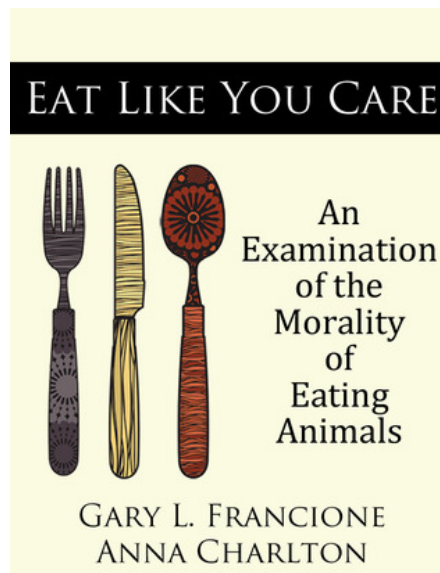




Eat Like You Care: An Examination of the Morality of Eating Animals

Gary L. Francione , Anna E. Charlton

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This book puts the issue of eating animals squarely on the table.

We all claim to care about animals and to regard them as having at least some moral value. We all claim to agree that it's wrong to inflict "unnecessary" suffering and death on animals and--whatever disagreement we may have about when animal use is necessary—we all agree that the suffering and death of animals cannot be justified by human pleasure, amusement, or convenience. We condemn Michael Vick for dog fighting precisely because we feel strongly that any pleasure that Vick got from this activity could not possibly justify what he did.

So how can we justify the fact that we kill many billions of land animals and fish every year for food? However "humanely" we treat and kill these animals, the amount of animal suffering we cause is staggering. Yet no one maintains that animal foods are necessary for optimal health. Indeed, mounting empirical evidence points to animal foods being detrimental for human health. But however you evaluate that evidence, there can be no serious doubt that we can have excellent health with a vegan diet. There is also broad consensus that animal agriculture is an ecological disaster. Animal agriculture is responsible for water pollution, air pollution, deforestation, soil erosion, inefficient use of plant protein and water, and all sorts of other environmental harms.

The best justification we have for the unimaginable amount of suffering and death that we impose on animals is that they taste good. We enjoy the taste of animal foods. But how is this any different from Michael Vick claiming that his dog fighting operation was justifiable because he enjoyed watching dogs fight? Vick liked sitting around a pit watching animals fight. We enjoy sitting around the summer barbecue pit roasting the corpses of animals who have had lives and deaths that are as bad, if not worse than, Vick's dogs. What is the difference between Michael Vick and those of us who eat animal foods?

This book shows that there is no difference, or at least not any difference that matters morally.

Francione and Charlton argue that if you think animals matter morally—if you reject the idea that animals are just things—your own beliefs require that you stop eating animal products. There is nothing "extreme" about a vegan diet; what is extreme is the inconsistency between what we say we believe and how we act where animals are concerned.

Many of us are uneasy thinking about the animals who end up on our plates. We may have thought about stopping eating animal products but there are many excuses that have kept us from doing so. The authors explore the 30+ excuses they have heard as long-time vegans and address each one, showing why these excuses don't work. Packed with clear, commonsense thinking on animal ethics, without jargon or complicated theory, this book will change the way you think about what you eat.

Eat Like You Care: An Examination of the Morality of Eating Animals Details

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huzeyfe says

Etkilenmedim desem yalan olur. Aslında benim vegan yolculuğum biraz da ters oldu. Bir müddet vegan olduktan -tam tamına altmış gün ve sonra okudum bu kitabı ve yine de epey etkilendim.

Öncelikle bunu söylemeliyim ki vegan olmak kitapta anlatıldığı gibi -ne yazık ki- çok kolay değil. İngiltere gibi bir ülkede bile birçok yerde "bu vegan mı?" diye sorduğumda insanlar aşıyor ki İngiltere vejeteryanlar için bir cennet. Zira burada hemen hemen her ürünün üstünde bulunan etiketlerle güvenilir bir şekilde vejeteryan olarak yaşayabilirken, vegan konusunda aynı kolaylığı göremiyoruz.

