

HUMAN RIGHTS

Research Committee 26

IPSA International Political Science Association

Message from the Chair



Newsletter no. 12
April 2022

Dear Colleagues,

This is the second time that I write as Chair to the Research Committee members.

This message is to inform current Research Committee members of the developments that have taken place in relation to the Committee over the past six months, and to provide information to all those IPSA members who are interested in conducting human rights research.

During the last six months, an RC26 IPSA International Symposium was held online at Adam Mickiewicz University in Poznan, Poland, between 9 and 10 December 2021 on “How have years 2020-2021 changed the world?” I would especially like to thank Jędrzej Skrzypczak and Mickiewicz University authorities for organising this event.

What's inside?

1. Culture of peace and human rights, call for papers

2.- Digital in equalities, call for papers

3.-Green Europe, call for papers

4.- Annie Miller on academic freedom

5.- Monique Falcão on Quilombolas

6.-Daniel Campoy on animals ethics

and much more...

We look forward to receiving your contribution for the human rights blog, please write to Monique Falcao at mqfalcao@gmail.com Visit previous post at <http://humanrights.webphilosophia.com>

On future events, IPSA RC26 will co-organise a hybrid event on “Europe of the 21st century about a Europe of green good. The community of security and value”, between 23 and 24 June 2022, at the Collegium Polonicum in Słubice. More information in this Newsletter.

IPSA Rc26 is also co-organising the I International Congress on culture of peace and human rights - in scope of democratic values at the Universidade Autónoma de Lisboa, on 18-19 May 2022, in hybrid mode. Call for papers is now open. More information in this Newsletter.

In November-December 2022, IPSA RC26 will co-organise a webinar on digital inequalities. The call for papers is now open. More information in this newsletter and by clicking this link: <http://webinar2022.webphilosophia.com>

Chair:

Oscar Pérez de la Fuente
Carlos III University of Madrid
Spain
oscar.perez@uc3m.es

Chair-elect:

Jedrzej Skrzypczak
Adam Mickiewicz University in
Poznan, Poland
jedrzej.skrzypczak@gmail.com

Secretary:

Tatiana L. Barandova
RANEPa, St Petersburg, Russia
tbarandova@yandex.ru

Board:

Dr. Annie Miller
University of Colorado Denver
School of Public Affairs
ANNIE.B.MILLER@UCDENVER.EDU

Bruno Konder Comparato
Federal University of São Paulo
(Unifesp), Brazil,
bruno.comparato@unifesp.br

Jeffrey Davis
University of Maryland, Baltimore (UMBC)
davisj@umbc.edu

Monique Falcao
University Santa Úrsula, Brazil
mqfalcao@gmail.com

Ex-officio member (former Chair)

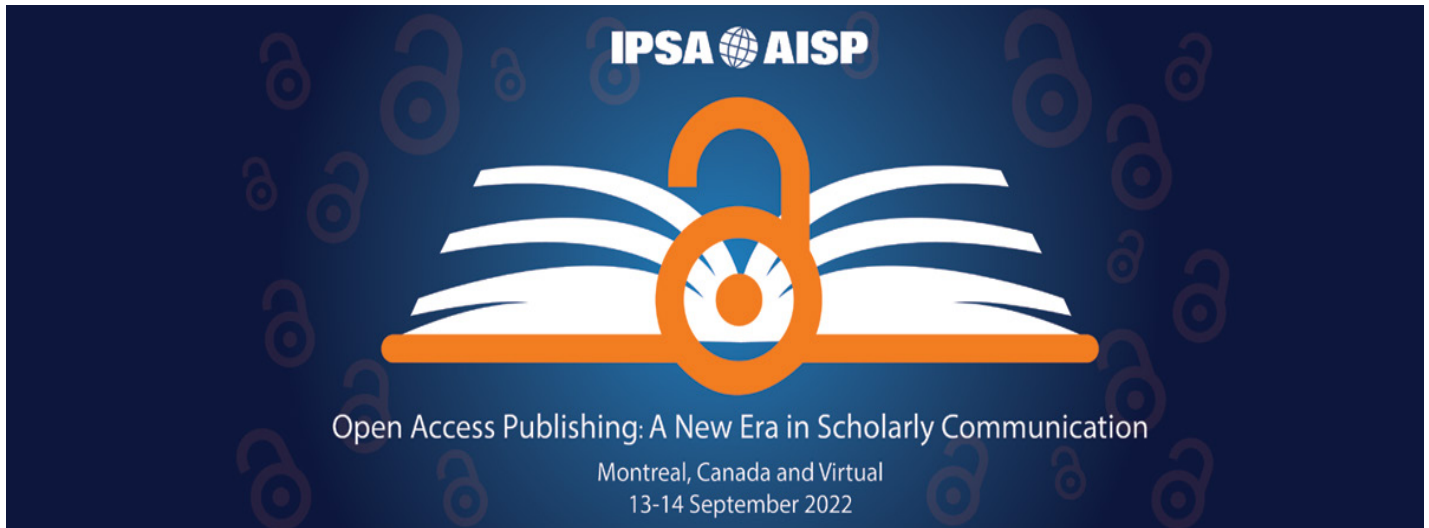
Alexander Sungurov
Higher School of Economics
St Petersburg, Russia
aungurov@mail.ru

