

The Ethical Status of Animals in Perspective of Moderate Postmodern Paradigm: An Analytic, Appreciative and Applicative Study¹

สถานะทางจริยธรรมของสัตว์ในทรอศน์ของกระบวนการทรอศน์
หลังนวยคุสัยกลาง: การศึกษาเชิงวิเคราะห์ วิจักษ์ และวิหาน¹

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Abstract

The objective of this research article was to study whether animals in perspective of moderate postmodern paradigm have ethical status and how by philosophical approach, dialectic and discursive qualitative methodologies. The research found out that reasons of antagonists that were previous responses in academic society presenting that animals have no ethical status, animals with ethical status treated as inferior beings, and animals have an ethical equality status by grouping them with discrimination based upon species membership of 'Speciesism' to examine if it was appropriate to be the answers of research questions, which were 1) a group with the perspective that animals have no ethical status of their own, or if they have an ethical status inferior to that of humans standpoint and 2) a group of people with animals have equal ethical status to humans standpoint. In criticism of the antagonist's reason, both groups were unable to answer choices for this research question because philosophical assumptions were not consistent with philosophical concepts of moderate postmodern paradigm. According to the study, the researchers proposed the new reason that those were primarily related to interspecies equality. This study, therefore, suggested that interspecies equity was a principle of thought. Eventually, the new proposition from the researchers is animals have an ethical equity status, the same as all living creatures. The results can be applied for an alternative ethical principle in harmony that all humankind can and will be given in the primary concept of humane treatment to animals.

Keywords: Ethical Status of Animals, Paradigm, Moderate Postmodernism

บทคัดย่อ

บทความวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษา “สัตว์ในทรรศนะของกระบวนการทรรศน์หลังนวนิยคสายกากาลามีสถานะทางจริยธรรมหรือไม่และอย่างไร” โดยวิเคราะห์ทางปรัชญา คือ วิภาควิธีและการแลกเปลี่ยนความคิดเห็น จากการวิจัยพบว่า เหตุผลฝ่ายตรงข้ามที่มีอยู่ก่อนหน้านี้ในแวดวงวิชาการ ได้แก่ สัตว์ไม่มีสถานะทางจริยธรรม สัตว์มีสถานะทางจริยธรรมอย่างต่ำดับชั้นกว่ามนุษย์ และสัตว์มีสถานะทางจริยธรรมอย่างเทียบเท่ากันกับมนุษย์ โดยจัดกลุ่มตามเกณฑ์คุณติทางชนิดพันธุ์หรือ “พันธุ์ชนิด” เพื่อตรวจสอบว่า เหมาะสมจะใช้เป็นคำตอบของการวิจัยนี้หรือไม่ ได้แก่ 1) กลุ่มที่มีทรรศนะว่า สัตว์ในทรรศนะของกระบวนการทรรศน์หลังนวนิยคสายกากาลามีสถานะทางจริยธรรม หรือถ้าจะมีสถานะทางจริยธรรมก็อยู่ต่ำดับชั้นกว่ามนุษย์ และ 2) กลุ่มที่มีทรรศนะว่า สัตว์ในทรรศนะของกระบวนการทรรศน์หลังนวนิยคสายกากาลามีสถานะทางจริยธรรมอย่างเทียบเท่ากันกับมนุษย์ วิจารณ์เหตุผลฝ่ายตรงกันข้ามได้ว่า ทั้งสองกลุ่มนี้อาจใช้เป็นตัวเลือกคำตอบของปัญหาวิจัยนี้ เพราะมีฐานคุณติทางปัญญาไม่สอดคล้องกับหลักปรัชญาหลังนวนิยคสายกากาลาม เหตุผลฝ่ายผู้วิจัยคือ ทั้งสองกลุ่มล้วนมีหลักความสมภาพหรือความเท่าเทียมทางชนิดพันธุ์เป็นพื้นฐาน จึงเสนอความสมธรรมหรือความเสมอภาคทางชนิดพันธุ์เป็นฐานคิดแทน จนเสนอคำตอบใหม่ได้ว่า สัตว์มีสถานะทางจริยธรรมอย่างเสมอภาคกันกับมนุษย์ ผลลัพธ์ของการวิจัย คือ ได้มีหลักจริยศาสตร์แบบสมานฉันท์ ซึ่งมวลมนุษย์สามารถนำไปใช้เป็นโมโนทรรศน์ขึ้นปัจจุบันสำหรับนำทางการปฏิบัติต่อสรรพสัตว์

