a unique and inspirational document, could allow the country to tolerate the toxic operations taking place at their borders. The Articles approved by Ecuador's Constitutional Assembly on July 7, 2008, state the following:

Rights for Nature

Article 71. Nature or Pachamama, where life is reproduced and exists, a right to exist, persist, maintain and regenerate its vital cycles, structure, functions and its processes in evolution. Every person, people, community or nationality, will be able to demand the recognition of rights for nature before the public organisms. The application and interpretation of these rights will follow the related principles established in the Constitution.

Te Awa Tupua (Whanganui River Claims Settlement) Act 2017 (NZ)

Whanganui River ('Te Awa Tupua'):

- Statutory recognition as a legal person.
- Represented by a river guardian ('Te Pou Tupua'):
 - Membership of two: one appointed by Whanganui Iwi, one by government.
- Role of Te Pou Tupua is to protect the River and its values.
- Decision-makers must consider the River values in any decisions they make.



Photo by Annie Marie Musselman

ANIMALS IN THE ROOM

Why We Can and Should Listen to Other Species

by Melanie Challenger

CONTRIBUTOR BIOS ▶

© Peter Izzard



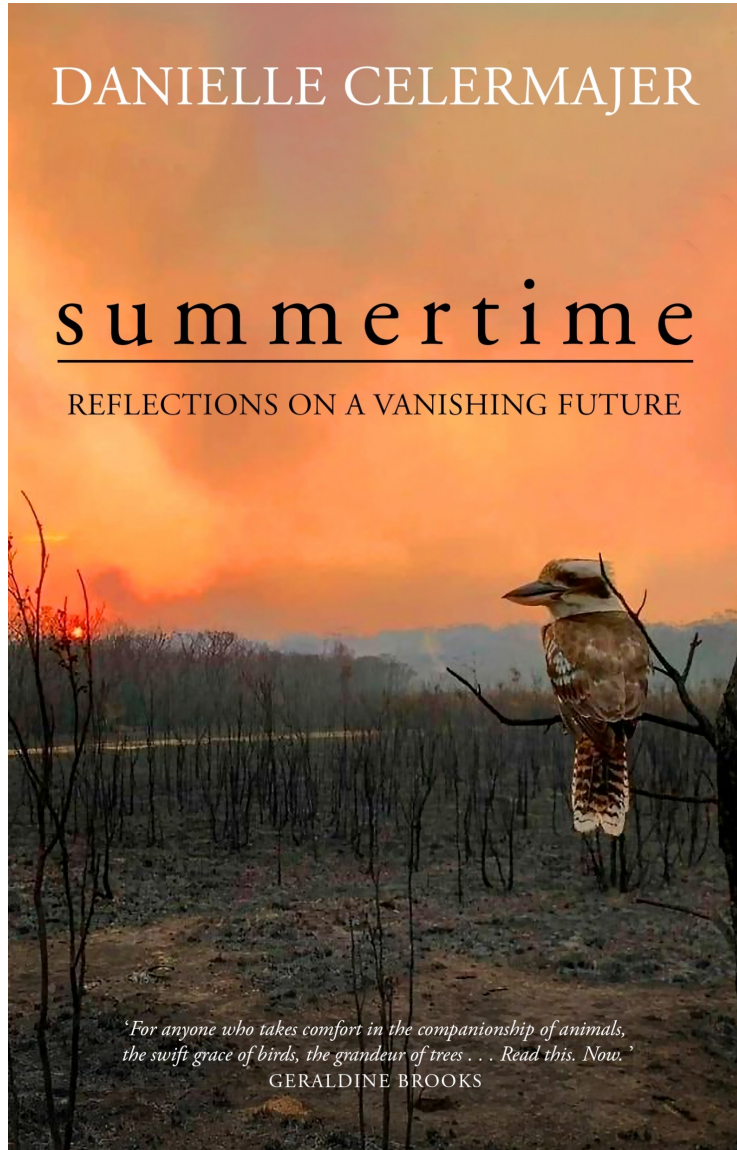
DANIELLE CELERMAJER

summertime

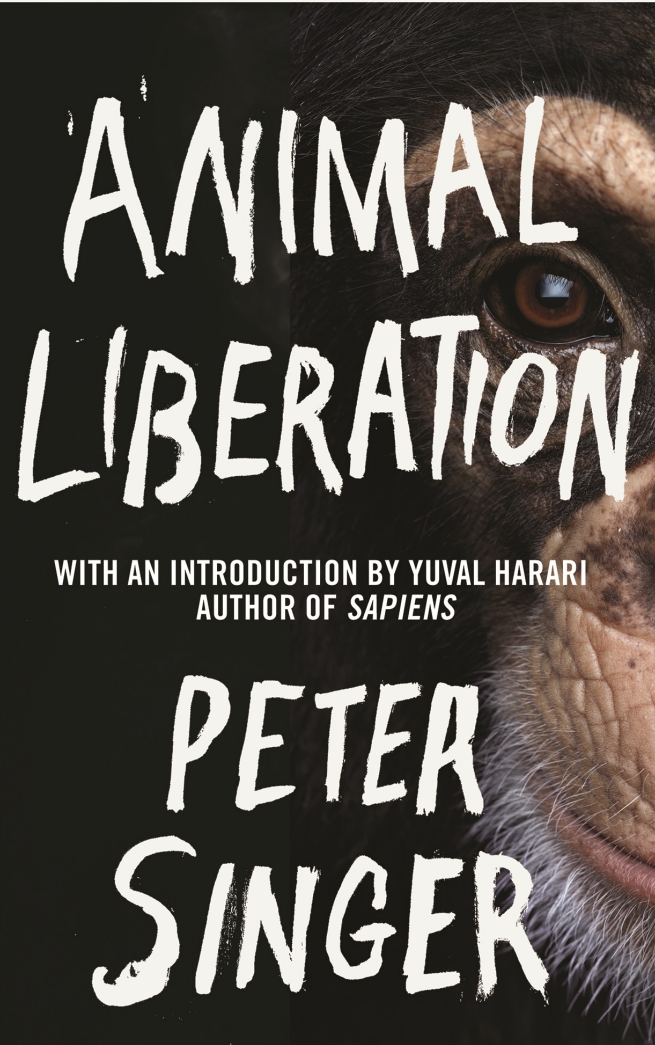
REFLECTIONS ON A VANISHING FUTURE

*'For anyone who takes comfort in the companionship of animals,
the swift grace of birds, the grandeur of trees . . . Read this. Now.'*

GERALDINE BROOKS





A close-up photograph of a chimpanzee's face, showing its eye, ear, and mouth. The background is dark, making the white text stand out.

ANIMAL LIBERATION

WITH AN INTRODUCTION BY YUVAL HARARI
AUTHOR OF *SAPIENS*

PETER SINGER



The Deep Ecology Platform

1. The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: inherent worth, intrinsic value, inherent value). These values are independent of the usefulness of the non-human world for human purposes.
2. Richness and diversity of life forms contribute to the realisation of these values and are also values in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
5. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of non-human life requires such a decrease.
6. Policies must therefore be changed. The changes in policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent worth) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes.

—Arne Naess and George Sessions (1984)





Mink farming poses risks for future viral pandemics

Thomas P. Peacock¹ and Wendy S. Barclay¹