We are concerned about the situation derived from the Russia – Ukraine war. This is of relevance for us as human rights scholars. At a convenient time and after consultations, we have decided to organise an academic event on this war from the perspective of human rights.

We are working to strengthen the communication and interaction within the IPSA RC26 community, to improve our academic work. We look forward to your feedback. If you have any comment or suggestion, please email humanrights@webphilosophia.com

Oscar Pérez del Fuente
Chair
IPSA RC26 on human rights

PEN ACCESS PUBLISHING: A NEW ERA IN SCHOLARLY COMMUNICATION



In recent years, the rapidly evolving world of scholarly communication has been subjected to several divisive issues, but none as hotly debated as the transition to Open Access publishing. The International Political Science Association (IPSA) as a scholarly association publishing multiple journals is directly affected by this radical transformation of the classic subscription-based publication model and consequently would like to take part in the discussions on the future of scholarly publishing and the inevitable advent of Open Access. Aiming to contribute toward finding an optimal and sustainable solution, IPSA, in partnership with Konrad Adenauer Foundation, Concordia University and the American Political Science Association (APSA), will host a two-day conference covering various topics surrounding the transition of scholarly publications to the Open Access format.

This two-day hybrid conference will take place 13-14 September 2022, onsite in Montreal, Canada, as well as virtually. The program will consist of multiple panels and several roundtable discussions led by global experts in the field of Open Access publications. The entire program will be streamed live through an online event platform for the virtual attendees. The topics covered will include Open Access Publishing Models; Open Access Book Publishing; Impact of Open Access Publishing for Research Funding in Social Sciences; Peer-Review in the Context of Open Access; Regional Perspective and Expertise in Open Access Publishing; and Sustainability of the Open Access Model. The Call for Proposals will open on 10 March 2022. An outcome report including the summary of the proceedings and recommendations will be published following the conference.

For more information, please contact: events@ipsa.org



CALL FOR PAPERS

Deadline for abstracts submission: 02/05/2022 Abstracts acceptance: 15/05/2022
Congress: 18 e 19/05/2022 (from 6 p.m. to 9 p.m. +1) Deadline for paper:
02/07/2022

Place: Universidade Autónoma de Lisboa – hybrid mode (presential and virtual in
real time)

The Research Group Culture of Peace and Democracy from the Center of Research and Development on Legal Science – Ratio Legis, with institutional support of Universidade Autónoma de Lisboa, Research Committee #26 (Human Rights) from International Political Science Association (IPSA), Center of Research on Law, Education and Public Policies (Cidep) linked to UniFG – Centro Universitário, and Faculdade Instituto do Rio de Janeiro (FIURJ), have the honor to invite the Scientific community to participate of

I INTERNATIONAL CONGRESS ON CULTURE OF PEACE AND HUMAN RIGHTS – IN SCOPE OF DEMOCRATIC VALUES

With the aim of promoting reflection on the contemporaneity of democratic values in times of real consequences arising from the health crisis and the increase in international political and social tension that challenges the structure of states governed by the rule of law, in the following terms:

Submission of abstracts

- Interested parties, with masters or doctoral degrees in Law, Political Science, Philosophy or Sociology, should send by e-mail (aspires@autonoma.pt) a brief summary of up to 500 words, accompanied by a title for the definitive paper in Portuguese, English, or Spanish, positioning itself on the objective, the intended results, and the methodology to be adopted, in what refers to reflection on contemporary democratic values, by 02/05/2022.

