

Sztybelian Pragmatism versus Francionist Pseudo-Pragmatism: Comparative Expectations of Animal Suffering and Death

LEGEND

Factory Farming, etc.	
Animal "Welfare"	
Animal Rights	

Figure 1. Sztybelian Pragmatism: From Factory Farming through "Welfarism" to Abolition (Expedited "Welfarism")

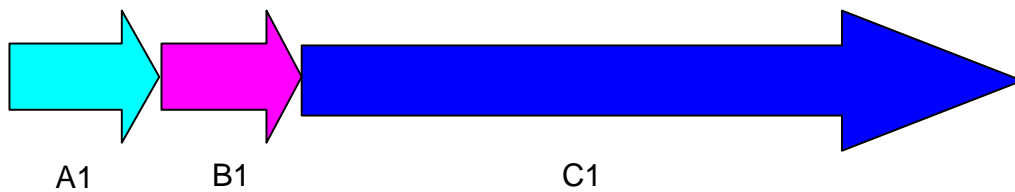
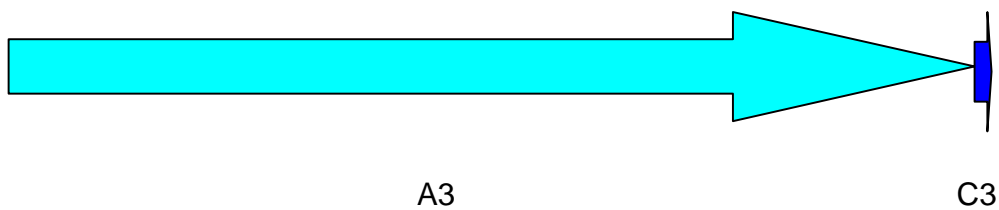


Figure 2. Francionist Pseudo-Pragmatism I: Delayed "Welfarism" (Francionists do not want that stage, but they may be delaying it as an inevitable phase)



Figure 3. Francionist Pseudo-Pragmatism II: Obliterated "Welfarism" or Leaping from Factory Farming to Abolition (in far future since requires animal rights majority vote in a democracy)



figures being compared	phases being compared	forecast death counts	reasoning for the cell to the left	forecast quantities of suffering	reasoning for the cell to the left
1 and 2	A1 vs. A2	A2 much greater	longer period with animal slaughter	A2 much worse	longer period factory farming
1 and 2	B1 vs. B2	B1 and B2 same (but see comment 4. below; B2 may be longer)	similar positioning in relation to animal rights phase	B1 and B2 same (again see comment 4 though)	similar positioning in relation to animal rights phase
1 and 2	C1 vs. C2	C2 much greater	more slaughter with animal rights delayed	C2 much worse	more animal agriculture
1 and 3	A1 vs. A3	A3 much greater	much longer factory farm phase in A3	A3 much worse	much longer factory farm phase in A3
1 and 3	(A1 + B1) vs. A3	A3 much greater	much longer phase of animal agriculture in A3	A3 much worse	much longer phase of animal agriculture in A3
1 and 3	C1 vs. C3	C3 much greater	because animal rights phase much shorter predicted history	C3 much worse	because animal rights phase much shorter predicted history
1 and 3	B1 vs. no B3	death count higher for figure 3 than 1	far longer phase of animal agriculture	figure 3 much worse	no mitigation of factory farming in figure 3 and less predicted history of animal rights
2 and 3	A2 vs. A3	more death count for figure 3	prolonged animal agriculture without kinder society preceding and encouraging animal rights	figure 3 much worse	no mitigation of factory farming in figure 3 and less predicted history of animal rights
2 and 3	(A2 + B2) vs. A3	more death count for figure 3	prolonged animal agriculture without kinder society preceding and encouraging animal rights	figure 3 much worse	no mitigation of factory farming in figure 3 and less predicted history of animal rights
2 and 3	C2 vs. C3	more death count for figure 3	fewer years of animal rights predicted for figure 3	figure 3 much worse	animal agriculture persists longer in figure 3 and without mitigation of factory farming

Comments

Many people feel bewildered about how to predict different possible futures. The case is no different when we contemplate “welfarist” laws being allowed or not. So many factors may make the overall issue seem confusing and daunting. However, we are not helpless. Rather than worrying about the whole thing at once, it is helpful to break down different possible future paths into component parts. If the parts add up to the whole then we may well be enabled to say something about the whole. That is what I find in my own analysis. Francionists are superficial by only focusing in effect on the phase B1 in my diagram, or a predicted increased in meat-consumption if “welfarist” legislation is passed. They typically do not think further than that as I do here.