Mink are widely farmed for fur, including intensive farming in Europe, North America, and China. Much has been written about the cruel, unnecessary, and some say, unethical practice of fur farming. Less has been discussed regarding the dangers to human and animal health that fur farming poses, mink farming in particular. As with any intensive farming, fur farming takes place in a high-density animal environment that allows for rapid spread of viruses with pandemic potential—and for virus adaptation to animals that would be unlikely to occur in nature. This is particularly true for normally solitary, undomesticated carnivores, such as mink. Here, we argue that mink, more so than any other farmed species, pose a risk for the emergence of future disease outbreaks and the evolution of future pandemics.

Mink farming is conducted more widely and in more countries than fur farming of other animals, such as raccoon dogs or foxes. In addition, for viral pathogens with pandemic potential, minks' biology positions them as an intermediate species in which dangerous adaptations toward human infection can evolve. Monocultures including densely farmed animals, provide conduits for the evolution of potentially harmful pathogens. However, until now, fur farming has not received much attention in this regard. It's crucial that we have the foresight to consider the controls necessary for restricting pathogen emergence in fur farming.

Evidence of Risk

Mink are highly susceptible to infection with several viruses that also infect humans. In late 2020, government agencies and academics in Europe and North America repeatedly documented that farmed mink had become infected with SARS-CoV-2.

Ethics considerations aren't the only reasons to shut down mink farms. More so than any other farmed species, mink pose a risk for the emergence of future disease outbreaks and the evolution of future pandemics. Image credit: Shutterstock/Nicola Dybdal.

Author affiliations: ¹Department of Infectious Disease, Imperial College London, London W2 1PG, United Kingdom

Author contributions: T.P.P. and W.S.B. wrote the paper. The authors declare no competing interest.

Copyright © 2023 the Author(s). Published by PNAS. This article is distributed under Creative Commons Attribution-NonCommercial-NoDerivatives License 4.0 (CC BY-NC-ND).

Any opinions, findings, conclusions, or recommendations expressed in this work are those of the authors and have not been endorsed by the National Academy of Sciences.

[†]To whom correspondence may be addressed. Email: w.barclay@imperial.ac.uk or thomas.peacock@imperial.ac.uk

Published July 19, 2023.



SHOULD
TREES
HAVE
STANDING?