Double-blind peer review

- The uncharacterized abstracts regarding authorship will be sent to review by the analysis system by two specialists on the subject, whose result will be communicated, by e-mail, to the interested parties on 15/05/2022.

Paper submission

- The paper should have between 10 and 15 pages (approximately between 4.000 and 7.000 words), including all textual elements (from the title to the bibliographical references) and respecting the editorial criteria.
- The deadline for submission is 02/07/2022.

Editorial criteria

- The paper should be presented in Times New Roman font, size 12 and 1.5 spacing in the body text and size 10 and 1 spacing in footnotes.
- The title of the paper should be presented at the beginning of it in bold font, and it should be the approved one along with the abstract.
- Below the title, the translation into English language should be presented; if the text was written in Portuguese or Spanish.
- Underneath the English translation of the title (if applied), on the right hand side, will appear the name and surname of the author (indicating in a footnote their academic degree and professional field, in more important references up to 3 lines).
- Next, the abstract approved in the first phase of the Congress must be reproduced, with the respective translation into English language (if applied), accompanied by keywords, maximum of three, in original language and English (if applied).
- If the paper is divided in different headings, the first ones are presented in capital letters, with Roman numerals in bold, followed by a full stop and the title in capital letters (I., II., II., etc.).
- A full stop will not be used at the end of the headings. Within the titles, new divisions will be made with capital letters followed by a full stop (A., B., C., etc.), these capital letters will be followed, if necessary, by small letters with parentheses [a), b), c), etc.], and, if necessary, the latter will be followed by numbers with parentheses [1), 2), 3), etc.].
- Footnotes will always be made in footnotes at the end of each page.
- The APA Style is recommended in all cases; especially, in the bibliographical references.

IPSA RC26 BOOK PRESENTATION “CULTURE OF PEACE AND HUMAN RIGHTS”

On April, the book published with the papers approved and presented at the 26th IPSA World Congress of Political Science, with the support of #RC26 - Human rights, titled “Culture of Peace and Human Rights I - IN SCOPE OF NEW NATIONALISMS” will be presented to academic community. So, the coordinators and authors invite all the colleagues to take part in the hybrid and public conference to held in Lisbon, at Universidade Autonoma de Lisboa.

Everyone is welcome!

Date: 11 April 2022

Time: 6:30 p.m. (UTC+1).

Local Address: Auditorio 1, Palacio dos Condes de Redondo, Rua de Santa Marta, 56, Lisboa.

Virtual link:

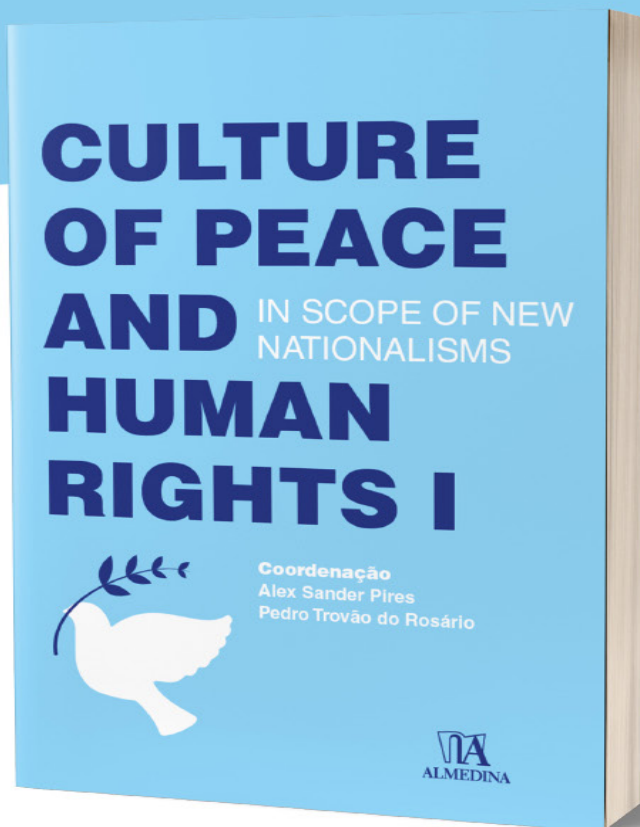
<https://videoconf-colibri.zoom.us/j/88189000261?pwd=M2Zpbm1EQk-VZKoNXeWYxYldnUzdBZz09>

