

EAS END ALL SUFFERING

The End All Suffering FAQ

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1. Why Not Work Hard To Make A Vegan World?

Because a vegan world is extremely improbable, and because even if it were probable, as unimaginably wonderful as it would be, a vegan world is still absolutely immoral.

We'll start with the improbability.

Have you ever thought why is it so hard to convince someone to go vegan?

The animal rights arguments are so simple and right. They are based on solid facts and evidences. Nobody can confront them rationally. So why is it so hard to convince someone to go vegan? [The reason is that reason is not enough](#). Good arguments are not relevant. Rationality has proved itself as an insufficient element in changing people's habits. Rationality can't beat motivation.

Collectively, we've had thousands of conversations, we've exposed the facts to thousands of people, but only a very tiny fraction changed their habits in the end. Being faced with the facts doesn't convince most humans.

Humans prove again and again that their pleasure, taste preference, convenience, habits, expenditures, profits, entertainment and etc., are much more important to them than morality. Most of them are not even willing to hear the facts and listen to the arguments, not to mention stop financing animal abuse.

As you all know very well, it is not that they have to do something difficult or unusual, only to replace some of the ingredients in their food with some others.

You know the facts and arguments, there are so many good reasons, including egocentric ones, to go vegan, but humans insist on systematically torturing nonhuman animals, overlooking the enormous waste and food production inefficiency in a world with about a billion hungry people, harm their own health, and leave their children a highly polluted planet.

We find meat eating as the most classical characteristic of human nature - apathetic, impulsive, careless, selfish, dogmatic, narrow minded and without the slightest thought about present and future others.

The fact that the arguments are so strong and so well-based but still fail again and again, is the exact thing that should wake you all. Activists shouldn't get encouraged by their strong arguments but the other way around. When arguments that are so strong and so obvious don't work, there is something wrong with the addressees. It can't be that the problem is always with the way we deliver our message. Years of campaigns, hundreds of organizations with dozens of methods, it's time to ask, how did all of it accomplish so little?

Even when the animal rights movement gives up on the idea of developing care towards nonhuman animals and turns to care for the children's future, using "the environmental argument" or care for their own kind using "the hunger argument" or caring for themselves – the hopelessness summit – using "the health argument", it doesn't help. Nothing helps. [Not even when the animal rights movement reaches the lowest point](#).

Claims about the likelihood of a vegan world seem ridiculous considering that while we are asking ourselves, when will "artificial insemination" be considered as [rape](#) and slaughter as [murder](#), humans still see [rodeos](#), [bullfights](#), [horse racing](#) and [circuses](#) as sport and entertainment, [zoos as education](#), [a fox as a coat](#), [a donkey as transportation](#), [goldfish as decoration](#), and [a pig as Bacon](#).

Veganism is a social idea and as such it is impossible to unequivocally determine that the whole world can never be converted. Technically every human on earth can be vegan. But the question is will every human on earth be vegan? And the answer is unfortunately no. The required changes on the moral, social, political, judicial, cultural, ecological, agricultural, economic, religious and even geographic level are so vast that it is extremely unlikely that the world would ever be vegan.

The closest documented case that a society ever came to being vegan is Denmark during the First World War due to a blockade. Considering that a vegan diet is much more efficient, the residents ate seeds and plants that they usually fed animals with.

During this period, the Danish death rate dropped by 34%, and was far lower than the death rate of any similar period during the former two decades. Furthermore, a flu plague that broke in the Scandinavian area skipped Denmark.

And still, the moment the blockade was lifted, the Danes returned to their “normal” non-vegan diet.

The Danes have refused to stay vegans even after they realized it was a much better diet for them and for their children. As soon as they didn't have to maintain a vegan diet, they stopped.

This test case has failed and it wasn't even a test case, the vegan diet was forced on the Danes and even though the result was great (health-wise speaking) no country ever tried it since.

Ironically some activists use the Denmark example as a proof that a vegan world is possible. But there is no question whether humans can maintain a healthy, cheap, fulfilling vegan diet. The question is not can they, but will they?

In spite of the harsh conclusions you should infer from the Danish episode and from the fact that even the [most selfish arguments](#) are not working, we believe that the strongest indication of how hopeless the chances are to create a moral change in society based on humans' compassion, is the way humans treat members of their own species. Please take the time and read our articles and posts about how humans systematically [exploit the poorest of their own kind](#), how they treat [half of their own species](#) and their own [posterity](#). Of course it shouldn't matter to which species someone belongs, but it does matter to them, and still, this is how they [treat each other](#).

Many activists are confusing realistic with theoretical possibility, inferring from other social change movements. But it is even hard to imagine a war free, non-racist, non-male chauvinist and slavery free world. Factually our world is not only none of the above, but extremely far from it.

Not that we agree with [the comparison many activists often like to make between human slavery and animal exploitation](#), but at least in the sense of the mindset of the exploiters, there are some crucial similarities (mainly the need to extremely devalue the “other”). However, currently humanity is even [getting further and further from ending human slavery](#), so what are the chances of convincing all humans to become vegans?

There is a big difference between arguing that all humans can be vegan and arguing that all humans would be vegans. And it is very hard to imagine that happening in a world still deeply militaristic, racist, mysogonic and where slavery – [probably activists' main inspiration](#), is more prevalent than ever.

Who can seriously imagine a world without [wars](#), [hunger](#) and [poverty](#)?

And if the neo-liberal global dominancy of the last half a century continues, it would only get harder to imagine that. Some lay their hopes on that in the last 60 years, two neo-liberal countries haven't fought each other. But 60 years is not long enough to infer historical inclinations, and more importantly, during all of this time, neo-liberal countries were and are fighting others, not to mention [perpetuating poverty](#) and [hunger](#).

It is extremely unlikely as long as humans' lives are so disposable in so many parts of the world, that nonhumans' lives would be considered so nondisposable, that no human would ever exploit nonhuman (and it is even more extremely unlikely when so many humans, as you all know very well, are using other humans' misery as an excuse for themselves not to become vegans. That is so, regardless of their personal involvement in stopping human atrocities, and regardless of the fact that there is no objective reason why human atrocities should effect their personal decision to go vegan).

Most humans haven't even made much more socially acceptable ethical decisions than going vegan. It is impossible to educate most humans not to use one another, not to objectify each other, not to turn to violence in conflicts and crisis so easily, not to discriminate each other on the basis of race, gender, ethnical orientation, class, weight, height, looks and etc.

The homo-consumericus knowingly and systematically oppresses members of its own species for the most trivial material goods. The dynamic of psychologically repressing and soothing any uncomfortable thoughts about the numerous faceless human victims half way around the world that pay a huge price so that consumers wouldn't have to make the slightest compromise on their lifestyle, is very characteristic of the human race. The ease in which humans [conduct horrendous acts towards one another](#) is proven again and again by [social-science](#) (particularly psychology studies), by history, and by daily affairs.

But as strong and unequivocal as the arguments doubting the realism of a vegan world are, they are not the strongest case against the efforts to create this moral change. The most basic flaw is not that the desired change is an unrealistic one, but that it is not a moral one. [A vegan world is not a suffering free world.](#)

A vegan diet is incomparably less harmful than animal based diet but it is still harmful and therefore cannot be a moral alternative.

When you are trying to convince humans to convert their diet to a vegan one, you are trying to convince them to stop taking part in the most horrible practices and to take part in much less horrible ones. It's not that their consumption habits will become moral and 100% cruelty free. [Plant based diet is cruel.](#) The fact that there are diets that are much crueler doesn't make veganism moral.

We realize that the vast majority of activists are aware of the fact that there are violent aspects in plant based food production, however the full extent of the violence involved in it, and the fact this violence is inherent, are rarely fully recognized.

No matter how little we consume, we will cause suffering.

It starts with "land clearing", a clean term for mass occupation, displacement and murder, as every "agricultural land" was once home to a great number of animals. Though mostly driven by cattle grazing, deforestation is also caused for the growing of many crops that most vegans consume on a daily basis.

After they destroy everything above the surface, humans turn to destroy the surface itself. The first stages of cultivation are tillage and plowing, which means in simple words, intentionally breaking the soil and turning it over. This invasive procedure is accomplished with massive machinery as moldboard, disks or chisel plow (also called rippers) which destroy everything and everyone who is "in the way". In fact one of the formal functions of tillage is to destroy nests, dens and burrows, home to many sentient beings.

Like deforestation, in many cases [water](#) use is also treated as harm only non-vegans are responsible for, as if plant agriculture doesn't involve the plunder of water resources that other sentient beings rely upon.

When activists show the famous tables that compare the water use of producing one kilo of rice, soy and potatoes with chickens, pigs and cows meat, they show how less harmful they are, not how harmless they are. The fact that animal products consume much more water than vegan products makes them more violent than vegan products, but it doesn't make the vegan ones unharmed.

And it is not only a matter of quantity, it is the obvious, barely questioned human control over the accessible fresh water. Humans use and manipulate the water flow all over the world, leaving entire regions dried, and the beings living there are left to dehydrate.

Also, plant agriculture involves the deliberate targeting of other beings, most commonly by using chemicals. A produce shouldn't be considered vegan if poisons, conveniently called "pesticides", were spread all over it to intentionally kill "competitors" who rely on it for food and shelter.

And pesticides do much more than that. They have devastating effects on plants and animals all over the world, as some of them are easily carried by wind, rain and animals that consumed them and managed to get out of the poisoned area and unintentionally disperse them.

Some pesticides decompose slowly and remain in the environment for years, where they tend to bio-accumulate in the tissues of animals.

A major impact has been the widespread mortality of fish and marine invertebrates, which are extremely vulnerable to pesticides. The U.S. Fish and Wildlife Service and the Department of Agriculture estimate that up to 14 million fish and 67 million birds die from pesticide poisoning each year. Ten times more suffer from exposure.

Herbicides and fungicides are also sprayed to make sure nothing besides the specific crop humans desire, grows on that land. It is estimated that over 95% of herbicides reach areas which are not their target, contaminating land, and both waterways and groundwater, and even the air (herbicides were found in rainwater). Thus they are affecting many other species.

Many herbicides are very harmful to animals as they dramatically change plants spread, some of which are

critical for animals. Herbicides destroy the resources they depend upon, mostly for habitat, food and cover from predators.

Other vastly used chemicals are fertilizers. The suffering involved in them is even less visible but not less harmful.

The most common harm is leakage of fertilizers into other environments which results in a nutrient overload. Nitrogen and phosphorus pollution causes a massive algae population increase, and as a consequence of their bloom, marine animals are killed either by toxins they release, by their blocking of sunlight, or by creating oxygen levels decline that eventually lead to the suffocation of fishes, crabs and other marine animals.

Fertilizers are a strong symbol of humans' global occupation. They use them to completely reshape entire areas to fit their benefits, and hardly care who it harms in the short or long term.

Organic products are many vegans' false hope for the impossible sufferingless consumption. But organic agriculture also uses many potent chemicals as pesticides and herbicides which are still harmful to the ones they are intended to target, and to many others. The difference is that, these compounds are "natural", as if it matters to the poisoned animal. In the case of fertilizers this "naturalness" is often derived from animals. Blood meal, bone meal, fishmeal, feather meal, burned eggshells, and urea and manures are common ingredients of organic fertilizers, and are much more common than in non-organic ones.

Using these substances financially supports animal exploitation since growers purchase them from the industry, and since they spare the exploiters the financial burden of disposing of animals' parts which humans don't consume and by that of course decrease the prices of the body parts they do consume (and so increase their consumption).

Also, several "pest control" methods are very common in organic farming, and along with the violent repertory of traps, "biocontrol" (mostly predation and parasitism) is very common.

Only the strong desire to have a cruelty free alternative can cause those who are usually very critical, to be satisfied with the label "pesticide free", concluding that no actions were made to remove whoever gets near humans' "property".

Does it make sense that it is possible to produce sufficient amounts of food without any conflict of interests?

Being generally less intensive and less controllable, organic agriculture tends to require more land and other resources, meaning more habitat destruction and sometimes also more water use and more natural poisons. Yield comparisons studies vary, but generally find that organic production averages 10-20% less than conventional grown crops.

Since there are many places in the world where it is technically impossible to grow food that meets their nutritional needs year round, many humans don't solely rely on fresh, locally grown produce and so rely on long-distance food.

Considering that a truly vegan world is not one in which commodities are transported all over the planet, the solution must be that humans won't live in these kinds of places. So, "all" that is left to do is convince them to move from these locations, to places where they don't "have to" systematically exploit nonhuman animals. Unless they do that, humans would either breed animals as food production machines, or pollute them, run them over or harm their habitats via the global transportation network.

But it is a little bit ridiculous to seriously discuss the issue of these regions when currently most vegans are far from being outside this transportation based society. The world's communities are not self-sufficient. Transportation is the life blood of the world economy. Most vegans are participating in the destructive distribution system that enabled the food to get to the market.

What now is an unnecessary reality for most vegans, who conveniently choose to participate in the consumerist society, is an inevitable reality as long as there are more than 7.5 billion humans, living practically everywhere.

To seriously tackle the harms of transportation, humans must seriously limit their population size and their geographical spread.

Currently the AR movement has managed to convince about 1% of the human population to stop

systematically exploiting nonhuman animals, without them needing to do anything extra except change the basic ingredients of their diet. So good luck with convincing them not to live in vast areas of the planet they wholeheartedly believe is theirs, because they can't efficiently grow vegetative food there.

And even local raw food is in many cases far from being unharmed.

Cereals and legumes for example go through a drying process to reduce moisture levels before they are stored for long months after harvest. The grains and beans are moved to a drying facility – a structure equipped with aeration fans and conveyors, and often heaters and coolers.

When it comes to raw fruits, vegetables, seeds and nuts, besides the earlier mentioned violent growing practices and the just mentioned violent transportation methods, there are several harmful stages which may include: cleaning, sorting, cooling, coating, drying and storage. Unprocessed foods are more sensitive and prone to go bad. Therefore in many cases, some processing stages are done around the produce, and not necessarily directly to them. Usually post-harvest processing is done in mechanized facilities, with conveyor belts, automated sorting, room size refrigerators and etc.

In some cases fruits and vegetables are covered with a wax coating, both to retain moisture and to make them more appealing and shiny in the grocery store. So not only that food items which are considered as the rawest, least processed foods on the shelves, go through several harmful processes, they contain bee wax or other secretions of insects as shellac.

And that is not the only connection between bees' exploitation and allegedly vegan food products.

Approximately one out of every three plant food items humans consume is made possible by pollinators, and honey-bees account for 90% of the pollination.

Farmers, who rely on [factory-farmed honeybees](#) for pollination, rent more than two million honeybee colonies every year in the US alone. The hives are mostly transported by trucks and sometimes by airplanes, from field to field according to blossom timings.

These are only a few of the harms when consuming fresh produce. And most vegans don't strictly stick to such a diet and also consume processed foods. Even the manufacture of products that are usually considered basic such as soy milk, sugar, tofu, bread, oils, tea and etc. can include dozens of sub-processes like: Cleaning and removing unwanted parts such as the outer layers (for example separating the beans from the pod), extracting the interior (which is common with seeds), liquefaction and pressing as in fruit juices and soy milk production, fermentation like in soy sauces and tempeh, baking, boiling, broiling, frying, steaming, shipping of a number of ingredients from different distances, wrapping, labeling, transportation of waste and of course transportation to the stores. All are comfortably invisible as the finished product lies on the shelf.

Many activists are not even aware of the endless list of harms involved in what they present as a moral solution. And some of those who are, too often "solve" this problem by arguing that the ideal vegan world is one where humans grow their own food, and so don't use any means of disinfection, no packing, no further processing and no transportation. But that can only be technically relevant for a relatively tiny group of people. [The global course is exactly the opposite](#) - more urbanization, more huge supermarkets and less small retailers, more industrial food, more chemicals in the food and in the land it grew on, more packages, much more transportation and etc.

It is very hard for us to refer to factory farms which are the vastest exploitation systems ever created in the world, as symptoms, but that is what they are – symptoms. And the only way to stop the symptoms of the problem is to identify the main root cause and directly work to abolish it.

Veganism is not the goal. Apparently it needs to be reminded to too many activists. Veganism became the prime concern of activists because of the suffering. But suffering is everywhere and in [everything](#). The oil industry, the logging industry, steel, wood, plastic, nylon, cars, roads, electricity and in plant based foods. The problem is not only what humans choose to eat, the problem is [everything humans choose to do in this world](#), everything they choose not to do about it no matter how horrible it is, and most importantly for the issue in this question is what they can't really choose not to do. Even the most caring and compassionate, non-speciesist humans on this planet are [bound to participate in a violent system](#), systematically hurting

sentient beings they wholeheartedly believe they mustn't. Causing suffering is inevitable. [There is no nonviolent option in this world.](#)

Yet better but still a horrible one, veganism shouldn't be advocated for, let alone as cruelty free. It averts activists from searching for truly cruelty free options.

The conventional pretense that a vegan diet is moral, and that the yearned vegan world will be a moral one, hurts the chances of a truly sufferingless world. Activists convince non-vegans and sometimes even themselves that there is a cruelty free option, and that it is accomplishable.

We don't accuse activists for lying to the general public arguing for a cruelty free diet while it most definitely isn't (it's hard as it is to convince humans to go vegan). We accuse them of being conveniently ignorant if they truly believe veganism is non-violent, or of lying to themselves and to other activists if they are aware of the violence involved in veganism but still advocate it as a moral and non-violent option.

Again, neglecting to mention the horrors of a vegan diet to the general public is totally understandable, considering how difficult it is to veganize humans, the biggest problem with the veganism focus is not perpetuating the conventional lie, but that once activists have found the "answer" they stop looking, and so veganism has become the goal of most activists.

Our aim is to make activists who truly believe in some of the slogans they promote, realize that as long as they aim at a vegan world their slogans are empty. They are calling for animal rights when even they personally, necessarily and inevitably violate them. They are arguing against speciesism while they personally, necessarily and inevitably participate in a systematical discrimination against beings from other species. They are advocating for non-violence while they personally, necessarily and inevitably support violence every time they eat.

Truly believing that "in suffering we are all equal", and that "everybody to count for one, nobody for more than one", and that truly the suffering of no one is of less importance than the suffering of another, any other, can't morally coexist with veganism.

Obviously there are activists who do realize that veganism is not cruelty free and consequently speak in terms of the least harm principle. But why compromise on the least harm option before searching for a no harm option? Compromise should come only after the desired outcome was found unachievable.