คำสำคัญ: สถานะทางจริยธรรมของสัตว์ กระบวนการทรรศน์ หลังนวนิยคสายกากาลาม

Introduction

1. Rationale and significance of the Topic

1.1 Rationale of the Topic

This research question originated from my attention in Human and non-human Animals Relationship (HAR) issues, especially concerning animal ethics problems. According to skepticism in all responses to the question: How should we human beings treat the other animals? at all of my lifetime, I have framed for synthesizing this research topic. The background can be chronologized as follows:

1) Skepticism in early childhood

The first response that I skepticized was from 'The words of the elders.' Someone said we should take care of animals as our family members. Someone said we should take advantage of them like items used in everyday life. But then someone said being surrounded by animals were forbidden to join because all of them have been dirty and dangerous life. And also, another response that I skepticized was from 'Social beliefs.' Which ones presented some animals were a symbol of mystery and bad omen, and so we should treat them unfairly. However, the same species can be presented by others as a symbol of good luck and fortune, so that we should treat them as holy creatures. For example, myths and superstitions about black cats from different cultures could have been different in a variety of beliefs. Those made me skeptical caused by polylemma that affects me can't afford to be down an answer for attachment and caused by a conspiracy that seems to be the association of both responses for a dominant purpose.

2) Skepticism in middle childhood

The second response that I skepticized was from the 'school books,' especially the Mana-Maanee-Piti-Chujai coursebooks. A subject matter of this one was used more than almost anything else to indoctrinate children into believing the idea of generosity and kindness. But in our lives, the paradoxical realities were faced by more and more people, including me. For instance, based on our experiences, it is easy to blame children for helping stray animals by concerned parents even though they just follow the standard lesson in the general textbooks of this country. This also made me skeptical in the sense that the content of the books was contradicting against some of my hands-on experience.

3) Skepticism in late childhood

The third response that I skepticized was from the 'moral principles,' especially Buddhism and Chinese traditional cultural beliefs. As for the Buddhist ethics, the first commandments of five basic Buddhist precepts of moral practices have given me the concept of treatment to animals, that is, to abstain and refrain from taking the life of living beings.

And Han Chinese Buddhist ethics with Taoism, my senior relatives taught me people should not kill or harm animals without justification or excuse because they can feel pain and suffering as well. On the contrary, some worships with these ethics that I have ever experienced were very controversial beliefs. For example, do not kill and taking animals' life away has been the traditional practice of the vegetarian festival. Conversely, ending animals' life to make a sacrifice to gods or spirit offerings have commonly seen in other festivals such as the spring and host festivals. These also made me skeptical in the sense that the moral principles are against some of the events encountered.

4) Skepticism in adolescence

The fourth response that I skepticized was from the 'scientific knowledge.' Based on Darwinian Theory of Evolution, a famous phrase 'the survival of the fittest' [1] – that is the survival of the strongest, in the fifth edition of On the Origin of Species by Charles Darwin, have been an umbrella term that is given to various concepts about human thought and ethics. It would be the only natural that humans have evolved to live better than any animals on this planet, treating humans better than animals are very right and ethical practices. Consequently, we should treat them with the instrumental view: the animal as an instrument; the animal as morally off a map; the animal as a mindless automaton [2] It means scientific studies by using animals' bodies or life are dramatically essential to improving the lives of humans and sustaining our environments. These made me skeptical, that is, the initial problem was solved while yielding an unanticipated benefit, described as a windfall. For instance, the torture in animal testing or vivisection presented mankind with a moral dilemma: although scientism doctrines can accept that some painful animal experimentation can be justified on grounds that benefit like necessary or usefulness is conferred, anti-scientism doctrines dissented with the adverse arguments and condemned as cruelty to animals.

5) Skepticism in early adulthood

The fifth response that I skepticized was from the 'extreme postmodern thought' which was the principle of the idea of animal liberation: if intellectual superiority like the capacity for language or higher mathematics doesn't give us the right to serve our agenda by taking advantage of others, that right to use or exploit animals for sake of our benefit are likewise never acceptable because all living creatures have a capacity of suffering as the vital characteristic that gives a being the right to equal consideration. [3] Accordingly, animals should be treated equally, not humanely. These made me skeptical in at least 3 points; that is, caused by the hidden agenda that aimed to cover people's thoughts by complete and total hegemonic dominating ideologies, caused by the objective that was unable to cause intellectual change as specified in the statement of doctrine, and caused by the achievement

that may not be able to help to create a better and more peaceful world through deconstructive thought.