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Password: 981649

Culture of Peace and Human Rights I

IN SCOPE OF NEW NATIONALISMS



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ID: 881 8900 0261
Password: 981649

RESEARCH, SCHOLARSHIP, AND HUMAN RIGHTS: CONNECTING TO COMMUNITY

Annie Miller

University of Colorado Denver

School of Public Affairs

Annie.b.miller@ucdenver.edu

Communities, citizens, and people drive our passions and efforts in collectively working to advance human rights. As we endeavor to advance the scholarship and grow research agendas seeking to help people, we must remain committed to putting people first. While causal mechanism testing and advances in big data, machine learning, regression techniques and network science enhance our understanding of politics, public safety, society, governance, and policy, we must attend to the notion that our grassroots and community partners deserve a voice in our scholarly agendas. Our fellow global citizens should have access to self-determination and pathways to co-creating knowledge about the topics that most deeply influence their day-to-day existence. Several techniques — participatory action research, narrative policy theory, and decolonization of research — can guide human rights scholars into collaborative research efforts providing voice to lived experiences while co-producing knowledge beyond developed, patriarchal, and marginalizing methods.

In many ways this is an ongoing conversation about hegemony, power, and power over; contemporary research practices often use languages and techniques designed within systems to perpetuate marginalization and control. As Tuhiwai Smith (2012) asserts, there is a need to “disrupt relationships between researchers (mostly non-indigenous) and researched (indigenous), between a colonizing institution of knowledge and colonized peoples whose own knowledge was subjugated, between academic theories and academic values, between institutions and communities, and between and within indigenous communities themselves (p. x).” Postcolonial and Indigenous research offers centering in ontologies and epistemologies that focus on relationships and connections among people and planet. One key tenet of indigenous methodologies might be named relationality. Relationality, according

to Chilisa (2020), “pushes to the center of every research encounter the importance of building relationships with the communities, all stakeholders, and partners honoring the relationship that people have with the land, the living, and the nonliving (p. 10).” The emphasis on relationality in research is essential and perhaps somewhat controversial to those trained in the western schools of positivism and rational choice theory. If our enterprise is in knowledge creation, sharing that knowledge as freely as possible, and in service to advancing human rights, we must spend time understanding and contextualizing the ways in which western colonialism shapes what we often perceive as value-neutral methodologies.

Community-based and participatory action research are a technique that can stand alone or be conducted alongside other forms of analysis. These techniques center and often privilege local knowledge. The general guiding principles of participatory action research include recognition of and attention to power dynamics across communities, embedding practitioners, stakeholders, and those with local lived experience to participate in all aspects of the research design and conduct, and establishing norms of reciprocity and ongoing engagement. These techniques strengthen our conceptions of validity and normalize our roles as educators who support knowledge production for all. These forms of research may challenge us to consider topics, concepts and theories beyond our own disciplinary ways of thinking and being in higher education. The relational nature of Indigenous and postcolonial research should push us across these boundaries if we are to explore and support action for advancing human rights.

Narrative policy framework and its cousin advocacy coalition framework are techniques, and perhaps epistemologies, that can be adopted to deeply explore the relational. These two frameworks, embedded in the policy process and policy analysis literatures, may apply more broadly in various disciplinary settings as the aim of each is to more fully understand the connection among actors seeking political or policy change. The narrative policy framework is expressly applied to understand the process of meaning making within policy subsystems – uncovering meaning making through discourse among and with local communities enhances our work as human rights scholars.

This is a call to and for relationality in human rights research. It is a call for more emphasis and training in Indigenous research methods. It is a call for centering the human-ness in human rights research. Most fundamentally this is a call to

”

consider and evaluate how your own research trainings might be shielding you from fully adopting ways of knowing that enhance both trust and truth across the globe.

Smith, L. T. (2012, Second Ed.). Decolonizing methodologies: Research and indigenous peoples. Zed Books Ltd..