LAW, MORALITY,
AND THE ENVIRONMENT

CHRISTOPHER D. STONE

THIRD EDITION

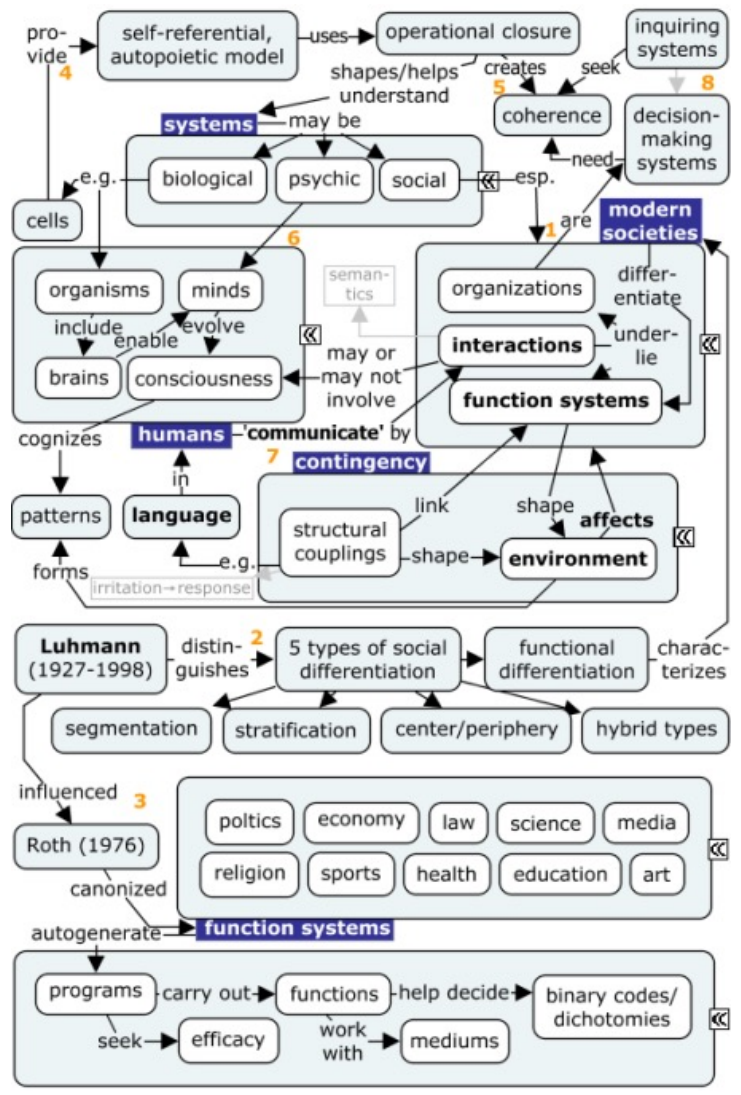
Ecuador court upholds 'rights of nature,' blocks Intag Valley copper mine

by Liz Kimbrough on 31 March 2023

f in WhatsApp Email Bookmark











MORE THAN HUMAN RIGHTS

Law Gatherings Science Arts Resources About Us Contact

Search [magnifying glass icon] [social media icons]

The More Than Human Rights (MOTH) Project is an interdisciplinary initiative advancing rights and well-being for humans, non-humans, and the web of

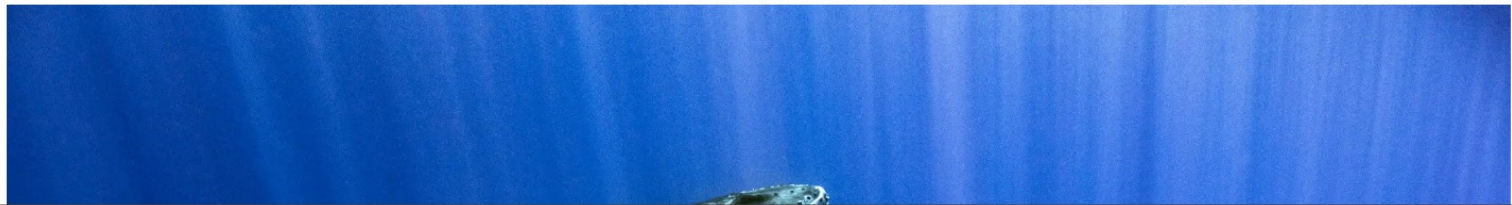




In Move to Protect Whales, Polynesian Indigenous Groups Give Them 'Personhood'

Indigenous leaders of New Zealand, Tahiti and the Cook Islands signed a treaty that recognizes whales as legal persons. Conservationists hope it will lead to legal protections.

Share full article 31





OPINION

Opinion: Why shouldn't elephants have rights? They're intelligent beings who can feel joy and sorrow



SUBSCRIBERS ARE READING >

'Friends' star Matthew Perry dead at 54, found in hot tub at L.A. home

Opinion: Nothing has prepared me for the antisemitism I see on college campuses now

Officials release more details about Matthew Perry's death, but determining cause will take time

Commentary: Lincoln Riley is on the verge of