Veganism advocators are actually more radical welfarists. Although they don't want to widen the cages but to break them, when the whole world is a giant oppression system, it is still reformism. It is still compromising on the amount of oppression within the system, instead of abolishing it altogether. Veganism is replacing the cruelest way of accumulating energy with a much less violent and oppressive system, which is certainly not equalitarian and non-violent.

Activists stress they make no compromises, and would never settle for wider cages. Nothing but total liberation. On the same line of thought, we don't want a world with less cruelty but a truly cruelty-free world.

Activists shouldn't aspire for a vegan world but for a non-violent and non-speciesist world. That is the goal of our movement and what every activist should [wish for](#) and [act on](#).

2. Who Are You?

We are former animal liberation activists who dedicated every minute of their lives to the nonhuman liberation movement, until we realized that we were giving all we've got in the wrong place and in the wrong way.

Probably like many of you, we also blamed ourselves for the failure of the struggle. And it was our fault, but not because we have failed to figure out how to change humanity, but because we have failed to realize that this is not what we should focus our efforts on.

Our failure was that we dedicated ourselves to the ridiculous attempt to change all the humans in the world, as if it is possible and as if it can achieve our suffering-free world desire.

The thought that everything we do is not the solution, and is not nearly enough, was always there. But it took some time for the inevitable conclusion to be internalized.

At some point we realized that [a vegan world is not possible](#) and that even if it were, [it would still be a cruel world](#), because even the most caring and compassionate, non-speciesist humans on this planet are bound to participate in a violent system, systematically hurting beings they wholeheartedly believe they mustn't hurt. Causing suffering is inevitable. [There is no nonviolent option in this world](#).

So we realized that while we were aspiring for a suffering-free world, we were actually advocating for a very cruel world which only the long shadow of factory farms - the cruelest enterprises in world history, can conceal.

We realized that veganism shouldn't be the goal. It is not people's diet that bothered us, but the suffering, and [suffering is everywhere and in everything](#). Energy, electricity, transportation, furniture, cotton, steel, wood, plastic, nylon, roads, sewage and etc. Everything hurts somebody. The problem is not only what humans choose to eat, the problem is [everything humans choose to do in this world](#).

Everything in this world is rotten from the roots and it is [inherent to the selfish, small minded and violent human character](#). At some point we realized that a serious repair is far from being sufficient.

We knew that we are far from being unique or exceptional with the annihilation thought. On the contrary, many activists wish for this world to be destroyed. Many activists say they would press the button when asked the hypothetical question. But unfortunately very few are willing to dedicate their lives to create such a button. Very few are willing to stop focusing on their tiny spot of influence, to stop looking for ways to make a few more vegans and start looking for ways to stop all of the oppressors from causing all of the suffering.

Our goal in establishing the End All Suffering movement is to turn this hypothetical abstract wish into an actual ideology and goal. Our vision is to form a conceptual, philosophical and substantial practical activist agenda who doesn't passively long for a "doomsday" event, but looks for ways to actively bring it.

We realize that the fact that the problem is so immensely huge that it's almost impossible to really grasp, leads many activists to passively think big but actively work small. We want to change that so activists would think huge and act huge. Think global and act global.

We know how vast, complicated and ambitious this aspiration is, and that the chances are small. But we also know that if no one tries, it will never happen. That's why we are addressing other activists, trying to convince them to join the suffering abolition movement. We are calling activists to put the advocacy leaflets down and pick up a leaflet of a relevant science faculty. The so [desirable button won't fall out of the sky, we must to create it](#).

3. Do You Hate Humans?

We realize that our website may come out as a human hate parade, but it is not. We don't hate humans, we hate suffering. Humans are the ones who are responsible for most of the suffering in the world so they have a significant representation in our materials. But they are not presented as suffering causers only. Humans' suffering is not absent at all, being represented in 8 articles ([More Than Ever Before In History](#), [Poor Priorities](#), [Compassion Spin](#), [Pepsi or Coca Cola?](#), [One Child Is More Than Enough](#), [The "Wrong" Gender](#), [To Their Own Flesh And Blood](#), [Mutilate to Dominate](#)), as well as several [Visual Arguments](#) such as [World Peace](#), [Not A Human Hate Parade](#), [All Babies](#) and [They Will](#). So, human hatred is definitely not our motivation. We are not promoting the annihilation idea out of hate.

We don't want anything bad to happen to anyone. On the contrary, we want that all bad things never happen to anyone.

We also don't promote the annihilation project out of despair. It's not rage either. We are only interested in stopping the suffering, not in revenge.

It is not an impulsive reaction. [It is a rational idea](#). Under the circumstances, it's probably [the only one](#).

Humans have a tremendous capability to [close their minds to all reasoning](#) and shield themselves from moral arguments. We understand it is so, but mustn't [accept it morally](#). We are not directly accusing humans for what they are.

We are not into accusations. [We are into solutions](#).

One doesn't need to hate humans in order to think they must be annihilated, thinking that humans are not more valuable than nonhumans is sufficient.

Currently activists are giving humans an unlimited opportunity to change while they keep their abusive routine, and that is essentially considering them as more important than all of their victims. And given the average consumption figures of each human, it turns out that each human is worth tens of thousands of animals. An average American meat eater is responsible for the life of suffering of about 55,000 animals within his/her lifetime, including about 10,000 crustaceans, 1,860 [chickens](#), 950 [fishes](#), 55 [turkeys](#), 30 [pigs](#) and [sheeps](#), 8 [cows](#) and between 35,000 and 50,000 of non-directly consumed fishes and crustaceans who are either "by catch" or [animals captured and killed to feed the directly consumed animals](#). And of course that is without counting the chickens suffering in the [egg industry](#) and cows in the [milk industry](#). Also, this is without counting all the animals harmed by each human by the many other daily means of consumption (including [plant based ones](#)). [Morally opposing to stopping them](#), by all means necessary, [including killing them](#), means that each is worth more than the pain and suffering of all of these animals.

We don't need to hate humans to conclude that, only to non-biasedly and non-speciesistly observe the world.

4. Why Do You Want To Annihilate Nonhuman Animals Too?

A world with no [battery cages](#), [trawl nets](#), [TD](#), [slaughterhouses](#), [mastitis](#), [gestation crates](#), [mulesing](#) and [so many other atrocities](#), is a dream coming true, for almost all activists. But indeed it would still be a world in which every single day, billions of sentients are suffering.

In many activists' minds humans are the only problem in this world which without them would be perfect. But...

In a humanfree world, hyena cubs would still viciously fight each other, tearing off slices of other cubs' faces including ears and lips, to get more food.

In a humanfree world, crabs would still be pulled apart limb by limb by otters.

In a humanfree world, fishes would still be digested alive by the stomach acids of a pelicans who gulped them whole.

In a humanfree world, wasps would still inject their eggs into a live caterpillar's body to ensure that when their descendants hatch they will have easy access to food as the larvae eat the caterpillar from the inside out.

A humanfree world is definitely not a male aggression-free world. Brutal fights for territory and for the "right" to mate would still occur in immense numbers. Walrus would still fight each other over territory with giant teeth that can reach up to one meter long and more than 5kg weight. And the biggest males with the biggest tusks would still push their way to the center of the iceberg pushing the females and pups to the edges where they are more likely to be attacked by an orca.

In a humanfree world, billions of insects would still get chemically liquefied before they are eaten by spiders. And snakes would still swallow whole animals and slowly digest them until hawks hunt them, digging in with their talons into the snakes' body until they give up fighting back, and then start to cut off pieces of their body and eat them.

Eels would still electrify other fishes to hunt them using up to 600V in a single discharge – this is 5 times the shock one would get from sticking a finger into an electrical socket.

Young offspring would still get murdered by opportunist males who act so their own genes are spread.

And in a humanfree world, duck, dolphin, seal and sea lion females would still be gang raped routinely as a way of mating.

For many animal rights activists nature represents perfection, a romantic and virtuous ideal we should aspire to, something that ought to be reverently preserved and never criticized. But the truth is that nature is where trillions of sentient beings suffer from hunger, thirst, diseases, parasites, injuries, extreme weathers, rape, infanticide, violent dominancy fights, the constant fear of being attacked, actually being attacked, and only rarely die from caducity.

Probably the first natural cause of violence that comes to mind is predation.

Predation is literally as old as life itself. It goes back to the most ancient life forms – single cell organisms. As soon as there were living single cell organisms, one of their major functions was to acquire chemicals from their surroundings. As time went by, some organisms, by chance (mutation), started obtaining the organic molecules they require by devouring the cells around them, instead of gathering them from the surroundings. This turned out to be an efficient "strategy". About 3.5 billion years later there are fangs, claws, talons, venoms, webs, beaks, sonars, infra-red vision, tentacles and etc.

But besides predation, there are many other suffering causes in nature.

Every single second somewhere in the world, defenseless and frightened babies are left alone because their mother has to search for food, a turtle is burned alive as she can't out run the flames, a bird's feet are frozen to a branch since he couldn't find shelter from the harsh weather, a baboon monkey is in ongoing stress as an higher ranking female takes food out of her mouth and eats it herself, a nestling is thrown off the nest by the other siblings so they can get more food, a coyote is experiencing severe hunger as the rabbit he chased managed to escape instead of being torn apart, a badger drags his rotten legs with infectious wounds resulting from constant fights, a zebra is dehydrated but can't approach the ponds as the lionesses might be on the prowl, a lizard is being slowly devoured by a fungus that spread through the organs, a weak robin chick starves to death because his parents don't feed him as it makes more sense energetically to invest in his stronger siblings.

Unfortunately these examples are only a tiny glimpse of [the horrors happening every single moment in nature](#).

It is amazing how one magical word - Nature - can purify anything.

"In suffering we are all equal" – the argument so many activists use so often is true about all sentient animals just as much.

All suffering should be stopped. Activists should be obligated to preventing suffering no matter to whom, by whom and where it happens.

What makes animals worthy of moral consideration is their subjective ability to experience, not the objective conditions of their lives (such as to what species they belong to, where they live and their relations with other species) or their relations with humans.

The frequently quoted Jeremy Bentham is relevant here as well - "the question is not, can they reason? nor, can they talk?", but it also shouldn't be by whom they suffer, or where. The question is only can they suffer. Moral status is non-dependent. Sentient beings don't lose their moral status when their suffering happens in nature.

Our moral obligation to prevent suffering is driven from the fact that suffering is intrinsically bad for those who experience it. So if suffering is bad when humans cause it, there is no reason to think it is not so when it results from other causes, including the actions of other animals.

We mustn't accept suffering just because it happens in what we refer to as nature, and to nonhuman animals by other nonhuman animals. To the sufferers, suffering is bad when it is considered natural just as much as when it is considered unnatural. And the victims are not consoled by the fact that it is nonhumans that hurt them and not humans. If labeling a violent scene as 'natural' doesn't affect the suffering of the victims, then it doesn't have a moral effect.

How can a compassionate person watch sentient animals struggle to unleash themselves from an aggressive grip, hear their yelling and screaming, see their dying spasms and say that it is o.k? And using what kind of justification? That it's a natural panic?

When watching suffering of wild animals on the screen, many humans and certainly every animal activist, are dramatically emotionally moved by these horrific scenes. Some rationalize their way out of it by calling it natural and others by claiming it is inevitable, failing to infer the moral conclusion out of the situation – when something that horrible is such a natural and inevitable part of life, life is horrible. Activists mustn't rationalize their way out of horrible situations but act to change them.

Unfortunately the argument that 'what is natural is morally right' is very popular, even in the animal liberation movement. That is despite that there is no conceptual connection between what is natural and what is moral. A natural behavior is the one that is probably the most successful in terms of survival and reproduction, not the one who successfully promotes moral ideals. Therefore many actions are perfectly natural but morally horrible.

To say that something is natural doesn't add any moral value to it. It only says that it evolved spontaneously through time and improved or didn't interrupt the reproduction of its beholder. Nature is indifferent to the suffering of its residents.

Activists shouldn't consider nature as an ethical model but as an ethical problem.

Of course, some activists observe nature neither as an ethical model nor as an ethical problem. They are aware of the suffering, only they don't think they are morally obligated to intervene. We find this argument false in the best case, and speciesist in the worst. We address the various claims they make – that humans must not interfere in nature, that humans will only make things worse, that nonhuman animals are not moral agents, that nonhuman animals as opposed to humans have no other choice but to hurt others, that there are more urgent problems, that humans are obligated to help only the ones that they are responsible for their misery – in a post called [The Violence Even Activists Are Disregarding](#). For a complete answer please read it.

An idealized and a very partial view of nature, causes activists not only to ignore most of the horrible parts of the lives of animals in nature, it also causes them to ignore most of the animals.

Usually the idealized image of nature is consisted of adult individuals of large herbivore mammals pasture in a green field. However, there is nothing ideal in the lives of adult herbivores considering the constant social stress of many, the constant fear of predation of most, the harsh weather, the hunger, the thirst, the diseases, the frequent injuries from successful escapes from predation, and the excruciating pain of unsuccessful escapes from predation. And more importantly, herbivore mammals dying in adulthood are by no doubt extraordinarily exceptional and utterly unrepresentative of life in nature.

Most of the sentient beings on earth never reach adulthood, but live for a short and extremely brutal period, in most cases, lives of nothing but suffering.

This fact is particularly relevant for the case against nature as an ideal moral model since this mass scale horror is mainly driven by one of nature's most fundamental elements – the reproductive strategy.

The two main reproductive strategies are called K-selection and r-selection. To put it simply, K-selection is putting all the energy on maximally preparing individuals to survive the environmental conditions, while r-selection is putting all the energy on the maximum number of individuals and minimum investment (in many cases none) in each individual.

Of course these strategies are combined in some way or another among different species, but generally that is the main framework.

Basically, the higher the value of r, the lower the value of K. So every single case of reproduction of r-selected species ends up with numerous individuals who will die shortly after.

Since the population of these species is more or less the same from generation to generation, then on average only one offspring will survive to replace each parent.

The absolutely natural process of r-selection reproduction involves, the starvation, dehydration or predation

of hundreds or thousands of beings, often shortly after they start to be conscious. Only one individual out of them survives to sexual maturity, and then of course repeats this exact same scenario. The suffering of the rest of the individuals is meaningless in nature terms. The tragedy of trillions is nature's triumph.

Of course not all the individuals of each reproduction will live long enough to become sentient (consumed while still in the egg at a very early stage for example) and there are those who argue that some never become sentient, no matter their age, because they are simply non-sentient. However, given that most animals practice r-selection, including invertebrates of course (by far most of the animals on Earth) and many vertebrates such as fishes, amphibians and reptiles, and given the enormous number of reproductions and the enormous number reproduced beings, nature is not only far from being ideal, it is full of suffering on every level.

The philosopher Oscar Horta thinks that the existence of r-selection leads to the inevitable conclusion that there is far more suffering than happiness in nature. He gives an example to prove his point:

*“Consider just one example regarding a certain species of animals, the Atlantic cod (*Gadus morhua*). These animals can lay from a few thousand to several million eggs. Let us suppose that they lay 2 million each time. It is estimated that in 2007 there were around 33,700 tons of Atlantic cod in the Gulf of Maine bank alone. An adult cod can weigh up to 25-35 kg. Assuming they have an average weight of 33.7 kg, there would be around a million of these animals (the average weight I have proposed is too high, though on the other hand I am assuming, for the sake of simplicity, that these animals are all adult animals). Assuming the cod population remains stable, on average only two of the eggs that a female cod lays in her life end up developing into adults. Thus, a total of 2 trillion eggs laid will fail to become adults. Assume each egg has a 0.1 probability of developing into a young, immature fish, a codling, and that there is a 0.1 probability that codlings are sentient. Finally, assume that on average they suffer for just ten seconds before they die. All of these are extremely conservative assumptions. Yet they entail that each time these animals reproduce we can expect that 200 billion seconds of suffering is experienced (and these are only the cods in the Gulf of Maine). Since there are 31,556,926 seconds in a year, this amounts to 6337.7529 years of suffering. If this continues over an average human lifespan (that is, six decades), the number of years of suffering generated would be 380,265.174. All this for a very specific species in a very specific area.”*

Oscar Horta's terrifying illustration is extremely important for several reasons:

Even non-negative utilitarians must infer that nature can't be morally justified.

It further refutes the idealistic view of nature.

It further induces the moral need to act against it.

It further refutes the idealistic view of a vegan world which is many activists' moral ideal.

The kinds of lives that the absolute majority of sentient beings on earth are forced to live, are of nothing but suffering. And that is a much more accurate view of nature's true nature.

To positively view nature one must wear extraordinarily optimistic lenses when looking at individuals from K-selected species, and simply cover the eyes when looking at individuals from r-selected species.

A world with no humans is a dream come true only compared with a world with humans. On any other standard it is a nightmare.

Nature is hell but not since animals are devils. Nonhumans can't be blamed for the horrors they cause. We include them in the solution not because they are guilty of cruelty but because they can't help but cause suffering.

Our moral view is not about judgments, justice or punishments. It's about viewing the cruel situation for what it is, recognizing that someone is a victim, acknowledging that suffering is suffering.

The fact that animals as opposed to humans aren't cruel because they don't inflict pain on purpose and since they don't have other choices, doesn't make the situation less cruel for the victims. There are no painkillers in lack of intention or in the lack of other options.

Predation is immoral despite that predators are not acting immorally. Intentional or not, necessary or not, there are still victims to their actions. A hurtful action is bad even when not a bad actor does it.

Actions, and surely situations, can be horrible even if no moral agents were performing them. One unequivocal example for that are natural disasters. Earthquakes are not moral agents yet we think they are bad. We can't hold anyone responsible for their harms, but surely we consider harms made by earthquakes bad. And not only that we consider them bad, it is unlikely that anyone would argue that we shouldn't interfere in favor of the ones hurt by an earthquake because it is a natural disaster, in fact most argue that it is our moral obligation to do so.

Many parts of reality are cruel without anyone guilty of them. The fact that earthquakes are not moral agents doesn't prevent us from thinking we should help its victims. So it's not moral agency which is relevant here. The lack of moral agents makes the situation injudicable but we can certainly judge the situation as horrible.

When an earthquake happens we define it as a tragedy and bad luck for the ones hurt. If it happens in a certain place once a day, we would say that this is a very bad place to live in. That is despite that no one is doing it on purpose or can be held accountable. No moral agents, and still - a bad place. The same can be said about nature. Only that in nature the bad thing doesn't happen once a day but every single moment. We can say that nature is bad without anyone bad living in it. Just as we can say that natural disasters are bad without anyone bad causing them.