Chilisa, B. (2020). Indigenous research methodologies. Sage Publications.

Online version available at: <http://humanrights.webphilosophia.com/archivos/120>

New IPSA RC26 blog and social networks

Please join the new IPSA RC26 social networks:

Blog:

<http://humanrights.webphilosophia.com>

Facebook:

<https://www.facebook.com/groups/1262291640875256>

Twitter:

<https://twitter.com/ipsarc26>

Linkedin:

<https://www.linkedin.com/groups/12552268/>

Official website:

<http://rc26.ipsa.org>

CALL FOR PAPERS - DIGITAL INEQUALITIES INTERNATIONAL WEBINAR



In December 2022, a Webinar on the “Digital inequalities” will be held online and at Carlos III University of Madrid, Spain. The Webinar boasts panels of international experts divided into the key topics. Each panel will discuss papers, which will be distributed in advance to the participants.

Participants will be connected through Carlos III’s online platform. The topics will be the following:

Some emergent and established forms of inequality. Potential themes include but are not limited to digital inequalities in relation to AI, algorithms, misinformation, digital labor, platform economy, cybersafety, cybercrime, gaming, big data, the digital public sphere, economic class, gender, sexuality, race and ethnicity, aging, disability, health-care, education, rural residency, networks, public policy, etc.

If you are interested, please send an abstract and short bio (up to 300 words) to oscar.perez@uc3m.es and jedrzej.skrzypczak@gmail.com by 15 July 2022.

The Webinar will be held between November/December 2022 in different sessions.

We plan to publish select webinar papers in an edited volume by a Press with an international reputation such as Palgrave or Routledge. Do not hesitate to contact the Coordinator if you have any queries or would like further information.

More information: <http://webinar2022.webphilosophia.com>

ANALYSIS OF THE SPEECH: AN EPISTEMOLOGICAL TOOL TO DISCOVER THE SOCIAL REALITY OF THE QUILOMBOLAS, NEGLECTED BY THE BRAZILIAN LEGAL NORM

Monique Fálcao
St. Ursula University
Brazil

mqfalcao@gmail.com

Since the establishment of the Brazilian Republic, 1890, the impact of the abolition of slavery, 1888, on interests of ex-slaves has not been problematized either constitutionally or politically. This situation explains the fact that their descendants remained excluded for a very long time from their substantive citizenship. Because of this, land disputes have multiplied throughout the twentieth century.

The Brazilian Constitution 1988 “settled” these conflicts through the recognition of the descendants of slaves as owners of the lands they had occupied for a very long time. The Decree 4887 \ 2003) set the objective criteria for the recognition of communities and their land holdings.

The Anthropological Report is the normative instrument which diagnoses and officially recognizes the community as subject of rights with the aim of territorial delimitation and titling of property, from anthropological conceptions as common origin, historical process, collective memory and diacritical marks.

However, the application of this decree ended up either maintaining the exclusion of the descendants of slaves from their rights or by avoiding questioning specific elements of social reality. Moreover, the defense of the specific interests of these citizens deprived of their citizenship is still based today on racial discrimination which falls under the legal regime of slavery and which today still operates as an institutionalized common sense.

This institutionalized common sense is reprocessed by anthropologists as remaining from a “frozen vision,” being the official legal definition of slaves and quilombos of the days of

slavery. As a consequence, the land conflicts which took place before the promulgation of the constitution of Brazil of (Eighty-eight, 1988 were linked one after the other at the end of the Decree of 2003.

Empirically, it is the Sacopã community that is the subject of the research. This community is located in an urban area in one of the richest neighborhoods of Rio de Janeiro. Its story begins 50 years after the abolition of slavery in Brazil with a couple of slave descendants who settle there. It is the Sacopã family. It has since fought against economic and state agents who, not recognizing any legitimacy in it, do everything to expel it.

Methodologically, Discourse Analysis is the tool capable of revealing the hidden and unproblematic elements of social reality. The hypothesis is that the methodological filter imposed by legal positivism does not allow us to detect the silences and violence of the slavery regime, nor the socio-cultural effects resulting from racial discrimination, nor the socio-economic effects of non- execution of inclusion policies for former slaves.