Ahşen evde vegan olmak çok kolay. Halihazırda zaten vegan olarak tükettiğimiz birçok yemek var ve biraz daha dikkat edersek rahatlıkla vegan olabilecek bir çok yemek daha çıkıyor ortaya ama sosyal hayat ne yazık ki veganlar için acımasız :

Kitapta hayvanların kullanımı etik olarak irdeleniyor yazar ama açıkça bazı yerlerde hayvan eti yiyenlerin ya da ürünlerini kullananların ahlaksız bir davranış yapıyor gibi hitap etmesi beni rahatsız etmişti. Evet, yazar bizi uyarmış ama yine de rahatsız etti ki etik olarak yazara kesinlikle katılsam da böyle net bir şekilde telaffuz edilmesi belki rahatsız etmiştir bilemedim.

Bir de kabullenilmesi mümkün olmayan bir davranışın bütün kitapta örnek ve emsal teşkil ederek sürekli öne sürülmesi bence hoş değil. Kitap çok ağırlı olması diye bilimsel veriler ile çok ilginç bir kitap demi yazarlar bizi ama en azından daha bilimsel birkaç veri ortaya konulsa biraz daha elle tutulur bir rehber haline gelebilirdi. Belki de ayrıca bir çalışma yapmak lazım.

Jacki Oliphant says

I pretty much wanted to highlight the whole book from start to finish. The review I left on Amazon sums up how I feel about this short but important book.

This book gives relevant, real-life reasons why, when given honest consideration, we have a moral obligation to 'leave animals off the menu'.

The authors demonstrate logically, factually and unapologetically, that in order to live in alignment with our ethics, we need to examine our thinking about farmed animals and our constructed justifications for eating them. In this text we are given clear, reasoned, responses to all the defences we have to eating animals.

These answers resonate not only with vegans but with anybody who has a desire to learn beyond the status-quo, especially when lives and our own morals are at stake. This book would be a welcome addition to a vegan, philosophy, social justice or animals rights library however, I would strongly recommend it to anybody who enjoys reading thought-provoking and thoroughly researched writing about ethos and ethics.

Eat Like You Care will challenge your beliefs and behaviours but ultimately leave you feeling empowered, inspired and informed.

Jordan Kentris says

Did not enjoy the writing style and found the authors a bit preachy and hammering the point very aggressively.

Emre says

"Birle?mi? Milletler G?da ve Tar?m Örgütü'ne göre insanlar her y?l yiyecek elde etmek için 57 milyardan fazla hayvan öldürüyor. Bir milyar, bin tane milyon demek. Bal?klar ve tüketti?imiz di?er su hayvanlar? bu say?ya dahil de?il; onlar?n say?s?n?n da en az bir trilyon oldu?u tahmin ediliyor. Bir trilyon, milyon tane milyon demek." Sf:13

Gabi says

The most important read if you are convinced that there's nothing morally wrong with eating animals.

Foppe says

Do you think unnecessary suffering is unjust & do you think animal suffering matters at least somewhat? Francione & Charlton show that, given that there is no nutritional need to eat animal products (contrary to popular belief there actually isn't, as he briefly points out early on), then assuming you accept these two premises, you should give up the eating animals, buying clothing made from animals, using them for entertainment, etc. Although I was until recently a meat/dairy eater who found veganism quite silly, primarily because every time I heard it mentioned it was when some person or other had starved themselves on a "vegan" (read: inadequate) diet, after I learned that there is no need to eat animal products whatsoever (except *convenience*), I and my wife have now become vegans. (If you want to read up on the question of a balanced vegan diet, you might pick up *Vegan for Life: Everything You Need to Know to Be Healthy and Fit on a Plant-Based Diet*.) Regardless of that, it seems to me that Francione's argument is compelling; his style is concise, engaging, at times humorous, at times (appropriately) mocking, such as when the "but if we didn't use them they wouldn't even have been born"-*argument* is brought out. Read.