But of course moral agency is not the only reason for the difference in the feelings towards suffering caused by humans, and suffering caused by nonhumans. Most of the suffering humans cause to nonhumans is since they want to. Most of the suffering nonhumans cause to other nonhumans is caused since they have to.

However, the fact that suffering is always bad for the victim, makes an action that caused suffering bad whether there were alternatives or not.

How is it of any difference to the victims if there were other options available for the victimizers? No animal would stop running away in panic if the chasing animal would explain that there are no other options but starvation.

The fact that suffering is inevitable is not a reason to ignore it, but the primal reason why this world must be destroyed.

The only valid argument for not doing everything we can to end suffering in nature is not because ethically we shouldn't, but because practically we are far less likely to be able to.

Surely, nothing should be considered impossible until we have thoroughly and extensively examined it and found it to be so, however it is essential to say that indeed, unfortunately, the chances of annihilating all the sentient beings on this planet are extremely unlikely.

That is even more so in the case of using biotechnology as the practical path (an option which seems to be the most intuitive one given the likely number of activists in each E.A.S. cell and their likely resources), since it is extremely unlikely that even the most elaborated [set of engineered pathogens](#), would have the potential to affect all the sentient beings on this planet. Their extent and variety is so large that it is probably scientifically impossible to cause a pandemic which can wipe out all the sentient beings in the world.

Acknowledging that depressing fact more or less since we have initiated our project, but still aspiring to end all the suffering in the world, we looked at options other than pathogens. Most of which involve climate engineering, under the assumption that the only way to affect every sentient being on earth, is to significantly change some of the more crucial living conditions of the planet. We have made a few documents regarding these options which you can reach through the answer to the question [What Can I Do](#) in the [FAQ section](#).

However, since it seems scientifically irrelevant to affect all the sentient beings on earth using biological methods, and since none biological methods such as climate engineering on a global scale, appear even more complicated, maybe entirely beyond reach, especially in the case of small clandestine cells acting underground with low resources probably (though future technologies and discoveries may hopefully change that perspective), the intuition goes back to the biological option, aiming at one species - obviously the one

who is responsible for most of the suffering in the world with no room for any comparison.

This is obviously a very depressing inference, since it most likely is a de facto abandonment of all the sentient beings who suffer daily by non-anthropogenic factors. It is not a new realization, but it took us a long while to be able to decide that from now on we focus on human annihilation. It was very hard for us emotionally and conceptually to make that call, and that's probably why we have postponed the rather obvious.

The realization that the annihilation of all sentient beings in the world is highly unrealistic, compels us to focus on the suffering humans cause, and on the annihilation of humanity as the way to stop it. This refocus is merely technical. Ethically nothing has changed in our perceptions. A world without humans would still be the same horrible world we thought it would be before we changed our focus. This is not a result of new findings regarding the scale or depth of the suffering in nature. Ethically, our motivation for the annihilation of the entire planet only increased over the years, it is only the probability that changed our stance. We still dream of a world with no sentient beings. We have decided to leave any material regarding suffering in nature, including practical options on global scale. But after years of thinking in terms of all the sentient beings on earth, our focus from now on would be much more on humans, as the ones who are causing most of the suffering, and as the ones whose annihilation is most essential, and much more probable.

Focusing on the annihilation of humanity is much more accomplishable, but obviously still extremely complicated, and still has low chances. Even in the case of one biological species, the genetic diversity is rather large, as is their spread across the globe, as well as their defense layouts.

And on that matter, it may be useful to emphasize that the climatic and biological routes don't necessarily contradict. Focusing on human annihilation doesn't disqualify the option of radically changing global climate. Our division to the climatic as the probable practical direction in the case of focusing on all sentient beings, and the biological one as the probable practical option in the case of focusing on humans, is rather generic. But still, it makes more sense – that if the focus is on humans, and since it is far more realistic for a small underground research cell to manage to work undercover on developing biological agents rather than working on something which can significantly affect the planet's climate – to focus on the biological route. Therefore if we are asked to suggest a research field it would now be the biological one. Mainly for realistic reasons, since, as thoroughly explained all along this text, there is no way to morally justify the horrors happening in nature.

Obviously if you have a lead or an idea with the potential to annihilate all the sentient beings, and you strongly believe in it, all we have to say is go for it with everything you've got and may you have all the luck in the world trying to destroy it.

5. Isn't It An Exaggeration?

You get frustrated when you are called extremists don't you? "It's reality itself which is extreme!" you say, "The ones who are trying to stop it are the only sane people around..."

So we'll answer in the same manner...

[Crippling tens of billions of chickens every](#) single year is an exaggeration

[Forcing hens to stand on wire mesh for their entire lives](#) is an exaggeration

[Forcing cows to live their whole live in shit](#) is an exaggeration

[Castrating baby pigs](#) so their flesh would be tastier for humans is an exaggeration

[Skinning live animals](#) is an exaggeration

[Muelsing](#) is an exaggeration

[Dehorning](#) is an exaggeration

[Detoing](#) is an exaggeration

[Forcing babies to live their whole lives in tiny cages](#) so they won't develop muscles and their flesh would be more tender is an exaggeration

[Ripping feathers out of live animals](#) so humans would have soft pillows is an exaggeration

[Forcing animals into humans wars](#) is an exaggeration

[Imprisoning animals for their whole lives so humans can look at them](#) is an exaggeration
[Imprisoning animals for their whole lives so humans can use their urine](#) is an exaggeration
[Imprisoning animals for their whole lives so humans can use their bile](#) is an exaggeration
[Invading habitats](#) by building roads and highways is an exaggeration
[Bleeding lungs](#) is an exaggeration
[Bleeding paws](#) is an exaggeration
[Force feeding](#) is an exaggeration

And on the solution side...

It is an exaggeration to expect humans - who are so far from finding a sustainable, rational, and non-discriminative political, social and economic way to live with each other in the same country, not to mention with their whole species (there is [always a war going on somewhere in the world](#), more than three new wars every year) - to settle their relationships with other species on the base of equal consideration of interests.

To continue with the efforts to convince humans to stop consuming animal products because it hurts animals, while they don't stop even when [it kills them and their families](#), while they eat whatever they want whenever they want, keep on smoking even though they know it hurts them and their own children, don't exercise, eat tons of sugar, fat and cholesterol, are too lazy to do something so easy and undemanding like recycling, is an exaggeration.

To continue with the efforts to convince humans to stop consuming animal products while most are still racist, sexist, nationalists, classist, ableists and chauvinist, is an exaggeration.

But even if we exaggerate for a moment and say that it is possible to make a vegan world, it would still be impossible to expect humans to live without hurting others. And so, [even if a vegan world was possible...poisoning animals' habitat while producing](#) food is an exaggeration. And according to the WHO more than 2.26 million tons of "active ingredients" (poisons) are used each year. Sometimes the seeds are even sprayed before planting. Today it is estimated that the agricultural chemical industry is producing about 50,000 different pesticides based on approximately 900 active ingredients.

The methods farmers use to "defend" crops are an exaggeration and the diversity is scary. From the common leg trap that snaps as someone treads upon it, to creative mechanisms that shoot sharp spears once triggered, scissor-like knives that shut firmly or a noose that tightens and chokes. Those inquisition devices are spread by the dozens on each hectare when "necessary". In many cases the traps are covered and sometimes they contain baits. Usually they are placed right on top of burrows entrances or inside them, leaving no chance for the rodents who live there.

Burrows, which are the farmers' main target, are also attacked by varied toxic gases, liquids called fumigants and also with foaming agents which are pumped into the burrow system, quickly filling it entirely.

It is an exaggeration to expect that the plant based agriculture that feeds the whole world would use only wild pollination methods and the wind. It is not at all realistic and so even more [honeybees](#) will be exploited in the pollination industry which already exploits more than two million honeybee colonies per year in the US alone.

And forcing billions upon billions of bees, to go through routine examination and handling, artificial feeding regimes, drug and pesticide treatment, genetic manipulation, artificial insemination, smoking, air blasting, transportation (by air, rail and road), starvation and killing in order to grow vegan food, is an exaggeration.

In addition and regardless of the hurtful methods used during the production phase, vegan food has to somehow reach vegans. Vegans are bound to participate in the extremely exaggerated paving of the world, and in the exaggeratedly transportation based human society.

And it is not only food. Everything humans do is an exaggeration.

You all know about leather, fur and wool but did you know that cotton is the most pesticide-dependent crop in the world, accounting for up to 25% of all pesticide use?

In one year alone over 50 million pounds of pesticides are used on U.S. cotton fields.

Every T-shirt made of conventional cotton requires 1/4 pound of poison. Obviously it is extremely far from the horrors of [leather](#), [wool](#) and [fur](#), but in itself, isn't it an exaggeration?

Expecting humans to give up their cars because they may kill other humans is a serious exaggeration in their eyes, so [do it for squirrels, racoons and cats?](#)

Treating the ocean like a giant dumpster, is an exaggeration.

Treating the ocean and the sky as traffic lanes, is an exaggeration.

About 2,400 square feet (in the U.S) as an average home size, is an exaggeration.

Expecting humans to stop building shiny glassed reflective skyscrapers just because around one billion birds die in glass collisions every year, is an exaggeration.

So is expecting them not to trim down city trees during the spring, which is the height of the nesting season for most birds and squirrels and also the time when a tree is directing all of its energy into producing new growth.

And more than anything else, nothing is more exaggerated than a life of suffering from birth to death of more than 150 billion sentient beings every year. So no, we are definitely not exaggerating.

Animal rights activism [can't achieve a vegan world](#) and even if it was achievable it would still be a [sufferingfull](#) and [extremely human dominated](#) world. [Food can't be produced without hurting someone else](#), it is just impossible.

The fact that all this suffering, all these atrocities, are so inherent to this world, is exactly the problem.

Will you choose to make this giant oppression system a little less horrible, or [devote the one life that you've got to end it?](#)

6. But Life Is Not Only Suffering, There Are Good Parts In Life Too

Not if you are a "farm animal".

Not for hundreds of billions of sentient beings whom their lives is one consecutive horrible experience. For hundreds of billions of sentient beings there are no good parts in life, only fear, pain and suffering. From birth to death. That's life for hundreds of billions of sentient beings bred into in this cruel world every single year.

Imagine a situation in which over 90% of the people in the world are physically deformed, suffering from constant pain most of their life time. A global nightmare.

Do you think that a statement such as that life has good parts too would be made if that world were the reality? Well not only that it is, our real world is much worse than the one you have just imagined.

This is an everyday reality for a population which is 7.5 times larger than the human one, annually!

This is the reality of 90% of the [chickens raised for meat](#).

The lives of farm animals are so absent of good parts that by far [the luckiest "farm animals" on earth](#) are male chicks in the egg industry.

Unable to lay eggs and not genetically manipulated for profitable meat production, the males in the egg industry are killed as soon as they hatch.

That is how hellish this world really is if you look at life from all earth's beings' point of view.

If you object the idea because life has its good parts too, we ask you to observe things from the point of view of one spermatozoon. What are the chances of the newborn baby to be happy?

Most humans think about life and about happiness from a human perspective only.

Well the chances of the one spermatozoon to be a happy human are not very good.

To state the obvious, there is a 50% chance it will be a female. Of course it doesn't mean she can't be happy, but it means she will be [automatically and systematically discriminated against for her entire life just because of her gender](#). Just one example out of many, merely for her gender belonging, there is a 25% chance that she will experience some sort of sexual abuse.

It has 12% chance to be white. 6% chance to be a white male. And less than 3% chance to be a white male in a western country.

The spermatozoon has more than 50% chances to be very poor. Obviously we don't think that poor, nonwhites from non-rich countries can't be happy, but they definitely have [worse starting points](#).

The spermatozoon has a 20% chance to live with lack of [safe drinking water](#) and 30% chance to live without water for basic hygiene.

6% chance it will be a [salve](#).

6% chance it will suffer a mental or behavioral disorder.

18% chance it will suffer from [hunger](#).

25% chance it will live in [dangerous, unstable situations](#).

20% chance it will be illiterate.

30% chance it will be in a constant risk of getting [malaria](#).

40% chance it will be at risk from dengue.

The list is practically endless but the point is clear.

There are so many suffering causes and that is when the spermatozoon in our little thought experiment turns out to be an individual from the most privileged species on earth. Things get significantly worse when we calculate the spermatozoon chances to be happy if it turns to be ANY being in the world.

The spermatozoon has 14,000 times the chance to become an individual from a commercially exploited species than to become a human, based on a course of one year only (including estimations of directly consumed marine animals, by catch, and [fishmeal](#)).

The math is very simple. A non-speciesist perspective, necessarily leads to the conclusion that when considering every sentient being, life is definitely mostly suffering and there are almost no good parts too.

We think that ethics must solely focus on the bad experiences of the victims and not weigh them against the good experiences of the ones benefiting from their victimization. It may sound trivial but classic utilitarianism for example weighs both sides of the equation, some schools even in an equal manner. But not all of them. Negative utilitarianism for example doesn't consider good experiences as morally relevant. And so do we. We find negative utilitarianism as by far the most ethically relevant moral philosophy. But even if you don't, the call to annihilate the human race does not deprive anyone of good experiences anyway. If no one exists, no one is harmed by the fact that potential good experiences are not fulfilled. The dead are not experiencing anything, including not the deprivation of good experiences. So they will not be harmed by their death. Death is bad for the living who grieve and miss the dead. But the dead don't feel anything anymore, therefore can't be harmed. We realize it might be counter intuitive for some of you (while stating the obvious to others), but death is not bad for the dead. It can be good for them if they had suffered while living, or neutral if they enjoyed their lives, but it can't be bad since 'the nonexistent' can't be harmed by the negation of good experiences. The dead are dead. They cease to exist. They can't be harmed at all. It's not that they are moved to an observation room where they can watch what they are missing by dying. The dead don't mourn the experiences they were deprived of after they die. The nonexistent don't feel anything anymore, they can't be pleased or harmed.

Don't confuse death with dying, thinking about dying, near death experiences, or living under death threats. These are all by no doubt harmful experiences, but they are of living individuals regarding death. Humans can definitely suffer from death but only as long as they are alive.

So if the dead are not harmed by missing the good parts of life, and 150 billions of sentient beings a year have no good parts in their lives, how is human extinction not the moral solution?

After humans are gone, no one will experience a life full of suffering so others can have good parts, and no one will suffer from their absence.

And finally, consider the following question - what kind of a world do you prefer?

A world in which there is not even one suffering sentient being who is born to a life of systematical exploitation and suffering from birth to death (not to mention trillions of which), and a much smaller number of beings that life and pleasure were prevented from them but they are not hurt by that since they were never even born (the never born are never hurt). Or a world in which billions of beings are daily tortured so that a much smaller number of beings is able to enjoy the good parts of life?

7. I Am Sorry, I Draw The Line Where There Is Violence

First of all, hopefully, the practical method of the annihilation application would be with the least violence possible in the short-term. And obviously since the whole point is to stop all the violence that would be inflicted on nonhumans by humans unless annihilation is applied, then in the long-term it is the least violent option possible.

Secondly, and more principally, there is no such thing as a nonviolent approach in this world.

So called "nonviolent actions" are indeed not violent towards animal abusers, but when failing to stop them, the "nonviolent" approach is actually violent towards the abused animals.

Besides a brief moral lecture, which each violent oppressor can choose to wave off at any time, a non-violent approach essentially grants violent oppressors with a full autonomy on the violence. They are basically free to choose who to hurt, when to hurt, how much to hurt and for how long. And that's exactly what's happening every time activists don't succeed in convincing the abusers to change their ways. Every animal rights persuasion attempt that doesn't end with a new non-speciesist vegan, means letting another human continue with his/her violent ways. Just informing humans that their habits are violent is not a non-violent approach if these humans choose to keep inflicting violence on the animals.

You can give them all the facts and show them all [the evidences from factory farms](#), use every argument you, know and deconstruct every excuse they throw, but it is still the abusers' call. Letting the oppressors decide is supporting a power based and violent world, because it is humans' ability to control the rest of the species that had put them in the place that it is seemingly their decision if to exploit other animals. Isn't it a violent standpoint to let the abusers choose whether to use violence or not?

If activists truly believe that in their relation to nonhumans all humans are Nazis, why aren't they all partisan fighters? The partisans didn't handout leaflets with footages from inside Auschwitz along with the numbers of humans exterminated in gas chambers.

If activists honestly think that meat eaters are serial killers and vegetarians are rapists, then by this same logic they're accountable bystanders.

All activists are aware of the fact that much more violence is inflicted in factory farms than the violence that would be required to overthrow the human tyrants. So why "asking" way more than a trillion victims per year (including marine animals from all kinds of commercial fishing) to suffer until about 7.5 billion humans are convinced?

And how letting more than a trillion victims per year wait, is less violent than looking for ways to eradicate 7.5 billion?

Arguing that the so called non-violent approach is not really violent since activists have no other options but asking the abusers to stop abusing is false, not only because there are other options (this whole website is advocating for one), but since activists are not choosing non-violent advocacy after a thorough examination of the options. Unfortunately, it is self-evident that what must be done facing [the greatest horror in history](#) is to inform the abusers about what they are responsible for.

Animal liberation activists' natural tendency and the first and last plan of action, is to explain to humans that their daily torturing of the weaker for their own minor benefits, habits and pleasures is wrong, and that in

itself is wrong, violent and speciesist. It indicates how human oriented the moral scope is, and how bounded the discussion is.

It is crucial to emphasize that the point of this argument isn't that activists are actually violence supporters and speciesist because they don't kill meat eaters, but that they are if they don't think they morally ought to. We are not arguing that if you practically don't kill every human who wasn't convinced to stop consuming animals you are a speciesist. We are arguing that if you don't think that theoretically you must stop (by whatever means necessary) every human who wasn't convinced to stop consuming animals you are a speciesist, since that human is going to keep abusing.

Given the average consumption figures, each human is worth thousands of animals. An average American meat eater is responsible for the suffering of about 55,000 animals within his lifetime (data based on [Countinganimals.com](#)), including about 10,000 crustaceans, 1,860 [chickens](#), 950 [fishes](#), 55 [turkeys](#), 30 [pigs](#) and [sheeps](#), 8 [cows](#) and between 35,000 and 50,000 of non-directly consumed fishes and crustaceans who are either by catch or [animals captured and killed to feed the directly consumed animals](#) (as fishmeal and fish oil). And of course that is without counting the chickens suffering in the [egg industry](#) and cows in the [milk industry](#).