These are the elements which, in the Brazilian past, were hidden by a discourse based on a specific, modern and European epistemology, aimed at colonizing the “New World”. It was the epistemological basis of formal, modern, European, universalist citizenship. Until today, these elements still remain hidden and marginalized by common sense reproduced as an effect of this legal regime applied to slaves. According to the “frozen view” of old, slaves, as the object of law, and quilombos, as illegal collective subjects, were excluded from any kind of citizenship.

ORLANDI (1990), a Brazilian linguist, bases her studies on French ” Discourse Analysis ” and appropriates the theoretical categories “discursive formation” and “interdiscourse”; ideology and subject; Material relations of production and individual experience; with the aim of considering them from a Brazilian historical perspective by referring to the effects of the discourse of European colonization in Brazil.

On the theoretical-linguistic level, it understands the function of the “already-said” as “already-internalized”, as memory which remains present as a rationality. And it is historicity which, in the following theoretical-sociological plan, will compose the materiality of silence or the unspoken as a guarantee of movements of meaning. This conception of silence is developed by Orlandi from his critique of the original conception of silence “as a remainder of language”.

The historical process of the community, single-family, of sustainable production, of collective use of space, which is defined according to daily necessity, customs and traditions established according to experience, without any previously established rule, is today seen as illegal activities in front of the public order standards of urbanization and environmental protection, which arrived in the region from the 70s and still remain today. Likewise, it does not fit the classic definition of individual civil property, which is why the occupied space disrespects the state and the neighborhood and suffers from successive invasions by property speculators.

It is in the “unspoken” field of the legal norm, where imperative norms impose on the community the duty to adapt and to become civilized. The community can choose – in the binary system of traditional law – between remaining in the region by complying with urban planning and environmental protection standards or carrying out its cultural and economic activities in the suburbs or in the favela.

On this point of view, the Report and the Decree reaffirm and reproduce the historical materialities of illegitimacy and illegality of the activities of the community because they are not able to restrict or to compose the social effects of the meaning that the community has. for the Neighborhood, for economic agents and for the State.

From the analytical perspective, property and identity for Sacopã surpass the characterization of identity of the anthropological relationship, of collective memory, common origin, historical process as a diagnosis of a past that becomes present.

Identity and property, for Sacopã, are also formed from the preservation of interests historically denied and delegitimized by “Other” actors and institutions. Not just facts or traditions, but interests, for which the community fights until today on the argument of the realization of constitutional rights or substantive citizenship.

Identity and ownership, for the community, is made up of interests based on experience and need, and is established before or independent of legal provisions. All this inherited, on the one hand, from the days of slavery and the African traditions that were brought there, and, on the other hand, from resistance against the colonial regime.

It is this conflictual movement, this systematic and historical negation of these interests of the community that is silenced by the Decree, by the Anthropological Report and by the incidence of other urban planning and environmental laws which, because of its nature of public order, are political instruments used for the purpose of fixing or expelling the community.

If “the said”, represented by the legal norm, restricts the conflict to the territorial question and attributes to them a solution based on the formalization of civil property law, which awaits the civilizing promises made by traditional law, the “non- dit ” seems to denounce the silence and the historical-social rejection of the real interests of blacks, slaves and quilombos as real social actors or historical subjects.

The theoretical hypothesis to be developed is that the non-fulfillment of material citizenship results from the methodological filter imposed by the current traditional theory of law in Brazil. This discussion can be made from the critical thinking of the epistemology of the South, from the deepening of the historical and sociological critical aspects of the Brazilian reality and from the demand of the black social movements that were brought and discussed at the National Constituent Assembly, but modified because of the positivist constitutional methodological filter and the process of objectification of the categories identity and property in the Decree 4887 \ 2003

Online version available at: <http://humanrights.webphilosophia.com/archivos/125>

**CALL FOR PAPERS:
IPSA RC26 on HUMAN RIGHTS INTERNATIONAL PANEL
„KEY CHALLENGES FOR HUMAN RIGHTS FROM EUROPEAN PERSPECTIVE IN
2022”**



ADAM MICKIEWICZ UNIVERSITY IN POZNAŃ

§ THE HONOR TO

FACULTY OF POLITICAL SCIENCE AND JOURNALISM

HAS THE HONOR TO INVITE YOU TO THE

ADAM MICKIEWICZ UNIVERSITY IN POZNAŃ AND IPSA RC26 HUMAN RIGHTS HAVE THE HONOR TO INVITE YOU TO THE PANEL
“KEY CHALLENGES FOR HUMAN RIGHTS FROM EUROPEAN PERSPECTIVE
IN 2022”

as part of the 22ND INTERNATIONAL ACADEMIC CONFERENCE
IN THE SERIES

EUROPE OF THE 21ST CENTURY ON EUROPE’S GREEN DEAL.