6) Skepticism in middle adulthood

The sixth response that I skepticized was from the ‘late or high modernism’ which is the principle of the idea of Animal Welfare: ‘There’s nothing wrong if human desires will be fulfilled with animals’ flesh and blood. Whether they are used for basic needs, entertainment, seek profit, or a scientific experiment, we always use them. Nevertheless, they should be treated as humanely as possible, in other words, apart of welfare includes both fitness and a sense of wellbeing, it also includes goes beyond preventing unnecessary pain and suffering.’ Thus, animals should be treated humanely, not equally. This made me skeptical, that is, although we knew that it was related to the response in adolescence which was continued by the adherent of scientism and was evolved to be antagonistic with the response in early adulthood by the followers of anti-scientism, there’s only one thing we can count on at that moment because it can solve the facing trouble. But then the contradictive argument from Animal Liberations and Animal Rights against the welfare’s idea has occurred: ‘Human species should not side claims superiority over all others in order to excuse the exploitation. Forasmuch as all of us is a piece of earth and a member of the Kingdom Animalia, so too the defense that we treat animals humanely or use them minimum necessarily was the justification to maintain the human-centered’s status and to legitimate the interests of humans.’ For that reason, animals must be treated equally, not humanely. Nonetheless, we do have to put this response into action against the confronting difficulties meanwhile the new answer has been researching.

7) From all skepticism to developing my research topic

When those of responses can’t make me totally trust, therefore, the key concept of ethics which human beings have been using as primary guidelines for action was searched. Eventually, we found the concept of the ethical (not the moral) status of animals due to the fact that all of us will treat animals according to the created scenario involving a target that keeps them at the forefront of our minds. In other words, if somebody has a fundamental belief or worldview that the animals have no ethical status of their own, they are likely to treat animals whatever they please or want because the realm of ethical consideration should not be extended to them. On the contrary, somebody is more likely to treat them equally as deserving of ethical consideration when they have a worldview or fundamental belief that the animals have an ethical status.

Moreover, the concept of the ethical status of animals has had an implicit influence on our treating each other apart from directly affecting the treatment to animals:

7.1) Influence on using violence as a solution to problems

Animal cruelty is an important factor that influences choosing violence in conflicts between human beings. Thomas Aquinas (1225-1274), an Italian Medieval philosopher and theologian, argued that 'If in Holy Scripture there are found some injunctions forbidding the infliction of some cruelty toward brute animals ... this is either for removing a man's mind from exercising cruelty towards other men ... or because the injury inflicted on animals turns to a temporal loss for some man ... ' [4] His proposal can be concluded that; humans should be charitable or be a friend to animals only to make sure that the consequence of harming animals as the habit has not to affect treating other people. Until recently, for the last half-century, research results from many branches of science have shown empirical and reliable pieces of evidence associated with cruelty to the animal which is a major factor for peoples accustomed to considerable violence, in at least 3 cases:

- Case of a precursor of 'harmful to society' or antisocial behaviors

The study of the correlation between three characteristics in childhood: enuresis or bed-wetting, fire-setting, and cruelty to animals, and severely aggressive behavior in adulthood were proposed by J. M. Macdonald in 1963, called 'The Macdonald Triad' or also known as 'The triad of sociopathy.' It is postulated by the author that the presence of the triad in the child may be of pathognomonic importance indicator in predicting violent and antisocial behavior of later in 1996. [5]

- Case of a preliminary of extreme violent behaviors

The result of several studies established that a famous hypothesis, called 'Graduation Hypothesis': cruel to animals in stages of child development is a significant background for committing the felonies to people; e.g. serial killing or murders [6-8], sexual homicide preparators [9, 10]

- Case of a signal of domestic violence

Several studies discovered that the first and main targets of abuse frequently were companion animals, the latter were spouses/partners or children. Batterers often controlled the family members by intimidating, torturing, or killing the pets. [11] Consequently, animal abuse is a very influential indicator of family violence [12] and is by far the most common victims comprising more than all cruelty cases. [13]

7.2) Influence on choosing a solution to using violence problems

Trends in the objective of peace researches that endeavor to find effective solutions to using violence problems are managing the risk of choosing violence as a solution or habit modification. Some researchers might attempt to eliminate the conflict in believing that violence never ever happens or bearable if we can nip the conflicts as a source of violence

in the bud. Yet, some researchers argue that everything on earth is a reality of conflict as well as the universe is not static. As change is the essence of existence, so conflict is violence that is conflict likewise. All of the things on this planet, therefore, are based on a living oxymoron such as Yin-Yang. When conflict is the unavoidable unchangeable state of nature in human society, violence also is a section of our society that is never gonna change [14-15] Hence, they might attempt to limit or constrain the conflict by depriving the opportunity of choosing violence as the instrument of solving problems, that is, attempting to remove all of the factors that induce, assist, link, or engage the decision.