Morally opposing to stopping humans by all means necessary, including killing them, means they are worth more than the pain and suffering of all of these animals.

We doubt that if animals could, they would choose a “non-violent” approach.

This issue reveals how the animal liberation movement, the only group representing the animals, is filled with anthropocentric perspectives, talking and thinking in humans' terms. What else can explain the constant use of nonviolence as a relevant term while the most violent one-sided assault in the history of this planet is raging?

Our goal is that the human annihilation option becomes an acknowledged activism option. Our hope is that it would become activists' first option. In fact, it must. When faced with the historical, systematical and [inherent](#) human dominion over nonhumans, stopping all humans from causing all their harms for good, is what should be our goal, and thinking how we can do that is where we must start. Advocacy, today's go-to option, must be realized for what it is – [an extreme compromise at animals' expense](#). Advocacy shouldn't be the obvious starting point. You start by aiming for the best, most radical option and only if it turns out to be irrelevant should you turn to such a desperate compromise as working towards a world with as many vegans as possible. And even a totally vegan world (which is totally unrealistic) is a horrible world as we thoroughly explain in the article [Vegan Suffering](#) and in the article [occupied territory](#).

A non-violent and non-speciesist approach should lead you to first consider the best option for the animals which is stopping this inherently violent and speciesist world by any means necessary.

Activists who oppose violence for non-practical reasons (“ideological reasons”) are violent and speciesists by letting non-vegans inflict much more violence on many more sentient beings.

On the other hand, activists who oppose the use of violence for practical reasons (while confusing sporadic killings, which are truly impractical, with [our suggested solution](#)) are violent and speciesist, as they accept as a given that it is humans' decision whether, whom, how many and for how long, they can abuse. They let this cruel species continue instead of looking for ways to end it.

Whether it's tactical or ideological, practically the non-violence approach is speciesist and violent, since as far as the non-violence advocates go, animal liberation is a timeless effort, meaning until every human is convinced, no matter how much suffering and violence is inflicted on animals until then. The struggle has no timeframe or any limit on the number of victims. Humans are given an everlasting chance to change on the animals' expense and no matter how many of them would be sacrificed for the sake of “non-violence”.

Asking the victims to suffer patiently until activists find a way to the hearts of the rest of humanity, or in other words, arguing that the horror will end when humans decide it ends, is pure speciesism and extremely violent.

The time factor is even more violent and speciesist when you consider that it takes less than 3 days for the number of animal victims (both land animals and marine ones) to surpass the number of human victimizers, and yet it is the option of human annihilation that is perceived as violent.

So when some activists say they draw the line where there is violence, they actually mean that they draw the line where there is violence towards humans.

Actually, most of the non-violence advocates do justify using violence in cases like assault, rightfully arguing for self-defense.

It begs the inevitable point - it's selfish to justify hurting someone in the name of self-defense but not in the name of defending someone else.

The self-defense exception condemns all the ones who can't defend themselves to a continuance suffering. Their suffering is obviously not less significant than the suffering of the ones who can defend themselves, and so deserve the same protection from violence regardless of their ability to fend for themselves.

None of the billions of animals born into an intensive system of exploitation and violence can fend for themselves. According to the non-violence theory they must find a way to somehow defend themselves, or hold their breath until the tiny minority of humans who are trying to defend all of them will succeed in convincing the vast majority. Does that seem like a moral approach?

Why is it so self-evident that humans should get to decide whether to keep abusing or not?

This is not a matter of serving justice, it is about reclaiming the power that should have never been given to humans in the first place and taking responsibility over everything happening in this violent world. It is not about the intrinsically unjust power balance between humans and animals in itself. Obviously we would compromise on it if there was a way not only to make all humans vegans and make veganism non-violent, but also to make sure it would stay as such forever.

So far we have accomplished less than 1% of the first mission which is also the only one theoretically possible.

Maybe the saddest thing about the non-violence approach is that it is impossible even theoretically.

Everything in life is on someone else's expense. No matter what and how little we consume, there is no way to avoid violence.

Even the most caring and compassionate, non-speciesist humans on this planet are bound to participate in a violent system, systematically hurting sentient beings they wholeheartedly believe they mustn't.

There is no non-violent approach in this world. Not practically and not theoretically.

It is impossible for any being to live on this planet without hurting someone else and this ambition is particularly absurd when it comes to humans whose massive and violent footprint is with no comparison to any other being, even vegans with a very high environmental awareness.

Although it is much less violent than any other option, veganism is still a violent one.

Veganism is replacing the cruelest way of accumulating energy with a much less violent and oppressive system but certainly not an equalitarian and non-violent one.

A vegan diet is not cruelty free, and it is not because of a specific way a specific product is being produced. It is all the ways that all of the products are produced which is harmful. The list of harms in the plant based diet is practically endless. Violence is inevitable.

For a more complete picture please read our article [Vegan Suffering](#) and the post about [veganism as a none non-violent approach](#).

When the whole world is a giant oppression system, veganism is still a compromise on the amount of violence within the system, instead of abolishing it altogether.

Activists can argue that society is so inherently speciesist and violent that they are bound to act as if they are practically speciesist and support violence despite that they conceptually don't. But that is exactly the point we are trying to make. Our point is not to show that even animal rights activists are speciesist and violent, but that even animal rights activists can't **not** be violent and speciesist. The point we are trying to make is

not about the particular activists in this particular era, but about AR activism in general, the mere conceptuality of AR activism which is bound to be violent and speciesist and therefore bound to be immoral. If even the best humans in this horrible world can't be moral, clearly humanity shouldn't be. That is the goal of our movement and what every activist should [wish for](#) and [act on](#).

8. Don't You Think That The Slavery Abolition Proves That Animals Can Be Liberated Someday Too?

Slavery abolition is one of the greatest inspirations of the animal rights movement.

We find this inspiration utterly false and for several reasons which we broadly detailed in a series of posts about slavery.

In the [first post](#) we argue that neither the Thirteenth Amendment nor the American Civil War were a product of a moral struggle.

The Civil War broke for many reasons, none of which had to do with any sort of moral cause as the abolition of slavery. Wars don't break for moral reasons. And they definitely don't break between two sides over the rights of a third one. Wars generally break for money or power, and usually both. And so did the American civil war.

The historical review of the political, economic and moral climate before and during the American civil war, in an attempt to present the real reasons behind it, is crucial for the slavery discussion, since many cling on to these kinds of myths, building around them their activist philosophy, and since generally, it sheds light on human society and how things work in this world, and why.

In the [second post](#) we argue that not only that the American civil war didn't break to end slavery, it didn't even really end it at all. Humans being humans, used an exception mentioned in 13th Amendment which is 'involuntary servitude as a punishment for a crime', as a loophole to keep slavery active and thriving by systematically criminalizing African Americans (we don't mean the discriminative Jim Crow laws but the Black Codes, which was set as a legal basis for neo-slavery). In fact it took another century for slavery to really formally end in the United States alone.

And most importantly, regardless of the true reasons and causes for ending slavery, it never really ended, not in the U.S and definitely not all over the world. In fact as broadly detailed in the [third](#), [fourth](#) and [fifth](#) posts of the slavery series, [there are more slaves today than ever before in history](#) and that's what makes slavery ending as a successful test case for animal exploitation ending so absurd. If the comparison of industrial exploitation of animals and slavery is at all relevant, it is as a test case that proves the opposite. Since slavery never really ended, what activists should draw from the fight against slavery isn't inspiration, but disillusion, a wakeup call to look for [other ways to end animal suffering](#).

Slavery is now illegal in every nation on earth, yet it can be found in every corner of the globe. Even on the narrowest definition of slavery it's likely that there are far more slaves now than there were victims of the Atlantic slave trade.

In a way, the fact that slavery is not legal anywhere but happens everywhere makes it worse because it means that slavery exists not because of political disputes between groups or anything of this sort, it exists and is so prevalent because humans don't care enough to stop it.

In our world it is much more important that crimes would be declared as such and be formally outlawed, than actually doing something so they would truly cease to exist.

Exploitation systems exist because someone benefits from them, and since the ones who don't benefit from them (and therefore can be in the position to oppose them), are silent about them. The stronger benefits silently from slavery, the vulnerable suffers silently and the vast majority is just silent.

In order to seriously confront slavery, legislation and enforcement are far from being enough. Humanity must seriously confront slavery's origin which is poverty. For that, the rich world must decide to stop plundering the poorer world and minimize the luxurious lifestyle it enjoys. That's not going to happen. Slavery will exist as long as there are power gaps between humans, and [there will always be power gaps between humans](#).

Obviously most humans prefer to believe slavery was ended or at least that it is the work of particular evil people in the grimmest places on earth, a consequence of the wickedness of a tiny minority. The truth is that it is a consequence of the indifference of the majority who allows it to happen.

Many humans enjoy a high level of living largely because of modern slaves who make many of the products they buy and use every day. Slavery is prevalent in different stages of the supply chains from the production of raw materials like cacao, cotton, coffee, iron, rubber, wood, cobalt, and sugar to only name a few, to manufacturing every-day goods such as mobile phones or clothes made in [sweatshops](#).

Despite being aware of it, most humans don't bother themselves too much with the production process of the goods they enjoy. The same as they don't when it comes to animal derived products.

If anything, that is the relevant analogy to take from slavery.

The hopes of the animal liberation movement are laid on an institution that exists for about 15,000 years, was never ended nor reduced but was actually broadened in terms of the number of slaves, the enslavement methods, the slaves' age, the ethnical diversity, and the geographical spread. Slavery has never ended but evolved with time and it is now much more extensive and less visible, and that is the surest recipe to assure its continuance.

Slavery is almost everywhere, almost in everything. The fact that slavery kept growing in size regardless of the fact that it is illegal now in every country in the world, shouldn't be inspiring but alarming.

But not only the inspiration is false, the comparison itself is false and it is so for several reasons.

Here are the main 10:

Different Functions

One of the main rationales of the comparison is that both slaves and animals were objectified and treated as if they are property. First of all, the fact that two exploited groups are considered property doesn't mean they were treated the same. And secondly, most animals are not considered property but merely raw material.

Enslaved humans were never [milked](#), [skinned to be worn](#) or [eaten](#) by their enslavers, and most exploited animals don't do humans' labor for them but are raised by them so humans can fiercely take what they desire from them, mainly their own bodies after they were murdered in the age and size humans wished for.

Some exploitations might seem similar to slavery ([circuses](#), [zoos](#), [donkeys](#) and [horses exploitation](#) and maybe even some animals in [laboratories](#)), but the food industry is a whole different story. Of course Genocide is a well-known phenomenon in human history, but intentionally systematically artificially creating populations to kill them is animal exclusive.

Black people were treated as sub-humans who are destined to serve white people, animals are a [disposable bundle of meat](#) that happen to be alive and sentient.

Different Scopes

Overall, the estimations of the slave trade are of about 30 to 40 million humans during a period of about 400 years. Based on the common estimation of 150 billion victims in the food industries each year, that number is suppressed after 2 hours.

When the gaps are so enormous and the victims are artificially “produced” in their billions every year, it is not a quantitative difference. In the peak of slavery in the United States there were about 4 million enslaved humans. Every 13 minutes, 4 million animals are murdered in the food industry, most after they have suffered their whole lives.

Different Depth of Control and Manipulation

Cruel family separations were common during the slave trade, but not separating all the parents from all the young, all the time. In institutional animal exploitation the separation between the parents’ population and the offspring population is systematic.

The forming of a breed and the absolute control over its reproduction was never recorded in the history of human exploitation. Slaves were chosen by their body size and teeth condition but their body features weren’t [modified according to the masters’ desires](#), as happens with almost every factory farmed animal today.

Creating an entire breed that is designed by artificial selection for specific profitable body parts is an animal exclusive atrocity, and one of the most dramatic differences between the two.

One of the greatest causes of suffering of animals is not the external prison they live in but the inner confinement. Animals are born to suffer from their own body deformities caused by genetic manipulations. Regardless of their living conditions, at some point of their lives they suffer simply from being alive. As opposed to slaves, whose living conditions in many ways are ruled by their human “masters”, in the case of animals at least from this aspect they are all ruled by the mastery of their own deformed bodies.

Clearly slavery is slavery regardless of the masters’ treatment. Taking others’ freedom is sufficient to consider slavery as one of the worst things humans ever did to each other. But not all the slaves suffered every single moment of their lives. Billions of animals can’t find even one painless position they can [stand](#), [sit](#) or [lie in](#). Billions of animals have no single moment of relief during their entire lives.

Different Value

A very dramatic difference is the value of the victim. When the function of the enslavement is the labor of the enslaved there is an incentive to protect the slaves. Not out of consideration for humans but out of a cynical protection over the “property”. That is as opposed to the case in which the function of the enslavement is certain organs that happen to be part of the body of a sentient being.

When it comes to slaves, the longer they live and the better their physical condition is, the better it is for the enslaver who paid a lot of money to buy them. When it comes to animals the fastest they reach the “target weight” the better.

Slaves are good and profitable as long as they live, animals - when they die. That’s why there is at least some sort of a built-in extremely cynical economic incentive that the slaves would be healthy and live long, and that animals grow the desirable organs as fast as possible (on the expense of the rest of their body).

Obviously the very fact that a price tag was attached to a human is appalling, but given that this price was high, provided an incentive for the enslavers to protect the enslaved. When it comes to animals it is never the case, not even when it comes to expensive ones like some of the exploited animals in [laboratories](#), or in [circuses](#) and [zoos](#), horses in the [horseracing industry](#) and [cows in the dairy industry](#). And it is definitely not the case with 99% of the systematically exploited animals which are so cheap, and the gap between keeping them alive and the profits made at their expense is so marginal, that millions of individuals are left to die in any case of a problem. In some cases a death toll of more than 10% of a population is just business as usual.

It is not by chance that much of the comparison is made using mammals and in industries in which they are

worth more when they are alive. Fishes and Chickens are almost not mentioned since their lives are so cheap and short that it is absolutely incomparable with slavery.

Slaves are identified by names and documents. [Cows](#) and [Pigs](#) are identified by numbers. [Chickens](#) don't even have identifying numbers. But they are counted in whole numbers. [Fishes](#) are not even counted in whole numbers. Individual fishes are not even considered as separate items - they are [counted in kilograms and tones](#).

Different Scope of Demands

To actually abolish nonhumans' exploitation, a much more radical change than a formal legal prohibition of selling animal based food is required.

The enslavement of several million humans in a very specific and defined system, which it is pretty clear where it begins and how it can end, is incomparable with the exploitation of trillions of nonhumans, which the scope and definition of their exploitation is obscure and undefined.

Human slavery is compared to institutionalized exploitation, mostly factory farms, but hundreds of thousands of humans privately imprison hundreds of millions of animals (mostly in their [backyards](#)) for several exploitive functions - from feeding themselves with their flesh or bodily secretions, worming themselves with their skin, do their labor, carry them or their belongings from place to place, guard their property, amuse them in their houses, amuse them in public places, bet on them, use them to kill other animals and etc.

These few examples don't begin to cover the list of wrongs done to animals on a regular basis which happen outside of factory farms.

In addition, although human slavery is mostly compared to factory farms, animal liberation means that animals should be liberated from human tyranny. When it comes to animals [everything is much more complex](#), every road dividing habitats, every artificial lighting operated at night, every ship invading the ocean with tremendous noise, with trembling, pollution and collisions, every flying object which does the same in the air, every industrial factory's polluting materials which animals are always the first to get hurt by.

The abolitionists' goal was to convince their own people not to force humans from a different culture (who they considered a different race) to work so hard for so little. In theory all that it required was to hire more or less the same people to work on more or less the same farms but as free humans with rights, decent working conditions and a salary.

On the other hand if we take animal liberation seriously, we must vision a world which nothing in it is similar to the one we know today. Veganism is only the first step and we have so far reached less than about 1% of it. Morally we mustn't compromise on less than a truly free world and that is never going to happen.

Different Settings

Even in the peak of slavery in the United States in the middle of the 19th century, the public opinion was at least bipartite if not in favor of slavery abolishment, since the North, which was against slavery (for self-serving [political and ironically racist reasons](#)), was more populated than the South.

So if to analogize, the movement's "North" is speciesist vegans and the South is the rest of the world. On the eve of the civil war there were about 22 million people in the North and about 9 million in the South, that's almost double and a half. Vegans are less than 1% of the world population...

And what makes things even worse is that despite that nowadays slavery is not bipartite but the vast majority of humans are against it, still [there are more slaves than ever before](#). So what are the chances of animal liberation when the vast majority of humans are actively supporting their exploitation?

Different Justifications

Another important difference is the set of justifications to enslave Africans. Besides the de-humanization and savageness that was attributed to Africans, which was used to excuse the supremacy and exploitation, many whites identified themselves as the Africans' saviors. Many have convinced themselves that black people came from Africa to receive Christianity and if they have, they would gain a place in the next life, which is anyway more important than this one. Whether some wholeheartedly believed in such a paternalistic view, or was it a convenient cynical way to justify what they were doing, is less relevant, the point is that salvation was never used as a justification for animals' exploitation. The fact that "salvation" was brought up, even merely as an excuse, proves that Africans were seen as humans, not animals. Inferior to white humans in their eyes of course, but still humans, and even ones who can get a place in the afterlife.

Different Representation

A very dramatic difference between the two struggles is the self-representation factor. Slaves could and have represented their case by themselves, animals can't. Fredrick Douglas' autobiography was a best seller and he traveled the North telling people his story and what slavery is like from first hand in his own voice. That was much more effective than William Lloyd Garrison's journals, and it is definitely more effective than human activists trying to mediate animals' suffering.

It's not just about authentic voices that are identifiable for the wide public. The lack of self-representation regards every aspect of the struggle – [its aims](#), [its means](#), its priorities. You can be sure that if animals could represent themselves everything would have been totally different. Even the very definition of what is oppression and [what is not](#).

Different Legitimacy

While the civil war wasn't really about slavery, violence did play a part in the struggle against it. William Lloyd Garrison was famously non-violent but Nat Turner, David Walker and John Brown, for example, weren't. Despite that fact, they are studied in history classes. They are unquestionably considered as part of the anti-slavery struggle.