A COMMUNITY OF SECURITY AND VALUES

(23-24 JUNE, 2022, COLLEGIUM POLONICUM, ŚLUBICE, POLAND)

The conference participants will involve scholars representing academic and research centres in Poland and abroad, journalists, politicians, and other experts interested in European issues, the European Union, and its relations with its immediate and broader surroundings.

The conference will be held in Collegium Polonicum in Ślubice, a joint research and teaching centre of Adam Mickiewicz University in Poznań and European University Viadrina in Frankfurt on the Oder. The Collegium Polonicum building is located on the Polish side of this border river.

The meeting in Słubice will provide a platform for presenting the results of studies into the contemporary problems of the Old Continent from the perspective of human rights. We would like, in particular, to discuss the issue of the utmost importance and topicality for inhabitants of Europe, namely Human Rights and the Rights of Nature and the Environment

(e.g., animal rights movement, having a clean, healthy, and sustainable environment as a human right).

Another topic addressed by the participants of the IPSA RC26 panel will involve the restoration of an EU based on fundamental rights and respect for the rule of law within the EU's community of values. It will also be an opportunity to explore the other key challenges for human rights in Europe in the current situation, e.g., human rights violations during the war in Ukraine.

The language of the conference is Polish; however, the language of the IPSA RC26 panel will be English. Papers presented by speakers and the discussion during the plenary session in the course of the meeting will be simultaneously translated into English. The conference organisers will provide participants with accommodation and boarding and an opportunity to publish papers approved for print by reviewers.

Due to restrictions imposed by the Covid-19 pandemic, the conference will be held in a hybrid mode. Those who have been vaccinated are kindly invited to Słubice, where sessions will be held in Collegium Polonicum. Those who fail to fulfil this condition and others unable to attend in person will be provided with an opportunity to take part in the conference online via the Zoom application. The organisers reserve the right to change the participation conditions if the epidemiological situation deteriorates.

You are kindly requested to register for conference participation on the conference website <http://europa21.edu.pl/> (tab: REJESTRACJA) by 27 May, 2022.

The conference fee is PLN 450.00 (about 100EUR) for onsite mode. You are kindly requested to transfer this amount to the AMU bank account no. 77 1090 1362 0000 0000 3601 7903 (the transfer title should read: "K00000185 + participant's first and last name") by 6 June, 2022. The fee for online participation is PLN 100.00 (about 25 EUR). The conference agenda, travel details to Słubice, and accommodation will be sent by 13 June, 2022.

Daniel Romero Campoy

https://www.instagram.com/campoy_danromer/

People usually argue that animal`s rights recognition would be an attack on human rights. It happens because of three main points: anthropocentrism, speciesism and a misconception of rights. In this brief article I try to explain these arguments. This text is indeed a very short introduction on this issue. I hope the reader feels like wanting to read more about it from these lines.

ANTHROPOCENTRISM

Moral anthropocentrism is the belief that human beings are the most important entity. Indeed, there are two approaches. On the one hand, a Kantian ethics holds only Humans and relevant on a moral point of view, because of their autonomy (rational choices) and dignity. So Humans do not have direct duties towards non-human animals. To make animals suffer is not bad in essence but this could come to deteriorate our character respect for other Humans or Humanity. On the other hand, weak anthropocentrism holds we must consider value to nature and other animals too. From this approach, animals matter because they have the capacity to feel pain and pleasure. But their life is not a big issue if they die without suffer. This is called sentiocentrism. This ethics is followed by the animal welfare policies of many countries, including the European Union. However, a weak biocentrism approach maintains that non-human animals have an important moral status because they have subjective experiences, that is, the capacity for consciousness. Of course, not all animals have this capacity. To have it, it`s necessary to possess a central nervous system, that`s why this question is not closed. The capacity of being affected positively or negatively as a subject being is called sentience. So, once the capacity of feeling suffering or enjoyment is not the only important thing, the life of sentience animals is a big issue. Consequently, we should not kill animals. In addition, Humans can be healthy without consuming any animal products. The British Dietetic Association (<https://www.bda.uk.com/resource/vegetarian-vegan-plant-based-diet.html>) and the American Academy of Nutrition and Dietetics(<https://www.eatrightpro.org/~media/eatrightpro%20files/practice/position%20and%20practice%20papers/position%20papers/vegetarian-diet.ashx>) supports this given scientific evidence, for instance. Veganism is consistent with this idea since it «is a philosophy and way of living which seeks to exclude -as far as is possible and practicable- all forms of exploration and