Camille says

Pourquoi les vegans vous emmerdent ? Parce qu'ils ont raison. Ils m'ont emmerdée longtemps, quand j'étais végétarienne, parce que je ne voulais pas entendre qu'ils avaient raison. C'était quelque part toujours plus facile de me dire qu'ils étaient extrémistes, qu'ils se nourrissaient mal, ou que la consommation de produits laitiers n'avait rien à voir avec la souffrance animale, que de faire face à mes propres contradictions. Je voulais croire que mon refus de manger de la viande était "suffisant" pour ne pas soutenir l'exploitation animale.

Maintenant que j'ai enfin pris mon courage à deux mains (ouiiii !) pour regarder la vérité en face, et que j'entame une nouvelle phase, débarrassant ma vie de l'exploitation et de la souffrance animale, moi aussi j'emmerde les gens.

Et oui, j'emmerde les gens qui ne sont pas vegan. Parce que j'ai raison. Ce n'est pas forcément que je le balance dans la figure de mes interlocuteurs, c'est juste que mon choix interroge, et questionne la moralité de mes interlocuteurs qui, eux, ont encore un steak dans leurs assiettes.

Pour le moment, je n'ai jamais, et pour cause, rencontré quelqu'un qui m'ait dit que je n'avais pas raison : personne ne m'a affirmé qu'il était tout à fait moral de faire souffrir, de tuer, d'exploiter dans un système d'ordre capitaliste des êtres vivants sensibles. Personne ne pense ça, en fait, tout le monde est d'accord, et tout le monde devrait arrêter l'exploitation animale, mais...

Mais il y a ces dizaines de petites excuses qui n'en sont pas, de petits prétextes qui n'en sont pas, qui servent à expliquer pourquoi, finalement, on continue à contribuer à ce système. On essaye d'excuser l'immoralité quotidienne. Ces excuses à la con, j'en entends plein. Toujours. Tout le temps. Et elles sont fausses. On m'a dit que les veaux n'étaient pas tués dans les exploitations laitières bio. On m'a dit qu'il n'y avait pas de protéines en dehors des produits animaux. On m'a dit que Hitler était végétarien.

Depuis que je suis devenue vegan, c'est un peu difficile de maintenir la barre parmi mes connaissances qui ne le sont pas, et qui sont majoritaires ; alors, j'ai passé pas mal de temps sur YouTube dernièrement, pour écouter parler les autres (*et pour me sentir un peu moins seule dans mon choix*), et j'ai découvert Jihem Doe, et sa série "Bonjour je suis végane". Pour ceux d'entre vous qui ne connaîtraient pas, c'est une petite série de mini vidéos, dans lesquelles un vegan répond avec humour aux objections habituelles d'un omnivore.

Il a notamment trois vidéos intitulées "Le Cri de la carotte", qui répondent à la fameuse objection "Mais les plantes souffrent aussi", et qui me fait beaucoup rire :

<https://www.youtube.com/watch?v=leZA-...>

J'ai montré cette vidéo à un ami, qui se demandait à quoi pouvait bien ressembler le YouTube francophone vegan, et sa première réaction a été de me dire : "Mais aucun omnivore ne soutiendrait sérieusement, sans plaisanterie, que les légumes ont une sensibilité ! C'est probablement une remarque pour taquiner les végétariens, c'est tout..."

Et pourtant ! Le lendemain, on entre complètement par hasard dans un café vegan. On commande un café. Le café, c'est globalement vegan partout, mais bon. On n'est pas là pour manger quoi.

Et la serveuse discute avec une cliente. Elle-même n'est pas vegan, et elle explique à la cliente ce qu'est un vegan : pas de viande, pas de lait ni de produits laitiers, pas d'œufs, pas de cuir...