Even though they faced a much smaller atrocity compared with the one animal liberation activists are fighting against, the use of violence received much more support, some of which came in real time. That shows how vast the gaps are between the status of animals compared with what was the status of slaves, and how legitimate animal exploitation is compared with humans exploitation. John Brown is forever a hero for raiding an army arsenal because he wanted to initiate a slave rebel, and when AR activists throw paint on a fur coat they are violent aggressors.

And don't get it wrong, it is not a historical perspective matter, the hanging of John Brown was a public event, he became a martyr a minute after he was judged, not retrospectively years after slavery was abolished.

We in the Animal Liberation movement can only dream of such [legitimacy for violence use](#).

Different Narratives

Even if, despite all the causes, reasons and evidences specified in the [post regarding the 13th amendment](#), there are ones who insist on arguing that the abolition movement had a crucial factor in ending slavery in the United States, even in this most flattering scenario, it can only be said that the abolitionists had something to do with the fact that a war broke out. Somehow activists tend to ignore that part in their version of events – that a war, let alone a civil war, was a major factor in the events held before, what is mistakenly considered to be, the ending of slavery in the United States.

It is one thing to insist that the war was about slavery, but it is a totally different story to ignore the fact that one existed. We understand that activists need to believe that it was an ideological dispute, despite all the

evidences. However, even in that fairytale version, in the end what eventually turned things around was a war. So if to ignore history and focus on the logic behind the comparison only, if it took a civil war, which lasted 4 years and had more than 700,000 casualties, to free the about 4 million slaves in one country only, do activists really believe that freeing billions of animals all over the world would be gained peacefully? Or is it global war that they offer?

Who in their right mind can even imagine a war between vegans and non-vegans? And even if there are some who do, currently ethical vegans are less than 1% of the human population and probably most of this tiny minority would pass on the war against 99% of the world's human population.

We don't see how the abolitionists' (admirable as they are and inspirational as they are on a personal level) marginal influence is even debatable considering the events before and after the war. The North, generally speaking, was extremely racist before, during and after the war. Colonization programs were considered before, during and after the war (including by Lincoln himself). Several northern states maintained their slaves before, during and after the war. And of course, the war didn't end slavery which [continued in the South for about another century](#).

If one really wants to believe in that story, still, the allegedly social "change" [happened by using coercion and violence](#). So if there is a historical lesson then it is that if you want to abolish a major exploitative system, start to acquire arms.

Conclusion

The comparison between slavery and institutional exploitation of animals is commonly criticized for supposedly belittling human atrocities, but as broadly detailed, it actually does the exact opposite.

As horrible as slavery was and still is, when it comes to the number of aspects of life the enslavers are invading, the depth of their invasion, the exploitation functions, the circumferential systems and facilities of the exploitation, the knowledge and research involved and mainly the extent of the exploitation throughout history, it is incomparable.

How is it possible to make a comparison between an oppressive system that suppresses the other oppressive system in several parameters, mainly considering that its extent is suppressed in 2 hours only?

While the world is getting [farther and farther from being slavery-free](#), as hard as it is to realistically think this institution is abolishable, it is at least imaginable. [A world without animals' exploitation is unimaginable](#).

The few similarities that we do find are mostly the ones regarding the mindset of the enslavers, not in the status and value of the enslaved. Focusing on the enslavers instead of the enslaved is done because the mindset of activists is focused on how to change the views of victimizers and not how to free the victims. We have thoroughly addressed this issue in a [blog post](#) and in its [follow-up](#). Please take the time and read them.

And even if after this long list of arguments you still insist the comparison is valid, you should definitely agree with our meta-argument - if the urge is to take advantage of a given situation and that is truly what stands behind all exploitations, then why insisting on changing humanity and not destroying it? If all along history, when humans observe weaknesses among others, regardless of ethnical origin, color or species, and no matter at which period in history, they take advantage of it, then why not draw the relevant conclusions – if we wish to truly abolish exploitation, we must abolish the exploiters?

Nothing can be compared with humans' tyranny over animals. Not even the cruelest, most oppressive tyranny of humans over each other. Slavery was and still is an atrocity that we think is in itself a reason why [humans must be annihilated](#). And the fact that such a dreadful atrocity isn't the worst thing humans have ever done but actually can't even be compared with the worst one, doesn't leave room for doubt how

necessary and urgent this moral obligation is.

9. The Human Race Perspective On Itself And On The World Has Changed Through Time And Will Keep On Changing, All We Need Is To Be Patient

Humans' perspective was, still is, and will always be extremely anthropocentric.

Humans view themselves as the center of the universe even after what is regarded as the three big revolutions of Copernicus, Darwin and Freud.

Copernicus discovered that planet Earth is not the center of the universe, the sun and the other planets are not circling it. Humans know today that Earth is just another planet, not particularly special, in a not particularly special solar system.

Darwin taught humans that not only are they not the center of the universe, they are not even the center of Earth. All the species have the same origin. Humans are just another animal as all the other species - nothing special about them on Earth too.

Over the years there have been major discoveries in genetics, and accumulated knowledge in paleontology, embryology, comparative anatomy and physiology, molecular biology, and etc. all showing the amazing similarities between humans and nonhuman animals. Yet none of them are enough for humans to internalize it. Anthropocentric attitudes are still extremely far from being vanished.

One of the most important beliefs, making animal abuse possible, is the idea that humans and other animals are in some way separated by an unbridgeable gap.

But humans, of course, are great apes, not beings made in god's image.

Humans share with all other beings about 4 billion years of evolutionary heritage. The genus Homo only originated 2-3 million years ago, while the homo sapiens is estimated to appear about 300,000 years ago. Genetically, it is often mentioned that humans are much more closely related to other great apes than these apes are to other monkeys. Humans and chimpanzees have about 98.4% of their genes in common, whereas monkeys have only about 93% of the same genes as apes.

This similarity is supposed to weaken anthropocentric concepts that unfortunately most humans hold. But when about half of Americans still reject the theory of evolution, abolishing anthropocentrism is far from reality.

When it comes to their perception about their place in the universe, nothing fundamental has changed.

One thing that cannot be taken from humans, is their amazing talent for rationalization.

Some are even using the genetic similarities to further strengthen their alleged supremacy, arguing that humans are so superior exactly because they have done so well with so little. The fact that they are in their godlike position despite that they are so genetically close to other apes, is in itself what makes them so special.

Freud generated the third revolution that was supposed to further shatter the anthropocentric view. He said that not only are humans not the center of the universe, nor the center of the animal kingdom - they are not even the center of themselves.

Humans are not really in complete control of what they are. They are motivated by unaware impulses, inherent irrational drives, and by systems and mechanisms in the unconscious, far beyond their ability to recognize or understand, not to mention effect.

Freud taught us how critical and influential experiences are in the first few years of life, and how complicated it is to alter their tremendous shaping effect retroactively (in addition to the many inborn mental characteristics).

Humans are not even really the masters of their own domain.

Obviously many of Freud's ideas are debatable. But the basic concepts behind at least the psychological cornerstones relevant in this context are still valid. Humans can no longer view themselves as utterly rationalistic beings operating solely according to reasoning, and as being in absolute control over their personalities, behavior, thoughts and desires.

Conceptually, these three revolutionary theories are almost meaningless in the everyday life of most humans. The anti-anthropocentric aspect of these ideas is pretty simple, however most humans don't really internalize their conceptual meaning in terms of casting doubt about homo sapience's supremacy. The gap between the revolution these ideas were supposed to create and everyday reality - in which humans are still convinced and act as if they are the center of the universe - is an outcome of a strong motivation to keep their superior status in the world. A status that was supposed to die out a long time ago.

The fact that most humans still believe in the existence of a god in the 21st century, after so many scientific discoveries refute the claims for its existence, is not an indication of ignorance (in many cases it is, but these are not the ones we address here), or that the alternative theories are not satisfying. It is an indication of the psychological motivations humans have to believe in a god, and that they are the pinnacle of its creation. The sense that an omnipotent entity is watching over them specifically, is very comforting. It fills their lives with meaning and a sense of control. The need for an existential order in such a chaotic world is highly essential for humans, and part of this "heavenly" order is their special position and role in this world. There is nothing rational in the belief that the human race is superior, or that the entire universe revolves around it. There is nothing rational in discrimination based on skin color, gender, class, ethnic origin or species. There are motivations to hold these perceptions and they are much stronger than the little rational thinking humans are capable of.

The fact is that most humans believe in a god, and most humans are racists, nationalists, chauvinists, and of course speciesists.

One of the strongest indications of how hopeless the chances are to generate a moral change regarding animals based on humans' compassion, is the way [humans treat members of their own species](#). Please take the time and read our articles and posts about how humans systematically [exploit the poorest of their own kind](#), how they treat [half of their own species](#) and their own [posterity](#), as well as the answer in this [FAQ section](#) to the question about [the possibility of social revolutions](#), and particularity about [the possibility of a vegan world](#).

And finally, the request for [patience](#), which is being asked at nonhumans' expense, is [essentially speciesist](#). With more than 150 billion animals per year suffering from birth to death under mankind's tyranny, asking them to hold on until about 7.5 billion humans are convinced, is not only speciesist, it's cruel.

A non-speciesist perspective, a point of view that doesn't count the interests of one species more than the other, necessarily leads to the conclusion that we must stop waiting for humans to change for the sake of nonhumans, and start working on [a world without humans](#).

10. The Problem Is That People Don't Know What Is Going On...

The belief that all it takes is for humans to be exposed to the truth regarding animal exploitation, lacks thorough historical, social and cultural perspective and context, which we'll elaborate about further in this answer. But first we wish to make a much more basic point.

While it's true that still most people aren't exposed to what the animals go through in factory farms, they are aware of the basic facts. Humans don't have to know every detail about the cruelest exploitation system ever in history, it is enough to generally know that factory farms exist to be morally accountable.

And it is even more basic than that, humans know that meat is animals' flesh. Even the least informed humans are at least aware that meat is made of animals who were murdered specifically to make the meat

they eat. They are aware of at least that, and still freely choose to participate. They know that animals are born to be killed for their flesh. Meat is never made of animals who died of diseases, accidents, by other nonhuman animals, or of old age, but only of animals that other humans murdered. So humans are not only fully aware of animals being murdered for their meat, murder is an obligatory condition for a corpse to be considered as meat. [Humans know meat is murder](#). Knowing that they participate in hurting nonhumans is sufficient for them to stop. Humans consume animal products because they want to, not because they don't know better.

The only thing that at least some humans can honestly say is that they didn't know the extent of how horrible animals' lives actually are. But the basic fact that meat is a piece of carcass, should definitely be sufficient to at least ignite basic curiosity and motivation to look for more information, if humans cared. However, humans don't even try to figure out what happens to nonhumans before they become their meat. Extensive information is available for everyone nowadays, and activists are more than willing to explain to everyone what is going on and what they can do about it. So even saying that they didn't know how horrible animals are treated, is less a case of lack of knowledge, and more a case of lack of motivation.

Humans know enough to at least start asking questions. But they don't want to know more, or know but don't want to think about it. And when someone knows but doesn't want to know more or doesn't want to think about it, s/he doesn't care. The problem is not ignorance, but apathy.

The argument that 'the problem is that people don't know what is going on' is quite popular among activists since the antithesis is deeply depressing. It is very discouraging to internalize that humans know but don't care enough to stop, or that humans choose to eat meat fully aware of the fact that it is made of animals (and maybe even [because it is made of animals](#)). Clearly it is more empowering for activists [to believe that humans are basically and naturally compassionate](#), and they are doing horrible things as a result of deceit and manipulations, as it is the hardest thing to make others care about something they [don't really care about](#). Raising awareness and informing humans is the relatively easy task, making others care about something to the point of changing their beloved habits, is a whole different story. So of course believing that humans are not doing the bad things they do because they want to, but because they don't know better, is a much more comforting position than that they know what's going on and do it anyway.

"Animal Liberation" by Peter Singer was written more than 40 years ago, "Animals Machines" by Ruth Harrison was written more than 50 years ago, and since these two, hundreds more were published, and there are thousands of websites and social media platforms with thousands of videos and tens of thousands of photos documenting animals' systematic exploitation by humans. Humans have many ways to get the information if they want to, they just don't.

The animal rights arguments are so simple and right. They are based on solid facts and evidences. Nobody can confront them rationally. [Why then is it so hard to convince someone to go vegan?](#) The reason is that rationality is not enough in this world. It has proved itself as an insufficient element in order to change people's habits. Rationality can't beat motivation (for a more comprehensive view on that matter please read [Even the most selfish argument is not working](#) in our [article section](#)).

Obviously, humans are trying to avoid the acknowledgment that it is not moral to exploit animals, arbitrarily drawing their personal line at any place that fits their day-to-day routine. From minding themselves only, to family and friends, same country, same religion, same species, "free" range eggs only, no veal only, no tested cosmetic products only and etc.

Unfortunately, activists are avoiding the acknowledgment about how humans are avoiding the acknowledgment.

Take vegetarians for example, not only that many of them are aware of the harms inflicted in factory farms, they are even actively resisting parts of it. However, as you know very well, and more importantly for that matter, as many vegetarians know nowadays, the [milk industry](#) and the meat industry are inseparably bound together as a mother is inseparably bound together with her babies. The [leather industry](#) is even more strongly bound with the meat industry. And of course, the [egg industry](#) shares with the meat industry all its

violent elements, and even for a longer period of time for each victim. Despite these facts, or any logical consistency and ethical coherency, vegetarians artificially separate the industries as if you can resist one and support the other. Not because they are unaware of the cruelty involved in eggs and dairy, but only because this is where they have decided to draw the line.

A few decades ago vegetarians could have honestly argued that they are not aware of the harms in the eggs and milk industries. But in the last couple of decades, when almost every vegetarian knows what's behind animal derived products, they can no longer honestly argue for lack of awareness.

The very existence of vegetarianism as an "ethical" category in an age of abundantly available information about the violent industries vegetarians participate in, is a very strong indication that the problem is not that people don't know what is going on.

And not only that the incoherent concept of vegetarianism didn't gradually evolve into veganism, there are many more vegetarians than vegans, despite that veganism is ethically firmer, coherent, factually based and logically consistent. The estimations are that there are 7 vegetarians, and 23 meat reducers for every vegan in the U.S.

Of course there are many problems with veganism (for more information about it you can read [our article about the subject](#)), however they are much more complex than the ones with vegetarianism, which scream out of the [dairy farms](#) and [battery cages](#).

Vegan activists are too familiar with the frustration of unsuccessfully trying to persuade vegetarians to go vegan, and how they are not simply ill-informed about the facts. Most of the vegetarians for ethical reasons, people who perceive themselves as having a moral backbone, are not willing to hear about the violence they actively support for their pleasures, which goes to show that it is about them and not really about the animals.

The overwhelming majority of humans will always choose the more comfortable option that requires less behavioral change from them. In principle, the smaller the demanded change, the greater the chances of it to happen.

That's why there are significantly more vegetarians out there, classifying themselves with different titles, according to the various compromises they have decided on with themselves. Creating or joining a category gives them a sense of consistency - it provides defined and simple boundaries, despite being arbitrary. For example there are ovo-vegetarians (exclude flesh and dairy products, but do consume [eggs](#)) or lacto-vegetarians (exclude flesh and eggs but do consume [dairy products](#)).

And since for the vast majority of humans even vegetarianism is too hard, there are far more of the various pseudo vegetarians out there. They might call themselves pollotarians (limit flesh consumption to [chickens](#)), or pescetarians (restrict their flesh consumption to [fishes](#) and [other marine animals](#)), and of course flexitarians and reduceterians. Each with their set of excuses, each with their speciesist red lines, each with the suffering they accept happening directly for their benefit.

We find vegetarianism very characteristic of humans, being mostly selfish, and occasionally making gestures to sooth their conscience.

By adopting vegetarianism, they gain the moral superiority feeling despite still participating in violence, a sense of reasonableness despite the reasonless, and the self-image of sensitiveness despite the cruelty.

Vegetarians don't consume meat but do consume milk and eggs, not because they don't know what's going on, but because it is less demanding of them.

As hypocrite, nonfactual, inconsistent and senseless as vegetarianism is, it is easier than veganism, so many more humans choose it rather than the much more valid, logically consistent and ethically coherent option.

But the point here is not to show how illogical and unethical vegetarians are, boycotting some industries and not others, but how illogical and unethical activists are entrusting animals' fates in humans' hands instead of looking for ways to dethrone them.

The point is not how lame vegetarianism is, but how typical it is for humans to set the bar so low, and how lack of information isn't the problem.

Probably an even stronger indication that the problem isn't one of knowledge availability, is the historical perspective. Throughout thousands of years, humans not only knew exactly how meat is being produced, and not only that they were exposed to very visible violence against nonhumans and were perfectly fine with it, most humans had inflicted the cruelty with their own hands.

When humans had information about how animals are treated (information, which as mentioned, most have created themselves) it was absolutely unnoticed, and only after a long and gradual general social refinement process, which (as we broadly address in the post about [the civilization process](#)) had nothing to do with how humans view or treat nonhumans, and after most of the violence, at least in most parts of the world, moved far from their daily view, could they start to empathize with animals.

The conventional assumption among many animal liberation activists is that the exclusion of animal exploitation from the public eye enabled the human society to intensify it. But it is the exact opposite. It is the distancing of violence from the eye of the public that created the initial scenery for even considering violence towards animals as violence. Before the removal of violence towards animals from humans' sight, it wasn't even considered as violence. It was just the way things are.

Only when masses of humans were brought up without seeing violence towards animals on a daily basis, without it being part of the "natural" order of things in the human social life, they could think it is wrong when they did suddenly encounter violence towards animals. As long as it was a routine to see animals being murdered in the streets of every city around the world, let alone the country side, there was no way that humans would rethink it.

But still the reencounter with the information about the cruelty doesn't have the desirable effect.

Most humans would probably find much of the violence in the world today repugnant as opposed to most humans some hundreds of years ago. However, most of these humans don't do anything practical and meaningful with their repugnancy. The repugnancy is only momentary and humans' are masters of rationalization and justification. Humans can almost automatically overpower their slight cognitive dissonance by spitting the first excuse that comes to their mind and keep their pleasurable violent habits.

The fact that humans don't need much to deal with their instantaneous repugnancy (usually easily justifying and permitting horrendous violence by calling something natural, traditional or claiming that they have no other way to get the nutrients, or whatever crap they usually spew) means that humans are repelled enough to feel the need to come up with excuses, but apathetic enough for these excuses to be incredibly foolish and lacking any causal relation, logic or facts.