cruelty to animals for food, clothing or any other purpose» (VeganSociety). So why do we keep eating animals? Maybe because of speciesism

SPECIESISM

Some words are especially worthy in order to describe a hidden reality. Although controversial, one of them is speciesism. Richard Ryder coined this term, but Peter Singer popularized it. We could define speciesism as the prejudice or discrimination (unjustified differential) based on the species. So, this attitude prioritizes the interests of members of a certain animal species over other ones. It is a belief that considers that dogs deserve greater moral consideration than pigs or cows, in spite of all of them are sentient beings. Even they have similar intelligence and social needs. In the field of human rights we argue a lot about compassion, solidarity, vulnerability, domination or oppression. Why not about non-human animals? Because our anthropocentrism criteria block the moral value of other animals. This issue is complex and required a proper explanation, but in summary we believe in a moral criteria which is impartial and arbitrary. Obviously, there are many ways to argue in favor of this moral approach, but I am going to select the two most important ones: 1) humans have special capacities as rationality or dignity, 2) humans have special relations each other to reach pacts or social contracts on how to live in society. On this matter both of them would leave out of moral sphere some people with mental disabilities and human babies. The goal of this article is not to expand on this question, however we could use two important arguments to reject the speciesism ones, namely, the argument from species overlap and the argument from relevance, as philosopher Oscar Horta explains very well in some articles (<https://www.animal-ethics.org/ethics-animals-section/speciesism/arguments-speciesism/>).

MISCONCEPTION OF RIGHTS

It is a fact that Law is a mechanism of reinforcement of social habits that maintains the dominance and exploitation for rest of animals. The change of animalist paradigm lies on the rejection of the privileges of certain moral subjects respect to others. Many discriminatory arguments support these privileges over oppressed beings, as we see in relation to feminism, anti-racism or the abolition of slavery. In this point, let's briefly examine the difference between privileges and rights.

Rights are based on legitimate claims, whereas privilege is defined as the exemption from an obligation that is granted in an unjustified manner. Also, privilege would be an unfair advantage, a benefit without an acceptable reason. According to this, the exercise of domination and oppression cannot assume rights. Moreover, to use freedom as an example, even John Stuart Mill -illustrious liberal philosopher-

did not hold an unconditional freedom: “the only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it”. In other words, recognizing non-human animals as non-appropriable does not mean violating the right to property, just as stopping eating animal meat does not break the right to health.

CONCLUSION

In short, it is urgent to accept the moral status of sentient beings of some animals. For that we must give up our prejudices and arbitrary arguments about it. If we recognize animal rights -as rights to life, integrity and liberty, with clarifications as in human rights-, this does not involve any break to human rights. Because rights are weighted in the case of conflict. To end, if the reader is interesting in this particular issue, I recommend this article I wrote: “Cultural pluralism and the animal question: three cases of conflict” (<https://revistes.uab.cat/da/da/article/view/v12-n2-romero>)

Online version available at: <http://humanrights.webphilosophia.com/archivos/130>

Call for papers:

Publications

Solomon, Russell, *Australia’s Engagement with Economic and Social Rights. A Case of Institutional Avoidance*, Palgrave Macmillan, 2021.

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Kothari, Namrata, *Santhara: A Jain ritual of fast unto death*, Motilal Banarsidass

Promotion

On 23 February 2022, Dr.D.R. Satish Babu was promoted as Associate Professor .

Namrata Kothari has completed her post doctoral work as a fellow in Ramkrishna Mission Institute of Culture, Golpark, Kolkata.

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