

The Enlightenment must (...) be fully thought out, brought to its identity, also on animals' terms, because true thought insists on this. In the fight for animal rights and liberation it is therefore a duty to remember the ideas of the Enlightenment and to demand these for peaceable human-animal relations; concretely this means to demand freedom for animals (i.e., the absence of violence and annihilation by humans as well as of unreasonable restrictions of freedom) and solidarity with animals (as active partiality and assistance, especially in defending their lives and their freedom in the sense of solidarity). With the negation of animal exploitation, the goal of animal liberation, as a demand which is critical of domination, must entail a complete upheaval of the whole existing malevolent order so as to achieve the promise of a rational society, as promised in nature. That this promise does not apply to animals is an axiomatic aberration of affirmative theory against animals, which, as already stated, mostly proffers the reciprocity postulate (animals don't recognize the rights of humans either), or constructs lifeboat cases: the boat is too small and one has to get out - "human" or "animal"? These scenarios, which always drift past reality - humans do not die or become ill when there are no more slaughterhouses or animal research laboratories - have become general knowledge: "Should testing be done on humans (or even children) then?" Lifeboat cases hardly ever exist in the reality of human-animal relationships - there is no human adversity that requires a sacrificial animal for its alleviation. These are not, as the image of the lifeboat might suggest, decisions of particular, hopeless situations, which demand either/or decisions. Hence they cannot be generalized or boiled down to plain recipes of knowledge. The boat is always too small for the humans, whose innermost wishes, needs, feelings, and imagination have been narrowed by society; and those perceived as foreigners, human or animal, get thrown overboard. Due to the fact that human individuals have the potential to build larger, or a larger number, of boats, or ones that don't sink as easily, also not to mention more beautiful boats, the hopelessness of escape from the Enlightenment's dialectic is all the more incomprehensible and unacceptable. (...)

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