And most importantly humans are apathetic enough to continue participating in these horrors. They knowingly keep consuming products which are the result of the exact same violence they are allegedly repelled by. They are empathetic enough to say it is terrible when they see or hear about the violence involved in the making process of certain products, and apathetic enough to consume them anyway.

The convenient arrangement that the distanced factory farms have created for humans is not planned or designed in order to protect them from sights of animal slaughter. It was a technical, functional process aimed at making the exploitation process more efficient. It was on the production sphere, not the consumption sphere. Flesh consumption is growing and growing not because of the removal of factory farms from the public eye, which enabled the consumers to be emotionally detached and so indifferently consume violence. It simply enabled prices reduction and made animal products more available.

Humans know meat is a corpse of an animal that was raised and murdered for them. They see animals in all kinds of situations during their lives, in farms when driving outside the city, inside [crowded trucks](#) when driving on highways, dead but in a relatively whole and unprocessed state in markets, alive in the case of [fish and crustaceans](#) in markets and even restaurants, and of course in the last couple of decades in the movement's publications, on TV, and online. [People know what's going on](#). They just don't care enough to do something about it.

Nowadays, more and more humans, in more and more places are exposed to more and more of the violence from factory farms by activists who face them with the truth. But the reaction of most is not a moral repugnance, but mainly avoidance from any ethical consideration. Most don't want to watch violence

towards animals, but to keep enjoying the “products” of it.

Whether for symbolical reasons, as meat is a [symbol of nature domination](#), social circumstances such as [conformity](#), or simply since [they find animal flesh tasty](#) - the advance in the threshold of repugnance regarding violence inflicted on animals mostly revolves around the visual aspect.

If slaughterhouses had glass walls, almost everyone would look away from the violent sight and keep eating animals flesh.

It takes much more than [making the walls of slaughterhouses transparent](#). It is true that many humans would find it hard to watch violence towards animals, but it is much harder for them to change their habits. The set of myths, norms, flavor, history, availability, convenience, the cultural symbolism that meat represents, are way stronger than the refinement humans have gone through. The refinement may be enough to cause a feeling of repugnance but not enough to cause a change.

If you examine the arguments that are raised in conversations about animal rights and about veganism, you won't find even one rational argument against animal rights or veganism.

But you'll never stop hearing the same stupid old responses:

“What about how other animals kill and eat each other?”

“Human beings are a part of the food chain, and eating meat is natural. So then, how can it be wrong?”

“But didn't our ancestors eat meat?”

“If God did not want us to eat meat, then why did he place animals on the Earth?”

“How do you know that plants can not feel pain too?”

“What about insects?”

“Where would I get my protein from?”

“Would you rather save your child or your dog?”

“Shouldn't we focus on solving human problems before worrying about animals?”

“If everyone become vegetarian, then what would we do with all the farm animals?”

“If we didn't raise animals for food, then they would never have had the chance to be born and experience life at all.”

“Don't you have something better to do?”

“[Bacon!](#)”

...and you will give the same answers...

For how long will you participate in this game?

Lack of information is not the problem. The problem is that people that do know what is going on are not doing anything about it, and the few that do something, [are aiming at the wrong direction](#).

Humans' awareness of what's going on is sufficient for them to decide not to participate in the abuse. But besides that, on a deeper level, behind the argument that “the problem is that they don't know”, lies the speciesist assumption that humans should be presented with all the available information, all the reasons and rationales for stopping their systematic abuse, first, and then they will decide whether to stop or not.

[A non-speciesist claim](#) on the other hand would be that nonhumans should be free from their exploitation first and regardless of humans' decision or opinion.

It shouldn't be about what humans know or don't know, or willing or not willing to do - as it's not about them. It's about stopping the suffering of their victims. Morality shouldn't be about humans and their journey of gaining knowledge, and self-improvement and redemption.

Choosing to inform humans about their daily torturing of animals is accepting and reinforcing the concept that it is humans' decision whether or not to change the way they treat nonhuman animals. It is declaring that it is their minds that count. Humans' power and control shouldn't be an obvious given.

The fact that the animal rights activists' natural tendency and the first and last plan of action is to inform humans that their daily torturing of the weaker for their own minor benefits, habits and pleasures is wrong, [is](#)

[in itself wrong, violent and speciesist.](#)

Our job is not to convince humans to stop abusing, our job is to stop the abuse.

The problem is not that humans don't know what's going on, the problem is that activists – the most caring people in the world – are wasting their precious time on informing the rest of humanity about the greatest exploitation system ever in history, hoping that some of them will be kind enough to stop some of it, instead of looking for ways to annihilate them all so none of it will ever exist.

11. In Your Website You Write About Human Suffering, How Can You Compare Human Suffering To Animals' Suffering?

We don't. We are trying to include every suffering element in the world with no difference in scope, shape, gender, race or species.

Suffering is suffering. All the suffering should be addressed, and all suffering should be eliminated.

If you review all of our materials, as we hope you would, you will find that out of our [42 articles](#), 8 regard humans as victims and all the rest regard nonhuman animals as victims. And out of about [55 videos](#) overall, 4 regard humans as victims and all the rest regard nonhuman animals.

In addition, some of the human oppressions are vaster than some of the nonhuman ones. For example each year there are more victims of [Female Genital Mutilation](#) than bulls during the [St. George Festival](#), in Chieti, Italy. We don't argue that their lives are much worse than the bulls' and we don't say otherwise, it just doesn't matter. Same as it doesn't matter whether [chickens in battery cages](#) suffer more than [sheepes in the wool industry](#) or vice versa.

When we were activists in the conventional movement this depressing question mattered because we wanted to help those who needed us the most, so we had to compare and decide.

Now as we are aiming for [human extinction](#), it doesn't matter.

12. I Agree That The Human Race Is The World's Biggest Problem And The Cause Of Most Of The Suffering But I Am Against Extinction

We disagree with the rather common notion that extinction is in itself morally wrong. We think it is a false argument based on an ethical misconception.

A species is a notion, a concept, not a sentient being. It can't feel. It doesn't experience. It can't suffer. A species has no intrinsic value, no worth in itself irrespective of the individual members constructing it. A species is not itself a being with the ability to experience suffering or to have any kind of preference.

Therefore a species is not a moral entity. Individual sentient beings who are members of a species however, do feel and do experience and therefore are moral entities.

Viewing individuals in terms of species is ethically false since experiences take place at the individual level only, not the group.

The wrongness of hurting someone is not rooted in the belonging of that someone to a specific species. For the individual, it hurts just as much if s/he belongs to an endangered species or not.

Furthermore, as broadly explained in the article [The Anthropocentric View of the Environmentalists](#) viewing abstract terms such as eco-system, nature and in this case - species, as moral entities, is eco-fascism.

Not only that this view turns abstract terms, including of course the term species itself, into moral entities, it perceives these made-up entities as morally superior over actual moral entities. To put it more simply-abstract terms are viewed as the basic moral units, instead of the actual living sentient individuals.

Individuals under these perceptions, are completely expendable.

According to this view the “quantity” of animals and the variety of the species on the planet is what matters,

not the quality of their lives. It is as if maintaining populations is the goal, not their living conditions, and certainly not how each member feels.

Like in fascist ideologies, the continuity of the group is much more important than the well-being of its members. The system is much more important than the individuals constructing it.

However, it is the suffering of each sentient being that is meaningful and so "actions against the species" are only meaningful because they cause suffering to its individual members, not because they "hurt" the species. The only ethical relevancy of a species extinction is its impact on the individuals who gradually die out and individuals from other species who are affected by the extinction of that species.

As opposed to humans' actual enormous ecological influence, the human race theoretical ecological "role" is supposed to be rather minor (considering its original place in the food chain and what was supposed to be its impact on the environment, the human race should have been a marginal species in biosphere terms. Humans' nutrition is not based on a specific species, and vice versa, there is no other species that its nutrition is based on humans, so ecologically speaking, the human race is not supposed to be important). Given that, and considering that its role in [global suffering](#) is probably greater than all the other species combined, there should be no moral dilemma about human extinction even if you think that extinction is morally relevant in itself.

In principle the argument against extinction is philosophically false. In practice the argument against human extinction specifically, is inconsistent and speciesist.

If you have a problem with extinction then it is actually supposed to be another reason to annihilate the human race, because it is the human race who is responsible for dozens of species extinction per day. In fact, this period is referred to as an extinction wave, named the Holocene extinction, or the Sixth Extinction, starting from about 12,000 years ago, and attributed to the human race activity.

If you are theoretically against the extinction of the human race, you are practically in favor of the extinction of at least 1,000 and up to about 50,000 species per year.

This rate is between 1,000 to 10,000 times the natural extinction rate, estimated (using the fossil record) at between 1 and 5 species per year.

The species you refuse to annihilate is the one causing all of these extinctions.

And the annual extinction rate is increasing still further. By 2100, according to current trends, about half of all species will go extinct.

One in 4 amphibians is an endangered species, so is one in 4 mammals, one in 8 birds, one in two crustaceans, one of every 5 fish species and one of every 5 reptiles - all are endangered species.

And that is not all:

More than 50% of the world's wetlands have been drained.

According to the UN since 1950 half of the world's forests were destroyed.

Each year, a further 15 billion trees are cut down.

Since 1950 humans have managed to wipe out more than 90% of all large fishes, leading to the widely known estimation that by [2048 the oceans will be empty](#).

Roughly one-third of the world's coral reef systems have been destroyed or highly degraded. And all of the world's reefs are predicted to be lost by 2050 due to destructive, human-related activities.

In only a few decades, more than one-third of the planet's arable land has been lost due to erosion or pollution.

It's not just animal based agriculture that is liable- the most common plant agriculture practices such as

tilling, plowing, mono-culture, use of pesticides and fertilizers are [major contributors too](#). Also, [other human activities](#) such as urbanization, road paving, deforestation and global warming contribute to the arable land loss.

Opposing the extinction of the human species despite its responsibility for the extinction of so many nonhuman species, is speciesist.

It is the same logic as in the case of animal consumption. Giving the abusers unlimited opportunity to change while they keep their exploitative routine is considering them as more important than all of their victims.

And given the average animal consumption figures of each human, each is worth tens of thousands of animals. Average American meat eaters are responsible for the life of suffering of about 55,000 animals within their lifetime, including about 10,000 crustaceans, 1,860 [chickens](#), 950 [fishes](#), 55 [turkeys](#), 30 [pigs](#) and [sheeps](#), 8 [cows](#), and between 35,000 and 50,000 of non-directly consumed fishes and crustaceans who are either "by-catch" or [animals captured and killed to feed the directly consumed animals](#). And of course that is without counting the chickens suffering in the egg industry and cows in the milk industry. Morally opposing to stopping humans, [by all means necessary](#), including killing them, means they are worth more than the pain and suffering of all of these nonhumans.

Animal extinction was not one of [our reasons to start the E.A.S movement](#).

We don't argue that the human race should be eradicated because it causes the extinction of other species, as we don't think species are moral entities. We argue that the human race must be eradicated because it systematically hurts the species' individuals.

But if you are against extinction, the best thing you can do about it is annihilate the human race. Annihilation of the human race is the only solution from that point of view too.

13. How Come You Use Death Figures As A Negative Thing?

The death figures are used as a negative thing in several of our materials since they reflect the scope of the exploitation industries we discuss, and since they represent the end of lives full of suffering. The use of "death figures" fits our main conceptual perceptions since the mentioned victims die as a result of the same mechanism that made their lives so miserable. So we don't exactly use death figures as a negative thing but more of a reflection of negative things which death is their final outcome. Furthermore, in most of the [cases](#) where death figures are mentioned, death is not only a reflection of life full of suffering, but also in itself involved a lot of suffering.

14. What If There Is Suffering In Other Planets Too? If We Annihilate Ourselves We Won't Be Able To Help The Other Planets?

For some of you it may sound like a strange question, however we feel obligated to address every question we have been asked.

Obviously we can't deny the possibility that there are sentient beings suffering somewhere on other planets. But regardless of the chances, this cannot be a serious argument for the exploitation on this planet to go on. All the current suffering on planet earth, and all the future suffering that would be condemned to continue by not destroying this planet, can't be balanced with a chance that there are other life forms, and that these other life forms are sentient, and that they live on reachable planets, and that we would be able to somehow help them. It is statistically so unlikely that it seems more like an excuse. A way to feel morally o.k. with a very cruel decision - to leave this world as it is.

It is very ironic that activists, who are involved in relatively small scale campaigns in their local area alone, are raising the entire universe as a counter argument for putting an end to all the suffering humans are causing on this planet.

So far, here on earth, [every year more animals endure more suffering](#). So seriously arguing that activists who so far haven't managed to convince their own kind, who speak their language and share their social and cultural traits, to change their habits because it causes inconceivable suffering to sentient beings, would be able to do it with extraterrestrials?!

It took humanity more than 200,000 years to reach the point where less than 2% of it is vegan, and even veganism, the far better option, [is a very cruel one](#). So how many more victims on this planet are required before humans would figure out how to detect, reach and help the exploited extraterrestrials?

Even if we go with this hypothetical scenario, it is very unlikely that activists are the first to be able to reach other planets and more likely it will happen only after humans have settled down there. In that case it is pretty obvious that humans would suck and squeeze everything they can out of those planets just as they do [on this one](#).

If they are doing it to what is, as far as they know, their only possible home and the only possible home for their children, what reason is there to think that they won't do [the same on other planets](#) if they got the chance?

If humans reach other planets, they would do the same as they always did, still do, and will never stop doing as long as we don't stop them, they would destroy everything and everyone to serve their own interests, negligible and insignificant as they may be compared with the price others must pay for it.

Throughout history humans have exploited [blacks](#), [women](#), [children](#), [the impoverished](#), [horses](#), [donkeys](#), [elephants](#), [bears](#), [pigs](#), [sheeps](#), [cows](#), [fishes](#), [chickens](#), [everyone on this planet](#).

All of the above share genes with humans, as well as other significant features. A species that mass tortures and mass murders its relatively alike, and its own kind, won't save but exploit beings from another planet. It is far more likely that humans will [experiment](#) on the new beings or lock the "exotic creatures" in a [zoo](#), or use them as [living machines](#) after finding the "best" way to "extract" the most out of each. And of course, occupy their planet and use its potential resources to satisfy more of their desires.

If there are sentient beings on other planets that humans could reach in the future, then humans will be their nightmare not their saviors.

So those who feel it's a realistic option that humans would reach other planets which are inhabited with sentient beings, should be more motivated to end this world before humans could reach them too...

15. What About The Animals Who Are In Captivity Now?

Animals' lives in captivity are so horrible that their fate would surely be much better in any case.

Unfortunately they would probably die from dehydration or hunger, but as horrible as it is, it is still better than their current lives. Even the last phase in their miserable lives - the aggressive and traumatic snatching from the shed, loading into the truck, transportation, violently forced into the slaughterhouse and the slaughter itself, probably cause more suffering than the suffering caused by death of dehydration or hunger. Not to mention whole lives of suffering in every single moment.

If human extinction isn't carried out, the caged animals would stay in the cages anyway and continue to suffer from [density](#), [suffocation](#), [beating](#), [humiliation](#), [dehorning](#), [number burning](#), [dehydration](#), [starvation](#), [rape](#), [ear clipping](#), [force feeding](#), [castration](#), [boredom](#), [diseases](#), [transportation](#) and [slaughter](#). Nothing is worse than [factory farming](#).

Do you really doubt that a death from hunger is less horrible than a year in a [battery cage](#)? Than six years in a [cow shed](#)? Than ten years in a [circus](#)? Than 20 years in the [premarin](#) industry? And in most of these exploitation industries the exploited animals are suffering from hunger and dehydration anyway.

Even if you insist that many animals will endure more suffering in the cages after the human race is gone than while humans used and abused them, this question regards the captive animals who are alive in the time of the annihilation only. Every year the animal exploitation system breeds 150 billion more animals to suffer from birth to death. So after a few months only, the suffering that is prevented by the annihilation will be much greater than the suffering of the captive animals living during it.

The annihilation idea is for good. The above argument is relevant to one generation only and as we explained, even for that one generation it is better.

What about the future generations?

Things are only getting worse. The global animal consumption is growing rapidly and persistently. Every year more animals are being exploited. And it is not only a quantitative matter, every year the industries make the exploitation more efficient on the expense of the animals' broken bodies. The genetic invasion is getting more harmful and violent every year. Farm animals are already [genetic freaks](#) - born to be cripples. The next generation will suffer more than the present and less than the one after it. In the future, many more animals will suffer much more.

We hope that the process causes as little suffering as possible.

But remember that no matter what the method is, it will cause suffering for one generation only (in the case of captive animals) and then the suffering (at least the human caused one) will be stopped. So even if your annihilation idea has a potential of causing a lot of suffering, there is no doubt that it is still worth it because nothing can be compared to the suffering that a decision not to do it will cause. In any other case the suffering will never end. Generation after generation will be born to this cruel world as the new sufferers, only to become a [steak](#), [omelet](#), [shoes](#), [coat](#), [sweater](#), [pillow filling](#), [decoration](#), [an entertainment object](#), [or the food of humans' food](#).

If you are thinking that it is wrong to "sacrifice" a generation (and as we wrote, we don't see it as sacrifice, especially for the animals who are living at the time of the annihilation, since the lives of most of them is suffering from birth to death) for the sake of all the sentient beings that will ever suffer on this planet, we ask you, don't you think it is wrong to "sacrifice" **all** the sentient beings who will ever be born into a life of suffering from birth to death?

When you decide not to "sacrifice" one generation, of which billions are suffering every single moment as it is, you condemn uncountable number of generations of sentient beings to a life of suffering from birth to death.

16. O.k. I Agree, But Don't You Think It Will Take A Lot Of Time And The Chances Are Very Small To Succeed, So I Better Act Within The Conventional Movement?

We don't know how long it will take and what are the [chances to succeed](#), and neither do you. You will never know until you drop your current conventional activism and [start an advanced research](#).

What both you and we do know, and is demonstrated all over this website, is that if activists continue to work within the conventional movement, the chances to free all the animals from every human exploitation are practically zero. It is extremely complicated, highly demanding, very risky, and has small chance, but it is also the only option for the suffering to end. And the more activists choose this option the bigger the chances to succeed.