Nowadays, the prevention of cruelty to animals is limiting or constraining the opportunity that violence may be considered as an instrument to resolve conflicts. This approach might suppress a factor of cruelty to animals that is a source of choosing violence as a solution between people. Many ethical measures have been implemented as guidelines for treating animals such as custom, moral principles, the result of scientific research, ethic, law. When considered abstractly, however, in the big picture views, the issue of being obsessed with the sacredness of ethical measures of each group is found. They often relegate different beliefs to otherness by reason of they are not the best, not accurate, and not reality, whenever they assume their belief is the best, accurate, and reality. The cause of their attachment ought to be the concept of the ethical status of animals, too. Because if whoever support for the animals don't deserve our ethical consideration in virtue of the fact that they lack the worthy and valuable properties, the postulate that animals have no ethical status should be the standing of them. On the other hand, the standing that animals have ethical status as the postulate of thought should have emerged if the statement that animals deserve our ethical consideration in virtue of the fact that they possess the worthy and valuable properties is supported by anyone.

After reviewing associated existing HAR literature as well as we could and concludes that the ethical status of animals is a primary concept of treatment to animals, moderate postmodern philosophy has been applied so that another possible answer could be presented alternatively. And the main principle of this is the collaboration by harmonizing the ideas and beliefs of all parties on the basis of good understanding with each other, called mutual understanding. Consequently, the philosophical research topic has been selected, formulated, and developed from all these previous backgrounds.

1.2 Significance of the Topic

The issue of the ethical status of animals is a philosophical problem that has widely argued and discussed by philosophers, researchers, and those interested in animal ethics. By the verdict part of the response to the problem; 'Do animal have an ethical status?',

including the justification part of this response by various parties; 'Why are they submit such answers?', cause them to encounter some ethical conflicts that relate to the humans and animals relationship until now. When submitting their response of each group to retaliate with others could be unleashed a spiral of conflict or conflict spiral, this situation sometimes may be resolved peacefully but often they are not; that is, maybe developed to a more serious situation as destructive conflict. For these reasons, the result may increase the risk of deciding to choose violence to resolve conflicts or settle disputes. Further, my intent here is to provide a new possible answer from my own experiences and visions which the root problem is the different philosophical assumptions that have occupied the thoughts of them. Finally, the philosophical research topic; The Ethical Status of Animals in Perspective of Moderate Postmodern Paradigm: An Analytic, Appreciative and Applicative Study is synthesized and presented with the expectation that this research will present an alternative response and reasonable reason answer that can be rationally acceptable to all parties which could be a benefit to all living creatures, an option to academia, a rational choice to our society, and a progression towards the harmonized world.

1.3 Research question

Do animals in perspective of moderate postmodern paradigm have ethical status, and how?

1.4 Expected benefits

The research's expected benefits can be summed up as follows

- 1) To get new knowledge about the ethical status of animals in perspective of moderate postmodern paradigm
- 2) To expand our intellectual horizons about the ethical status of animals by philosophical paradigms of thought
- 3) To illustrate the case study to help us understand the influence of the ethical status of animals' concepts on deciding to choose violence to resolve conflicts or settle disputes between human and nonhuman living beings, including between human beings together.

Objective

1. To study the ethical status of animals by the concept of philosophical paradigms of human thought
2. To analytic that animals in perspective of moderate postmodern paradigm have ethical status involving have reason supported this answer
3. To appreciative the value and to applicative the benefits of knowledge about the ethical status of animals in perspective of moderate postmodern paradigm

Methodology

This study is to research from textbooks and academic papers relating to the topic:

1. The data collection

1) The primary sources: The original and well-known works written by Professor Kirti Bunchua, including the philosophical works in animal philosophy and ethics fields, namely Pythagoras, Plato, Aristotle, St. Augustine of Hippo, Thomas Aquinas, René Descartes, John Locke, Immanuel Kant, Jeremy Bentham, Peter Singer, and Tom Regan.