Et la cliente de répondre : "C'est vraiment extrémiste" (on l'avait déjà celui-là), "et de toute façon, ils sont dans l'impasse, en mangeant des légumes ils mangent aussi des êtres vivants". Et BAM !

Et la serveuse dit que oui, qu'effectivement le véganisme, ça n'a aucune logique.

QUELQU'UN POURRAIT-IL S'IL VOUS PLAÎT EXPLIQUER A CES PERSONNES LA DIFFÉRENCE ENTRE UNE VACHE ET UNE FOUGÈRE ?

Comme ils sont vegans depuis longtemps, Gary Francione et Anna Charlton ont entendu une masse de conneries du genre, qu'ils ont rassemblé dans ce petit ouvrage, à la fois pour montrer aux vegans les objections auxquelles ils vont faire face, et pour proposer aux personnes qui ne le seraient pas encore une réponse à des objections qu'ils se posent, finalement, en toute bonne foi. Le livre est donc composée d'une série d'objections : "Mais... que se passerait-il si tout le monde se nourrissait uniquement de végétaux ?", "Mais... la consommation de produits d'origine animale fait partie de nos traditions", "Mais... Hitler était végétarien" (oui celle-là, elle est courante !)

Comme ils sont professeurs de droit et de philosophie dans des universités états-uniennes reconnues, Gary Francione et Anna Charlton ont les armes pour répondre techniquement à ces questions. Ils le font avec simplicité et clarté.

C'est une lecture agréable, simple et rapide, qui réconforte les débutants du véganisme, et qui ouvrira peut-être des portes dans certains esprits. Évidemment, le public de ce livre est majoritairement déjà acquis à la cause qu'ils défendent, mais qui sait ? Peut-être (espérons) qu'il changera une ou deux consciences. Difficile, en tout cas, de finir ce livre en soutenant que la consommation de produits d'origine animale est morale, si ce n'est en récusant la prémisse des auteurs, qui est elle-même difficilement récusable : les animaux ont une valeur morale, même si celle-ci est éventuellement inférieure à celle des humains.

Trois petites remarques, pour ceux que le livre intéresserait : tout d'abord, il est centré autour du végétalisme et non du véganisme - c'est-à-dire que la consommation de sous-produits animaux tels que le cuir, ou la consommation de produits testés sur les animaux inutilement (cosmétiques, produits ménagers...) n'y est pas du tout abordée.

Deuxièmement, l'argumentaire se base sur des références états-uniennes, dont je n'avais jamais entendu parler auparavant. On suit tout de même très bien le propos de l'auteur, mais ce ne sont pas des références qui évoqueront quelque chose pour les lecteurs européens.

Et enfin, l'approche de Francione et de Charlton est abolitionniste, et en aucun cas welfariste. Je ne suis pas contre.

J'ai simplement un peu tiqué, dans l'introduction, quand les auteurs expliquent que les personnes doivent se rendre compte de l'immoralité qu'il y a à faire souffrir les animaux, quand ils s'opposent violemment à des pratiques comme les combats de chiens, tout en cautionnant l'élevage industriel. Je suis bien entendu d'accord avec eux, mais il me semble qu'il aurait été un peu plus pertinent de relever l'hypocrisie évidente de nos rapports aux animaux dans la vie quotidienne : pourquoi les chats et les chiens sont spécialement choyés, alors que les cochons, on s'en fout ?

Juste une petite remarque.

Informez-vous, lisez plus, et go vegan !