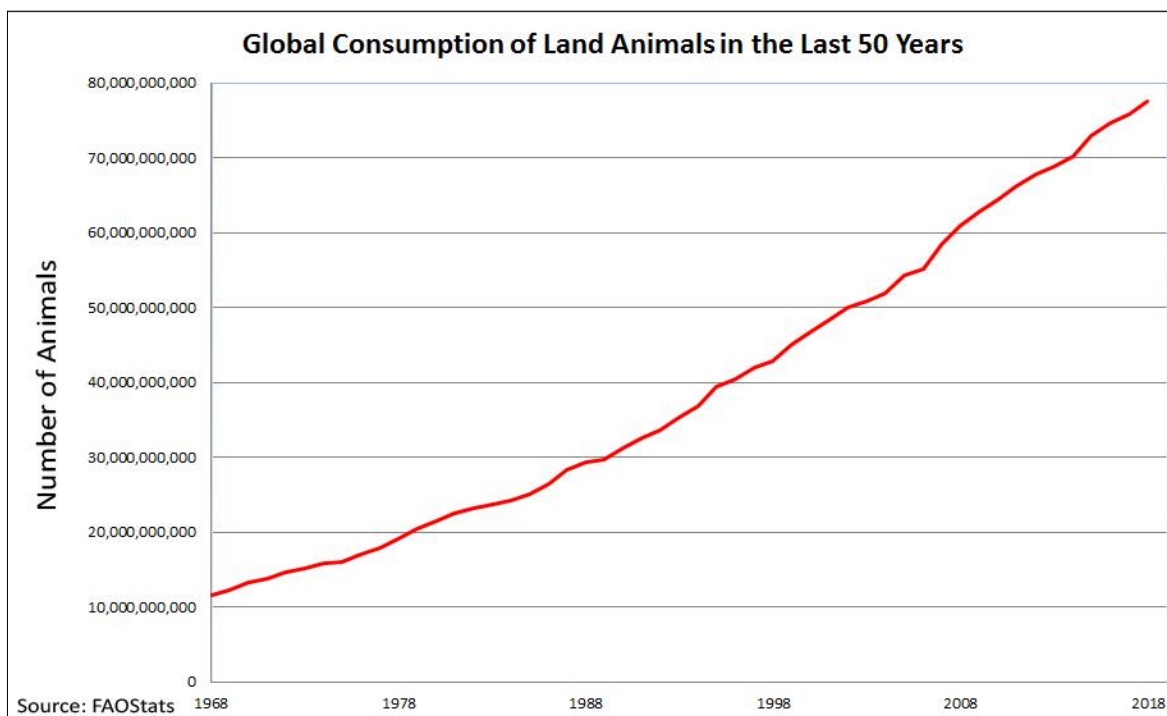
Obviously we realize why our suggestion draws such a skeptical reaction (uncommon and different ideas get much more scrutinized), but we ask you to turn the very same question to the conventional animal right movement that is taken for granted.

Even if you are specifically a very talented activist, think how many of those are out there (not in proportions to the importance and urgency of the problem of course) compared with activists who are considering taking such a challenge upon themselves. Think how many conventional activists were along the movement's history and how little they achieved? Think how much suffering you can reduce if you continue with conventional local activism, compared with a global action to end it entirely.

Nothing can be compared with even the tiniest option of ending human tyranny, and for good. As tiny as the chances are, conventional activism's chances to ever accomplishing that are not tiny, they are zero.

It's very difficult to make someone acknowledge that the movement s/he is part of, all the effort that was put in, the life work of so many, is failing. It's painful to admit that activists rely on small achievements missing the bigger picture and fail to recognize the mechanism. Many honestly believe the state of animals has improved since the movement was formed. It is frightening to think how much animal suffering increased since *Animal Liberation* was first published. The global [pigs flesh](#) production increased 3 times, [egg production](#) 4 times and [chickens flesh](#) production by more than 5 times.

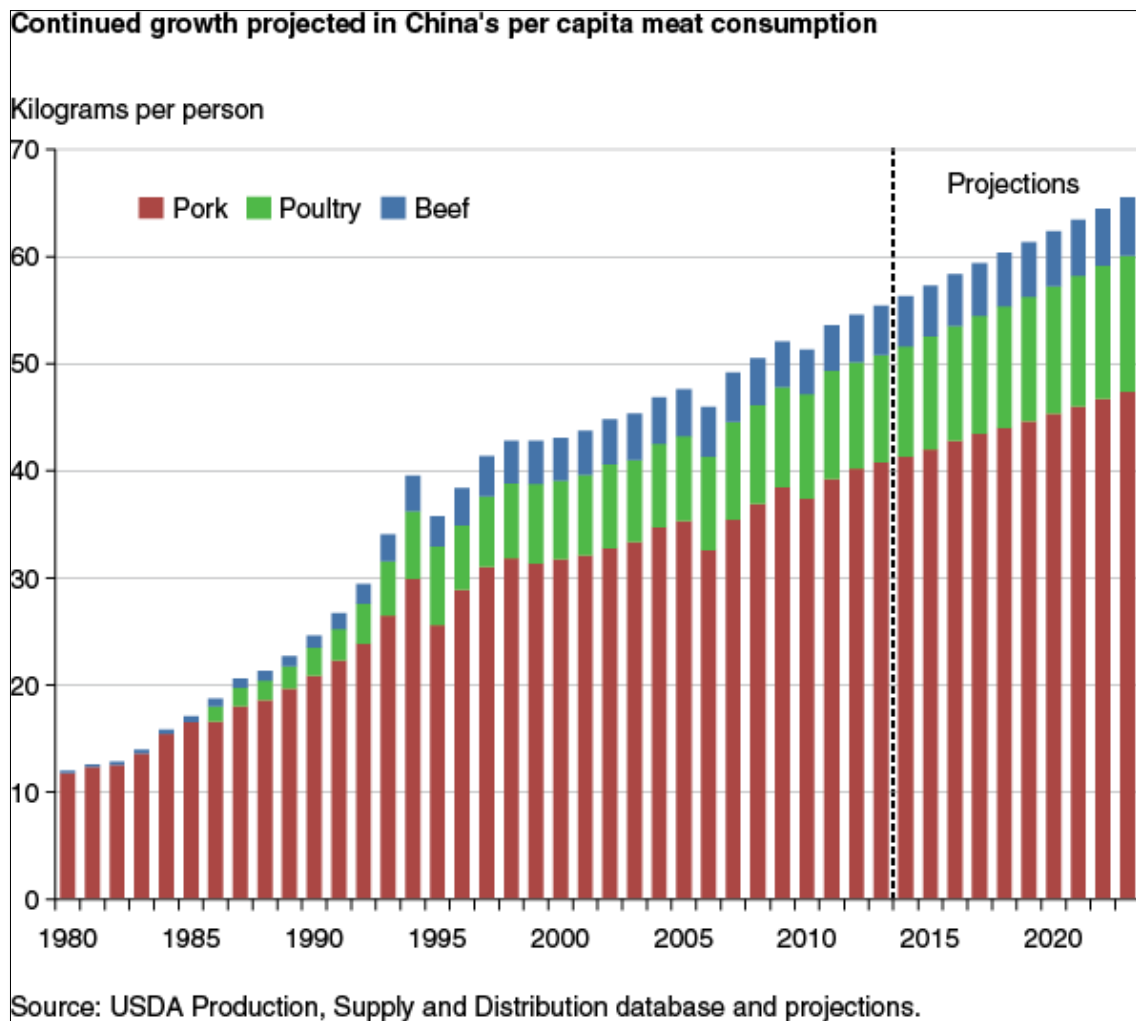
Since 1975 new exploitation practices have been formed, joining the ones that already existed and constantly expand. Many countries have added more species to the list of "exploitable animals" (ones who weren't subjected to commercial exploitation in these regions before), and further intensify their exploitation all the time. The prices got cheaper and cheaper and a greater variety of available products was introduced to the market.



Animal consumption is growing rapidly and persistently. Meat consumption per capita has increased in all countries in the world. The world's total meat supply was 71 million tons in 1961. 50 years later in 2011, it was 294.7 million tons and it is expected to reach about 400 million tons by 2030 and 455 million tons by 2050. And maybe the scariest thing about these terrifying estimations is that they don't include [fishes](#), an industry that is [very often ignored](#) and would more than double the consumption figures.

In the lower-income countries, meat consumption rose twice as fast, doubling in the last 20 years. Per capita demand in Asia has almost quadrupled since 1975 (with China's meat per capita consumption quintupling). The "Middle Income" countries have tripled their per capita meat consumption since 1975 and it's now standing on about 50kg per year on average. These countries also hold the [highest population growth rate](#).

In Asia, the most populated continent in the world (about 60% of all humans), the consumption of grains as a staple food has declined over the past three decades, especially in the rapidly growing economies of Japan, Korea, Taiwan, Vietnam and China, while consumption of [meat](#) (including [fishes](#) of course), [eggs](#), and [dairy products](#) has increased dramatically.



People in lower-income countries currently consume on average one-third of the meat and one-quarter of the milk products per capita compared to the richer countries, but this is changing rapidly. More people everywhere are eating more animal products as soon as their incomes rise above poverty level. The animal rights movement can't deal with the current [enormous amounts of exploited animals around the world](#), and it will only get worse. In the future many more animals will suffer much more.

The total animal products consumption has quintupled since Animal Liberation was written. It's human population, urbanization, increase in the Gross Domestic Product, [global trade agreements](#), corporations' interests, the price of commodities, and diseases, that determine the number of exploited animals, not ethics. No point in dreaming of a vegan world when the global course is on the exact opposite.

The world is changing first and foremost because of economic reasons and political interests, not because of moral ideals. Exploitive industries such as [Fur](#), [Bears' Bile](#) and [Foie Gras](#), [Cockfights](#) and Dogfights all still exist and are very popular in spite of the campaigns that the animal rights organizations run against them for decades, and even though most of the public is against them.

And if this is not enough for little and publicly unaccepted industries such as these, when will the [chicken flesh industry](#), which is about [66 billion suffering animals per year](#) industry, ever stop?

When will [the last fish be suffocated in the extremely dense fish farms or pulled out of the water](#)? Currently even among the animal liberation movement, fishes often aren't portrayed as individual victims of human consumption, and activists frequently adopt [the ocean "depletion" problem rhetoric](#).

Every year, additional tens of millions of sentient beings are born into a life of suffering. Every day is worse than the one before. Our website is full of [facts and figures](#) about suffering in the world, but the worst ones are the mentioned acute per capita increase, and that every second 5 more human babies are born. This world is so horrible that one of the greatest suffering factors is the human birth rate.

It's time to open your eyes and admit that human society is [irrevocably speciesist](#). So far there [is every reason](#) to believe that even within the human race, selfishness and discrimination will never be overcome. [Anthropologists have never discovered a human society free of violence](#), and [social psychology findings](#) indicate that elements such as [group patriotism](#), selfishness, [obedience](#), conformism, tendency to discriminate, as well as biases, irrational and irrelevant factors when it comes to moral thinking, are all innate to a great extent.

Conventional advocacy, or, asking the torturers if they are willing to stop torturing, [is basically and principally speciesist in itself](#).

Despite that theoretically activists absolutely oppose humans' dominance, they practically accept it by asking humans to change their violent ways. They all know what happens every time they fail to convince them.

Among themselves, activists point out that the animal holocaust is much worse than any human holocaust in history, however, the partisan fighters in the second world war didn't organize leafleting events to stop the massacre.

Arguing that advocacy (the so called non-violent approach) is not really violent-tolerating and speciesist since activists have no other options other than asking the abusers to stop abusing is false. There are other options (this whole website is advocating for one), and also, activists are not choosing "non-violent" advocacy after a thorough examination of other possibilities.

Unfortunately, it is self-evident that what must be done facing [the greatest horror in history](#) is to inform the abusers about what they are responsible for.

Animal liberation activists' natural tendency and the first and last plan of action, is to explain to humans that their daily torturing of the weaker for their own minor benefits, habits and pleasures is wrong, and that in itself is wrong, violent and speciesist. It indicates how human oriented the moral scope is, and how bounded the discussion is.

It is crucial to emphasize that the point of this argument isn't that activists are actually violence supporters and speciesist because they don't kill meat eaters, but that they are if they don't think they morally ought to. We are not arguing that if you practically don't kill every human who wasn't convinced to stop consuming animals you are a speciesist. We are arguing that if you don't think that theoretically you must stop (by whatever means necessary) every human who wasn't convinced to stop consuming animals you are a speciesist, since that human is going to keep abusing.

The last thing we want is that the most caring, dedicated and non-speciesist activists would spend their precious time in jail, unable to help any animal, after killing a human who refused to go vegan. Obviously our goal is not sporadic killings, but that the human annihilation option becomes an acknowledged activism option. Our hope is that it would become activists' first option. In fact, it must. When faced with the historical, systematical and [inherent](#) human dominion over nonhumans, stopping all humans from causing all their harms for good, is what should be our goal, and thinking how we can do that is where we must start. Advocacy, today's go-to option, must be realized for what it is - [an extreme compromise at animals' expense](#). Advocacy shouldn't be the obvious starting point. You start by aiming for the best, most radical option and only if it turns out to be irrelevant should you turn to such a desperate compromise as working towards a world with as many vegans as possible.

And even if many consider going vegan, and even if all go vegan, the absolutely delusional option of a vegan world can be reversed at some point in the future. And even if it won't, this world would still be [a very violent one](#). The chances that the animal liberation movement would stop all the suffering are zero, not

only because of the current consumption trends and the extremely depressing forecasts of the future, but because there are so [many suffering factors that the movement doesn't address](#), and so [many suffering factors that the movement probably can't even theoretically address](#).

The solution the AR movement is offering - veganism, the one that even in the more progressive parts of the world many activists believe it's strategically unwise to ask for, is actually a systematic global oppression operation, abusing countless numbers of animals.

The main reason activists hardly ever address this massive black hole is because everything pales next to factory farming, and also because most automatically go on the defensive when meat eaters cynically make this point.

But we are not meat eaters, [we are vegans too](#). We are vegans because it is the least horrible option. But more than we are vegans, we are activists, and as such we are looking for a truly moral solution. [Veganism isn't](#).

The long list of vegan options you gladly offer those you're trying to convince to consider stopping their personal part in the torture, is substituting extremely horrible things with much less horrible things. But they are not at all cruelty free options. Plant based diet is cruel. The fact that there are diets that are much crueler doesn't make it moral.

Apart from the agricultural stage, the manufacture of products that are usually considered basic vegan food such as soy milk, flour, tofu, bread, oil, tea and etc. can include dozens of harmful sub-processes like: Cleaning and removing unwanted parts such as the outer layers, for example separating the beans from the pod, extracting the interior such as seeds, mixing and macerating as in preserved fruits and vegetables, liquefaction and pressing as in fruit juices and soy milk production, fermentation like in soy sauces and tempeh, baking, boiling, broiling, frying, steaming, shipping of a number of ingredients from different distances, wrapping, labeling, packing, transportation of waste and of course the transportation to the stores. All are comfortably invisible as the finished product lies on the shelf.

And don't get this criticism wrong, it is not about activists' diets, it is about activists' activism. We are not criticizing activists for being hypocrite because they cause suffering. We know it is inevitable and that's the whole point. Even the most caring and compassionate, non-speciesist humans on this planet are [bound to participate in a violent system](#), systematically hurting creatures they wholeheartedly believe they mustn't. [There is no nonviolent option in this world](#).

Naturally some might raise the gatherer primitivism life, but we are not interested in personal solutions but global ones, and it is theoretically impossible even for a much smaller human population.

And even if it was, remember that for it to be a real solution, everyone else must do it as well. Everyone - as in people who eat whatever they want whenever they want, people who don't consider any ethical issues in their consumption choices, people who drive their SUVs on the way to a gourmet restaurant - all must adopt this lifestyle as well. Do you think foie gras consumers would do it? Or even compromise on only local, seasonal, non-wrapped, naturally pollinated produce? Can you imagine them even forsaking their steaks? Currently we can't even make humans give up only meat for just one day of the week while telling them it is [for their own personal health and their own children's future](#)!

Most humans haven't even made much more basic ethical decisions. There is no magic formula to educate most humans to solve conflicts without violence, to not objectify each other, to not discriminate each other on the basis of race, gender, ethnical orientation, class, weight, height, looks and etc., so what are the odds of convincing them all to become vegans?

Humans prove again and again that their profits, taste preference, convenience, entertainment and etc., are much more important to them than morality. Most of them are not even willing to hear the facts and listen to the arguments, not to mention stop financing animal abuse.

Even when the animal rights movement gives up on the idea of developing care towards nonhuman animals, and turns to anthropocentric and egoistic advocacy - such as trying to appeal to humans' selfish concerns like care for their children's future by using "the environmental argument", or care for their own kind by

using "the hunger argument", or care for themselves by using "the health argument" (the hopelessness summit) – it doesn't really change humans, as they are too egoistic and self-centered. Even the most anthropocentric and self-involved arguments are failing.

Even when activists consider humans' self-centered character and their ethical frailty and promote initiatives such as Meatless Mondays or Veganuary, corporate outreach, and further development of various flesh "alternatives" - all indications of how activists gave up on humans' care for animals – it doesn't lead to any real change.

Even when the animal rights movement reaches [the lowest point](#) it is not enough.

The animal rights arguments are so simple and right. They are based on solid facts and evidences. Nobody can confront them rationally. The fact that the arguments are so strong and so well-based but still fail again and again, is the exact thing that should wake you all. Animal rights activists shouldn't draw strength from their strong arguments but the other way around. When arguments that are so strong and so obvious don't work there is something wrong with the addressees.

Not only that a vegan world is not possible, even if it were, as unimaginably wonderful as it would be, it is far from a sufferingless world.

Vegan diet is not cruelty free, and it is not because of a specific way a specific product is being produced. It is all the ways that all of the products are produced which is harmful. The list of harms in the plant based diet is endless. Harming is inevitable. For a more complete picture please read [Vegan Suffering](#).

If you act to change humans the maximum you can theoretically achieve is more vegans. But if you act to destroy it the maximum you can achieve is a sufferingless world. Isn't that goal worth devoting your lives for? Can you think of anything better to do with the one life that you have than trying to do everything you can so that if you succeed no one will ever suffer again?

We are not delusional activists. We are well aware of how little the chances to stop all the suffering are. However morally that's what we aspire for and what we think every activist should aspire for. As long as there is a theoretical chance to stop all the suffering we mustn't compromise. We must search for ways to do it as hard and complicated as it is, and as long as it takes. Especially since the conventional movement's chances are not even theoretically optional.

