

The third wave of animal rights

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Sociologist Corey Lee Wrenn believes that animal rights thinking should become part of the sober mind, and therefore sociologists need to help shape this social construct. "We study because we care," writes a lecturer at the University of Kent, quoting Italian Marxist Antonio Gramsci, who has said that intellectuals have a responsibility to provide the initiators of social change with a usable and culturally appropriate framework.

To this end, Dr. Wrenn has studied the animal rights movement in the West for over thirty years. Considering the Martin Act passed in the British Parliament to be the beginning of animal protection policy, the movement is over two hundred years old. The history of Estonian animal protection has been described since the end of the 19th century, but the idea of animal rights here is only fifteen years old. It is probably time for someone to properly study and describe the emergence of animal protection and rights in post-Soviet countries, but perhaps it is too early. In any case, it would be interesting to know how the jumping on the ree in this area went. After all, the so-called second wave of the development of the animal rights movement in the Western world was coming to an end in the early 1990s. The second wave began in the 1960s with horseback riding on youth opposites and protests demanding social justice, building on Ruth Harrison,

By the way, Wrenn consistently calls animal rights non-human rights so that everything is clear.

By the 1980s, the main animal rights ideology in the Western animal rights movement had been embraced by hundreds of organizations, and an international network had developed. In the mid-1990s, a long transition to new types of organizations began, with professional guardianship becoming the norm. Following the logic of neoliberalism, by 2000 the movement had reached the third phase of activism. Organizations operate in a bureaucratic non-profit format, being active on social media and trying to change people's consumption habits. It operates in a form appropriate to the state, in a capitalist framework, and this is controversial - many activists, especially second-wave activists, are therefore alienated from the movement. The movement is fragmented, but it is a normal development phase,

As a sociologist, Dr Wrenn believes that strategies can be scientifically planned - to study what works and what doesn't - and has written about it in his two books, *Rational Approach to Animal Rights: Extensions of Abolitionist Theory* and *Fragmented Protest: Animal Rights in the Age of NGOs*. Wrenn emphasizes feminist methods in building a rational, evidence-based basis for animal law that makes sense in intersectional politics. He explores theories of social change using the tools of critical sociology and social psychology. Despite a significant increase in movements requiring animal rights, the pace of animal release is slow and the number of vegans remains marginal. This can be called stagnation, although larger organizations are prosperous and support for animal protection more broadly is still rising.

Wrenn believes that the current movement manipulates oppressive institutions, not excludes them. Compromises are often highly questionable from the point of view of animal rights activists and, in fact, strengthen the oppressive industry. Some organizations rule out abolitionism because it is more effective, but at the same time they are giving up the main thing - demanding rights for animals and thus preaching mainly sleazy humanity. The current system is maintained when fake fur is produced, vegan alternatives to all

products, emphasizing perfection and health. Hierarchy and inequality within the movement, monopolization of messages, exclusion of dialogue and democratic decision-making, all slow down the development of social justice.

Wrenn believes that activists should not necessarily operate within the existing system - changing the situation of animals does not require over-pushing to push for changes in the law. To change the status quo, ethical veganism is the most necessary and sustainable.

Although fragmentation is blamed for the emergence of radicalism (which gives the state too much room to intervene), Wrenn comes to the opposite conclusion - it is the nonprofit format for operating in a capitalist society and neoliberal strategies that encourage the emergence and fragmentation of radical cells. In his view, as with other social justice movements such as feminism and civil rights, fragmentation is an integral part of joint action. Fragmentation is a predictable and healthy response to the unhealthy compromises made by the capitalist system, with radical activists continuing to mobilize despite obstacles. It should be added that by radicality, Wrenn means sticking to his convictions, he criticizes the violence that laymen may associate with radicalization as an ineffective strategy.

Activists are increasingly relying on the work of ethologists in their outreach work and should also start listening to sociologists. The scientific world and activists are approaching each other, even through critical animal research. By studying Corey Lee Wrenn's theories, serious animal rights activists can sigh with relief and hope that the time for anti-animal compromises will come to an end.



Corey Lee Wrenn is a sociology lecturer at the University of Kent. His presentation "Charity, Computers and Capitalism: How Animal Law Came to Its Third Wave and What lies Ahead in the Future" can be heard at the sixth animal rights conference organized by Loomuse and the Estonian Vegan Society: <https://loomus.ee/konverents>

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