Alexandria says

I went vegan immediately after watching If Slaughterhouses Had Glass Walls (Everyone Would be Vegetarian) narrated by Paul McCartney, and sadly, made by PETA. I strongly dislike PETA and believe their objectification of women(1) and lack of logic in their advertising campaigns attests to their complete irrationality, sets back the animal rights movement by making vegans seem driven by emotion not logic, and reinforces the complete lack of empathy in our culture, that helps normalize our mistreatment of animals anyways (and minorities, the poor, those of different sexual orientation and gender expression, and women-- it all comes from the same impulse; so objectifying and exploiting any disempowered groups reinforces ALL EXPLOITATION, including of animals). However, even though I completely despise PETA and what it stands for (2), I could not ignore what I saw in that video and went vegan that day because I knew viscerally and immediately that inflicting that suffering was wrong-- and I stopped being able to separate the sanitized word "meat" from "tortured animal carcass". However, I did not have the language to describe what I had seen or the ability to logically explain why I could not morally defend eating animals after knowing what they go through. This book provided that, and has empowered me to (unlike PETA)rationaly and persuasively explain why animals have the right not to be eaten, as well as extensive counter-arguments for

most points. Reading this book will make you feel empowered, renew your sense of urgency in the cause of veganism, and give you the tools to make a difference in the lives of animals and in the environment by helping you convince others to make this their cause too. I highly recommend this book.

- 1) including launching a vegan "porn" site in which a woman during the "state of the union undress" strips while explaining animal rights, putting unclothed pregnant women in pens, using female nudity and weight loss rather than ethics or reason to point out that abuse of any sentient being is wrong.
 - 2) The author, Gary Francione, has agreed on his website The Abolitionist Approach that PETA is actually working against the empowerment of animals and actively working towards the continued objectification and harm of women-- if you are a vegan, please support another animal rights organization. Supporting an organization that supports animal rights on the grounds that no sentient being has the right to be objectified (treated as only a use/devoid of empathy) and consumed, while reinforcing the definition of woman's values by her body, does the same thing to women... If you live your life by the principle of non-violence, the principle of empathy, please have some for other disempowered groups. All oppression comes from the same impulse to dominate, objectify, and exploit. Extinguish that impulse- extinguish ad campaigns like PETA's. To not do so is morally inconsistent, wrong, and works against the interest of any and all social activism, whether it be anti- animal abuse, anti-sexism, anti-racism, anti-homophobia, etc; everything is interconnected.
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Juan says

Partamos de la base de que no soy siquiera vegetariano (como pescado de manera regular) y, también, de que envidio la altura moral de los autores y su voluntad por hacer proselitismo de una postura que considero correcta y a la que aspiro a acercarme. Su libro es muy valioso y lo que voy a decir no ha de restarle fuerza a su mensaje, pero le pasan cosas. Por una parte, la más obvia, la traducción no está en castellano (o español neutro), sino que hay partes en las que está traducido de aquella manera, e incluso hay preposiciones que creo que no se usan así en ningún país hispanoparlante, sino que son traducciones literales del inglés.

Por otra parte menos técnica, el libro abunda en datos muy bienvenidos y en argumentos bien traídos que nos pueden ayudar a combatir nuestros sesgos sobre la materia; sin embargo, algunos pasajes abundan en opiniones sin hechos que las cubran y proyectan una situación infame (la de la industria cárnica general) sobre cualquier explotación agropecuaria donde los animales pueden no ser maltratados. De hecho abundan repetidamente en esto aunque, al menos en España, hay granjas que se contentan con una menor producción y no maltratan a los animales que hospedan ni sacrifican a las gallinas tras su segundo ciclo de puesta.

Finalmente, se centran solo en la cuestión moral del hecho (lo que promete el título), pero no entran en cuestiones de salud más allá de repetir mantras *ad nauseam* sin aportar más referencias que las de la web de un único médico (¡eso no es ciencia!). Por ejemplo, no mencionan que el índice de digestibilidad de las proteínas vegetales es inferior al de algunas de origen animal; esto quizá no importe a la mayoría de la población pero sus argumentos son, a veces, una cuestión de fe, y yo rehuyo de las cosas que parecen religión en vez de conocimiento concreto.