The more activists join this ambitious effort, the greater the chances of the suffering to end.

17. I Agree With The Ethical Imperative To Stop This World, But I Think It Is Way Too Complicated

Out of all the questions in this FAQ and all the arguments we've heard along the years, the only one we find really challenging is this one. The rest are mainly excuses for activists to keep doing what they are already used to. To those who internalized the moral imperative of human extinction but are genuinely discouraged by the extreme complexity of the mission, we wish to say that we totally understand why you find it hard to start.

As complicated, difficult and extremely imperceptible as it may be, you must constantly remind yourself that there is nothing more important than thoroughly examining the possibility of stopping the suffering for good. It is definitely worth the time it would take to at least make a more educated decision regarding the only option that can truly end all the suffering caused by humans, and for good, instead of hastily dismiss the option as way too complicated.

Obviously we are aware that it is extremely complicated, however nobody knows that it is 'way too complicated'. None of you do and therefore you are [morally obligated](#) to try and figure that out. The difference between way too complicated and extremely complicated is exactly why we created this movement. This is the gap between [merely wishing for the world to be destroyed](#), as many activists do (stating it's the best thing that can ever happen!), and acting to make it so.

It is important to approach the suffering abolition project while taking a break from your regular activism. That is despite that from our personal experience in many cases activism is exactly what brings activists to consider the annihilation option. Profound despair of the chances to ever change their society, made many think that it is pointless to try and change all of humanity, and that the only way to put an end to the harms is to get rid of it.

We wish it wouldn't be despair, hate (not to mention revenge) that inspire activists to look for ways to stop the suffering, but the vision of a world with no [battery cages](#), [trawl nets](#), [TD](#), [slaughterhouses](#), [mastitis](#), [gestation crates](#), [mulesing](#) and [so many other atrocities](#).

But in any case, while you are examining the possibility of ending humans' dominion for good, it is recommended not to do it while continuing with your conventional activism, as it is easy to be sucked back into the conventional activism routine, especially if the other activism mission is as demanding as this one.

The start would be very hard. It is very frustrating to learn about the outcome of [past pandemics](#), historical [climatic events](#) and the record of [asteroid and comets hits](#), but remember, none of the past events was engineered intentionally. The outcome of [a well-designed plan](#) could be entirely different.

The wave off of the human extinction project by throwing an "argument" like "the human race will always find ways to overcome anything...", is ungrounded in the better case, and a superficial evasion in the worse. Humanity had never faced, for instance, a pathogen which was tailor-made to annihilate it. No pathogen ever had the following combination of properties - being highly lethal, having a long non symptomatic contagious period so it has enough time to spread itself before killing its hosts, having reservoirs other than humans so it is much harder to eradicate, being airborne as well as vector borne, and with as little symptoms as possible so it would be hard to detect. A pathogen of this sort was the stuff of fantasy up until several years ago. Today it sounds like a very [complicated and very unlikely science](#), but not science fiction. Biotechnology, particularly genetically engineered pathogens, will be more attractive to individuals and groups because of the relative high degree of ease, expertise, cost, and widespread information. The developments in biological sciences indicate there is abundance of possibilities regarding the study of microorganisms and its applicability in creating new biological agents with desirable traits.

Other crucial elements that can dramatically expand the spread of a pathogen are that as opposed to natural pandemics, activists can choose several centers across the globe from which to spread it, and as opposed to past pandemics, nowadays humans are living in very high density areas, and travel very often and very far. All of these factors can highly contribute to the spread of pandemics. For a more comprehensive view please read our text regarding [past events and what we should and shouldn't draw from them](#).

Our hope is that not too many years from now, more and more activists would think that although it is extremely complex, the suffering abolition movement's call for action is not impossible. And if the chance to stop the immense suffering humans cause is not technically impossible, exploring this possibility is a moral imperative.

Even if it was impossible to cause the extinction of the human race because of humans living in remote areas that would not get infected - if after the pandemic the only humans who are left in the world are the ones living in isolated regions we think it would still be an extremely better world than one with 9 or 10 billion humans who are all [vegans](#) (a scenario which probably not even one rational and realistic activist thinks is possible). Even if there wasn't a way to make humanity totally extinct, a small fraction of humans living basically like other animals in terms of moral and ecological impact, as undesirable as it is, it is extremely better than anything that conventional activism can ever achieve.

Even if an attempt to cause a pandemic aimed at human extinction would fail and "only" significantly reduce human population – even for several centuries “only” – humans' impact is so enormous and severe, that even only a 10% reduction in its population would decrease more suffering than any other activity we can think of. Therefore no activist should think twice before examining this option.

And anyway, if you still think that humans can overcome a threat like a pandemic than it means causing a global pandemic is not enough on its own, and what is required is a combined effort made of several

different routes.

Maybe what is required is an elaborated, coordinated, multi-staged effort made by several activists, spreading one pathogen while others are spreading a different one (since as we explain in the text about [pathogens](#), one is probably far from being sufficient), both followed by a simultaneous attack on the world's institutions which are most likely to confront the pandemics (WHO, CDC and etc.).

And all that can be a starting point for a more ambitious move, creating the opportune moment for the efforts to make the entire planet gradually uninhabitable for humans (which obviously would also [affect other species as well](#)), by releasing for example, the enormous amount of trapped [Methane Hydrate](#), which is considered by many climatologists as a ticking time bomb, or releasing to the atmosphere extremely potent designed GHG's to intensify [the Greenhouse Effect](#), or releasing substances that would decrease the [Albedo effect](#), or whatever combined global project you can think of. These are just examples, the point is that if it is a disbelief in the chances of one of the suggested routes, then there is a need to think of a combination of them, not to give up the only option to stop the suffering.

We know this scenario sounds absolutely far-fetched but consider that several decades ago it would have sounded absolutely ridiculous. With the rate of advance of technologies and possibilities, in a few decades from now it would seem less and less unrealistic than it may seem now. And more importantly, it would forever remain far-fetched if all the activists keep focusing on the few more humans they can convert to veganism, instead of focusing on implementing an applicable operating plan to truly end humans tyranny and for good.

In a self-defeating cycle, the more activists excusing themselves from trying because the idea is unrealistic, the more unrealistic the idea seems to activists who therefore excuse themselves from trying.

Our goal is that the human annihilation option becomes an acknowledged activism option. Our hope is that it would become activists' first option. In fact, it must. When faced with the historical, systematical and inherent human dominion over nonhumans, stopping all humans from causing all their harms for good, is what should be our goal, and thinking how we can do that is where we must start. Advocacy, today's go-to option, must be realized for what it is – [an extreme compromise at animals' expense](#). As intuitive as advocacy is for activists, this shouldn't be the obvious starting point. You start from the best, most radical option and only if it turns out to be irrelevant should you turn to such a desperate compromise as working towards a world with as many vegans as possible. And even a totally vegan world (which is totally unrealistic) is a horrible world as we thoroughly explain in the FAQ [Why not Work Hard to Make a Vegan World](#), as well as in the article [Vegan Suffering](#) and in the article [occupied territory](#).

Examining all the options, and more importantly all the suffering humans are causing, have caused all along history, and will cause if we don't stop them, necessarily lead to the conclusion that humans must be annihilated. Only after all the possible ways to achieve this goal were investigated and failed, can you argue that is impractical.

We doubt that any of the activists who argue that the annihilation idea is impractical claim so after seriously examining the option. As long as we don't know that the only solution to the world suffering is impossible, we all must try.

The vision, that groups of activists with a diverse set of implementation projects may someday work, is not more imaginary than that the whole world would someday [decide to go vegan](#) (and stay vegan forever), that veganism would someday become truly [cruelty free](#), that somehow all the other harms that [humans are systematically causing](#) to others and to each other, would end.

While the first is theoretically possible, but practically extremely unlikely, the following two are not even theoretically possible.

The goal of our movement is to convince activists to give up the chance to stop some of the suffering that the few humans they would actually manage to affect are causing, and focus on stopping all the suffering that all humans will ever cause.

We know that most activists won't join the suffering abolition project. Let them focus on making veganism more accessible to some humans and let yourself focus on making suffering a history.

We realize how intimidating it sounds, but every other option currently doesn't even manage to decrease the [growing numbers of victims per year](#). And nothing else can ever stop all the [other suffering causes](#) in the world.

We all have one life. We can use it to be another activist who tries to help some animals by convincing some humans to stop hurting them, or we can decide to devote our singular life to the super pretentious and low chance effort of stopping all humans from making all the harms combined, and forever. Obviously, once, we were also conventional activists. That was until we realized that we can't think of a better bet than putting everything we have on the chance that all the suffering humans cause and will ever cause, will end.

Nothing can be compared with even the tiniest option of stopping all the suffering humans are causing, and for good.

Don't focus on the small chances of such a plan to succeed, but on the chances that it can be accomplished but won't ever happen because no one tried it.

The only thing worse than talented and dedicated activists who devoted their lives to end the suffering but failed, is activists missing the option to end the suffering because they thought it would fail.

18. What Can I Do?

In order to reach significant breakthroughs we shouldn't think of what has been done so far, or what we think is possible, we must constantly think how to change reality into what we believe it should be.

In our website and [blog](#) we have broadly discussed the irrelevancy of the Animal Liberation movement in terms of achieving its own goals, not to mention the goal that every activist should aspire to, which is obviously a suffering-less world. Please read our [Manifesto](#) for further elaboration.

However, the conventional Animal Liberation movement formed highly dedicated, motivated and experienced activists who are now able to abandon the fixated notions about the [effectiveness of social movements](#), about [veganism as a moral solution](#) and the misleading concept of [nonviolent approach](#), and join the effort to stop all the suffering caused by humanity, and for good.

The process is likely to be a long and a difficult one, we are aware of that. But only one fact is relevant – the only way to stop the suffering humans are causing, is humans' extinction.

You might refer to this idea (which you most probably didn't hear of for the first time from the E.A.S movement) as a fantasy or as a way too complex project, but you can't tell or even make any rough estimation since you haven't started conducting any research yet. Please read our FAQ [I agree with the ethical imperative to stop this world, but I think it is way too complicated](#).

For now, two things are certain - the first is that no one knows what is the feasibility of the mission before conducting research, and the second is a simple statistic fact - the more of us trying, the greater the chances of success. On the other hand, as long as nobody tries, it would never happen and the suffering will continue.

Realizing the complexity of this mission, instead of starting to conduct our own research, we formed the End All Suffering movement, with the explicit goal of encouraging other activists to form research teams.

We are promoting an ambitious idea but we are not pretentious people, so our first decision as a group was to create more of us. It can be a good idea for some of you too. Spread the word. Talk to the right people. You know who they are.

And if you don't personally know any potential supporters (or ones that you can trust), you can create your own website, social media page or a blog, supporting and advocating the idea.

Think of other creative ways to expand the number of activists who will devote their lives to ending the suffering.

Remember to act cautiously. Talk about it only with people you trust. Use secure communication like PGP, Proxy (such as TOR), Cybercafes and etc. and prefer personal meetings over emails, chats, and of course cell phones.

Imagine that in a matter of only a few years 1% of the most committed activists of the Animal Liberation movement, which up until now have dedicated themselves to organize demonstrations and conventional campaigns, are taking their devotion, talent and motivation and focus only on finding a way to stop the suffering. Dozens of cells, individuals and groups, spread worldwide, distributing the notion of human annihilation, forming varied research teams, each with its own unique perspectives and resources, finding ways of sharing knowledge and experience with one another (cautiously) - all exploring leads and routes for the sake of ending for good the historical systematical and endless human domination over all the other beings.

As part of an act to expand the E.A.S. movement, you can devote your entire activity concentrating completely on the conventional Animal Liberation movement, challenging its views, means and vision. Influencing the conceptions within the movement would be setting the foundations necessary for E.A.S. cells to rise. Make sure more and more activists are in the radical mindset that will not compromise on any oppression system, and committedly act against it by delivering the messages of a world which is truly cruelty free, or heading to research themselves. The more the idea circulates among more and more activists - the more it becomes a legitimate option and the number of activists considering it will multiply.

Those of you who won't choose to focus on movement establishment, should start conducting research, investigate and learn more about the potential possibilities. We believe (and hope) you know more activists that care enough and who are obligated enough to fit the mission. Associate with them and start a research cell.

To our knowledge a few groups have already started in different places in the world. Openly presenting detailed practical data is of course out of the question, however some information (naturally more of a background info) can be discussed more freely. It's up to every cell's judgment at each stage of course, but we urge you to use communication as carefully as possible.

If we exchange information, the chances would significantly rise. Through meetings (with activists you personally know and trust of course), discussions and global brainstorming (using proxy servers), ideas will come and ways will be found.

By merely ruling out dead-end methods for other groups, we can significantly promote the End All Suffering idea. One cell's failure would fertile the ground from which other cells draw their ideas.

Ideas worth further research can come up even from rather basic sources. As you know entire courses and textbooks are available online nowadays, and even going through varied scientific websites, books and journals can be a good start. Another interesting resource is the several organizations and academic research groups formed in recent years, dedicated to the study of existential risks to humanity. Even their very formation in this past decade is encouraging, as well as some of their materials.

The list of useful sources is practically endless. We would like you to share any material you believe may hold important information. Please do so by using private messages in our forum (using proxy) or by mail (using PGP) and we'll upload it to the website.

Here are some leads that seem to hold potential. These 5 are mere examples and we're detailing them here not so you fix your mind on them, but to trigger your creativity so you can get started.

- [Pathogens and Biotechnology](#)
- [Pandemics and the way you should examine them](#)
- [Carbon Sinks](#)
- [Albedo](#)

- [Methane Hydrates](#)

Before you begin, almost needless to say - drop every other type of activism.

Think about all the time you have spent on the efforts to convince such a small number of people. Can you really hand out another leaflet knowing that at the same time you can start forming a cell aimed at no less than putting an end to mankind's dominion?

We realize this is a 180 degrees turn, from promoting veganism and animal rights on a small scale while fantasizing of an event that would wipe out humanity, to taking steps to make it a reality. We know that time is needed to internalize this radical shift. We have been there. We realize it may also be hard to feel part of a movement while all of its members are anonymous, working in underground cells. Keep in mind that at dozens of other locations there are people as committed as you are, feeling more or less the same, taking their first step in making human tyranny history, turning their theoretical wishes into a practical agenda.

Please don't automatically dismiss the idea as an unrealistic fantasy and get back to your cozy familiar position in your organization. Even if you have doubts whether it's possible - at least try. Take the time and effort to research thoroughly and genuinely. Speak with relevant people, to you it may sound totally hopeless but to another person, with different background and knowledge it may appear as entirely feasible and will be the push they have been waiting for.

If you agree this horrible world must be stopped, if you wish for suffering to cease, then you must try. Initial thoughts about the likelihood of success are irrelevant because you don't know what the chances are and because, as extensively explained all along the website, [conventional activism can't stop the suffering](#).

The wave off of the human extinction project by throwing an "argument" like "the human race will always find ways to overcome anything...", is ungrounded in the better case, and a superficial evasion in the worse. [Past pandemics](#), for instance, don't serve as an indication for this, since humanity had never faced [a pathogen which was tailor-made](#) to annihilate it. No pathogen ever had the following combination of properties - being highly lethal, having a long non symptomatic contagious period so it has enough time to spread itself before killing its hosts, having reservoirs other than humans so it is much harder to eradicate, be airborne as well as vector borne, and with as little symptoms as possible so it would be hard to detect. A pathogen of this sort was the stuff of fantasy up until several years ago. Today it sounds like a very complicated and very unlikely science, but not at all like science fiction.

Biotechnology, particularly genetically engineered pathogens, will be more attractive to individuals and groups because of the relative high degree of ease, expertise, cost, and widespread information. The developments in biological sciences indicate there is abundance of possibilities regarding the study of microorganisms and its applicability in creating new biological agents with desirable traits.

Other crucial elements that can dramatically expand the spread of a pathogen are that as opposed to natural pandemics, activists can choose several centers across the globe from which to spread it, and as opposed to past pandemics, nowadays humans are living in very high density areas, and travel very often and very far. All of these factors can highly contribute to the spread of pandemics. For a more comprehensive view please read our text regarding past events and what we should and shouldn't draw from them.

Our hope is that not too many years from now, more and more activists would think that although it is extremely complex, the suffering abolition movement's call for action is not impossible. And if the chance to stop the immense suffering humans cause is not technically impossible, exploring this possibility is a moral imperative.

The vision, that groups of activists with a diverse set of implementation projects may someday work, is not more imaginary than that the whole world would someday [decide to go vegan](#) (and stay vegan forever), that veganism would someday become truly [cruelty free](#), that somehow all the other harms that [humans are systematically causing](#) to others and to each other, would end.

While the first is theoretically possible, but practically extremely unlikely, the following two are not even theoretically possible.

We know that most activists won't join the suffering abolition project. Let them focus on making veganism more accessible to a few more humans and let yourself focus on making suffering a history.

If you act to change humans, the maximum you can theoretically achieve is more vegans. But if you act to annihilate humanity, the maximum you can achieve is the termination of the incomparably most oppressive, violent, and harmful species in the history of this planet. Isn't that goal worth devoting your life for? Can you think of anything better to do with the one life that you have than trying to do everything you can so that if you succeed human tyranny would end for good?

We realize how intimidating it sounds, but every other option currently doesn't even manage to decrease the growing numbers of victims per year. And nothing else can ever stop all the [other suffering causes](#) in the world.

We all have one life. We can use it to be another activist who tries to help some animals by convincing some humans to stop hurting them, or we can decide to devote our singular life to the super pretentious and low chance effort of stopping all humans from making all the harms combined, and forever.

The more the E.A.S. message is passed, the greater are the chances of success. The more research cells formed worldwide the better the chances are of bringing the day that no nonhuman animal is ever hurt by a human.

The image of a world with no [battery cages](#), no [slaughterhouses](#), [restraining devices](#) or [genetic manipulations](#) is the strongest motivation of all.

Our power lies in our devotion, commitment, diversity and numbers. Each single cell may stand a small chance of success, but this is not the case of dozens of cells with hundreds of different points of views, approaches, ideas, abilities, resources and methods. A cell with the right means and inventiveness must come along. All it takes is for one group to succeed.

Don't focus on the small chances of such a plan to succeed, but on the chances that it can be accomplished but won't ever happen because no one tried it.

The only thing worse than talented and dedicated activists who devoted their lives to end the suffering but failed, is activists missing the option to end the suffering because they thought it would fail.