Is it justified to posit Figures 1-3 as they are? Figure 1 proposes that we make factory-farming short-lived by having animal “welfarist” laws that make such “agriculture” less cruel. By improving respect for animal interests through kindness and compassion we make conditions more conducive towards animal rights, since the latter merely is a fuller kind of respect for animal interests. Figure 2 is offered on the scenario in which Francionists prove so influential that no “welfarist” laws are passed for a long time. But eventually, “welfarist” laws are passed anyway—in spite of the Francionists—for whatever reason, maybe because society sickens of tolerating cruelty for any reason whatsoever, or feels the need to respect animals as best as possible in the present-day, or because such measures promote kindness-culture which is more conducive towards abolishing speciesism than cruel culture. Figure 3 shows what happens if the Francionists do as Francione recommends, trying not to have “welfarist” legislation at all. We are then left with factory farming, and the cruel culture retards abolition since cruelty is and conduces towards the disregarding of animal interests, and kindness is and conduces towards respecting animal interests. True, cruelty is shocking, but that in itself just inspires people to be rid of the cruelty itself as they perceive it, not necessarily stopping all use of animals. Also, the worse conditions are for animals, the harder it is to go to animal rights because it would mean a lot more progress against the current grain of society that needs to be agreed to or conceded. Animals would not get legislative relief on Figure 3 until a majority will vote in animal rights laws, which must be a very long time from now. So the structures of Figures 1-3 can be justified based on the above reasoning. Now let us investigate my comparative analysis.

1. My own approach in Figure 1 is overall better than the quasi-Francionist outcome in Figure 2 since each phase is equal or better, making the whole thing better (since only one component is equal but Figure 1 is mostly better—below I will also indicate that Figure 1 is probably altogether better in that it may well have a shorter period of animal “welfarism” before abolition). My own approach is totally better than the results in Figure 3, when all parts are compared. However, the table affords a much more detailed comparative analysis, with reasons provided for each individual forecast.
2. Interestingly, even though Figure 3 is the Francionist scenario that is most likely the result of what Francione himself advocates, since he would not have a “welfarist” phase at all and does not propose trying to change the laws at this time, it is much worse than Figure 2 which at least allows a belated phase of animal “welfare” in spite of the Francionists and also an animal rights phase sooner. Note that it should not be confusedly thought that I am saying that Francionists advocate the “welfarist” stage. It is realized in spite of them once society reflects that factory farming going on and on is inexcusable, and not promotive of animal rights more than kinder conditions—just the opposite is true. To hold that we could bypass all incrementalism presupposes that we

- would value and support nonhuman animals more than black people, as I prove in my paper, “Incrementalist Animal Law: Welcome to the Real World.”
3. Francione used to approve laws that respect 100% of a single animal interest such as the kind of liberty of movement you find on an animal sanctuary, but no longer, having repudiated his own incoherent writing in *Rain without Thunder* on this matter.
 4. Notice how the length of “welfarist” laws is the same in Figures 1 and 2. This is in response to the Francionist objection that there will be a spike in meat consumption if animals are not treated as cruelly. True, but that spike will happen with “welfarism” anyway, and it is unlikely we will pole-vault straight from cruel misery straight to animal rights as in Figure 3. That means we are likely to pass through animal “welfare” anyway, so we should get through that phase as soon as possible, especially since that will make society more receptive to respecting animal interests. However, it is charitable to say that the Francionists would end up, in spite of their advocacy, with a similarly long period of “welfarism” anyway. In fact, they would delay the instituting of animal “welfare,” and that would mean generations of people more and more used to factory farming. It and its mentality would be more firmly entrenched, with more powerful economic interests than ever advocating animal cruelty as more and more monopolies would form, and those developments would go against the coming of animal rights sooner. Such factors make for a longer period of animal “welfare” for the Francionists. Would Francionists advocating animal rights make the “welfarist” period shorter? No, because on Figure 1 we would also advocate animal rights to the maximum extent.
 5. Not only is the spike in meat consumption the same for Francionists, or even worse because again there are reasons to believe their delayed “welfarist” period would be longer, there is also the consideration that they would conduce towards retarding the onset of an animal rights society by in effect allowing crueler culture. An animal rights society would abolish animal slaughter and undue suffering **altogether**, which is more significant than any spike in meat-consumption under “welfarism.” So that is a huge plus for pragmatism in terms of far less suffering and death compared to Francionism. This becomes especially relevant in Figure 3.
 6. Additional comments on the question as to whether consumers will become more complacent with animal “welfare” laws, and other ideas on quantities of animal consumption, are offered in my essay, “Animal Rights Law,” pp. 20-21.

David Sztybel, Ph.D.
Toronto, Canada
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