Dicho lo cual, comprendo sus argumentos, los apoyo y, con mis humanas contradicciones, sé que aún no he tomado la decisión de dejar de asesinar algunos animales por seguir disfrutando de sus características organolépticas (y probablemente pocas más); sin embargo y a pesar de su valía, creo que deberían transformar sus generalizaciones en estudios fundamentados que fueran inescapables: por los pequeños agujeros de su dialéctica se nos cuelan los toreros.

Lee says

I love being vegan. I made the commitment almost 3 years ago after being vegetarian for some time. I had tried unsuccessfully a couple of times, running desperately to the store after 2 days for ice cream and half and half! But after listening to a wonderfully succinct lecture on the environmental, humane and health benefits of a completely plant-based diet, I was ready. Now I make my own ice creams at home that my omnivorous friends clamor for. Churned a batch of pistachio yumminess just this morning.

Although I believe global veganism would be optimal, I don't preach it. Everybody makes their own decisions. But when someone asks me why I am, I love having ready access to the hard facts on which I've made my decision. This book does just that—it provides factual information in a non-moralistic way.

Eda Altintasli says

Daha bilimsel olabilirdi, köse yazisi gibiydi daha cok, icerik ve akicilik olarak da cok tatmin ettigini soyleyemeyecegim fakat konu itibariyle ilgimi cektigi icin okumus bulundum.

Niklas Pivic says

This is a short, critical, morally sound and instructive book. It's teachy, not preachy, and is based on two principles:

1) Humans have a moral obligation not to impose unnecessary suffering on animals. 2) Animals matter morally, but humans matter more.

I, a vegetarian since six years, got angry while reading this book. Angry at myself and at the meat, dairy and egg industry. Some of the findings in this book are details that I already knew, some are daunting and shocking but all are easily found (and verified), for instance that over 100 million male chicks are killed each year, because they are biologically unable to lay eggs, and other information shocked me because I didn't know of it, e.g. the vast amounts of grain that animals are fed in order to eat them or their produce, in relation to how many people can be fed using that very same grain instead - while not leading to the systematic torture of animals, ruin of water sources and our bodies in the process.

The authors make a very stable case for how eating animals and animal products is *not* equal, morally speaking, to torturing animals for enjoyment; and yes, they actually don't preach as they do this, but use logical arguments that anyone can follow.

A vegan way of life is - naturally - suggested by the authors, who give tips on how to go about this, in an easy and most palatable way.

All in all: short, highly recommendable and natural for all humans.

Abby says

While I enjoyed the message I found the writing to be rather preachy, and the Michael Vick analogy grew tiresome.

Ayça says

Vegan-vejetaryen beslenme biçimi hakkında fikir sahibi olmak için edindiğim bu kitap beni fazlasıyla hayal kırıklığına uğrattı. Son derece agresif bir tutumla vegan olmanın ahlaki yönünü irdeleyen kitap veganlar, vegan insanlar sıklıkla maruz kaldıkları argümanlar üzerinden anlatmayı amaçlıyor. Özellikle tüm sorulara "ya ama..." argümanı üzerinden ele alması güzel bir amaca hizmet ediyor olsa da, bu sorulara verdiği yanıtlar ne yazık ki hiç tatmin etmiyor. Özellikle küçük çocukların inatlamaları ve andırcasına "ya ama et yemezsem daha çok hasta olurum." argümanı "iyi de et yiyenler de hasta oluyor" şeklinde açıklamalar son derece saçma geldi. Ben daha çok vegan beslenmenin üstlendiği misyon ve yaygın bilinen yanlışlara getirecekleri mantıklı ve bilimsel açıklamalar okumayı beklerken için ahlaki yönünün bu derece baktan savma ele alınması anlam veremedim. Vegan ya da vejetaryen olmayı düşünen kişilerin bu kitap yerine başka kaynak kitapları okumaları öneririm.

Zahra says

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