2) The secondary sources: The books and adapted works by many related scholars, including seeking relevant information from the mass media as well as other sources.

2. The data analysis from the primary and the secondary sources

3. The data arrangement and synthesis by philosophical research methodologies:

1) Dialectic is raising the question that has multiple answers. Then the researcher must seek all possible answers as long as I can.

2) Discursive process is listening to reason that justifies each of the possible answers comprehensively. The purpose is searching the best answer on the basis of good understanding from all available other or mutual understanding.

4. The research presentations by an analysis, appreciation, and application

Results and Discussion

After researching by philosophical research methodologies whose objective is to get an alternative answer to the research question. The result could be summarized and discussed as follows:

1. Reason of antagonists

The antagonists' reasons are all responses that are from the analysis of the main concept: the ethical status of animals. Three available responses were found by reviewing associated existing HAR works of literature: 1) animals have no ethical status, 2) animals have ethical status but they should be treated as inferior beings, and also 3) animals have an ethical equality status but they also should be treated as human beings. After grouping them with discrimination based upon species membership, named 'Speciesism:' refer to the idea that the undue moral privileging of one species over another or the undue (and typically exclusive) intrinsic concern for human animals in comparison to all other animals [16], in order to examine their appropriateness for addressing this research question, they were divided into 2 groups:

1.1 A group of people with the animals have no ethical status of their own, or if they have an ethical status inferior to that of humans standpoint

1.2 A group of people with animals have an equal ethical status to humans standpoint.

The researcher grouped the standpoints of animals that have no ethical status of their own with animals have ethical status inferior to that of humans because of human-centered perspective or a point of view which posits humans as the centerpiece of the ethical universe and sees the mankind's well-being as the greatest purpose of things, named 'Anthropocentrism' that is correlated with Speciesism; that is to say, the first thing they focus to take into consideration is the interests of the human species.

2. In criticism of the antagonist's reason

The main concept of analytical criticism is the philosophical paradigms: 'basic beliefs in mind of peoples that are set off by their sex, age or period of life, environment, education, and decision making, that determines the preference and is a comprehending and rational decision-making tool of each person. However, these could be changed by changing for the right reason and without varying according to one's mood.' [17] When those were ever conceptualized with the five ages of western historical civilization by the purpose for interpreting the human thought and searching the fundamental postulate of knowledge, the philosophical paradigm could be divided into five sections, called the five paradigms of human thought: primitive paradigm, ancient paradigm, medieval paradigm, modern paradigm, and contemporary paradigm. [18-21] As follows (Figure 1):

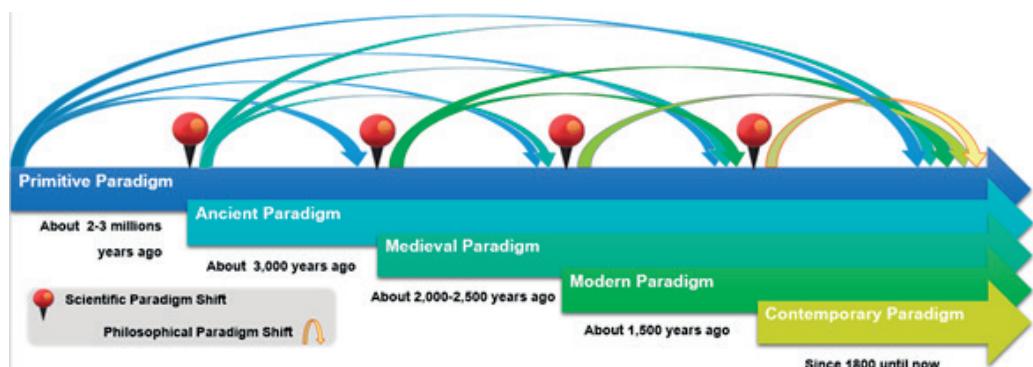


Figure 1 The five philosophical paradigms of human thought.

In addition, the concept of the moderate postmodern paradigm was used in this analysis as well. Kirti Bunchua [17] stated that 'there are other postmodern perspectives besides extreme and radical postmodernism: moderate postmodernism. Namely, the standpoint of extreme and radical type is not considered the reality systematically stand behind the knowledge but the moderate type standpoint is considered it is quite beyond our capacity to know that. The reason is the language only offers the meaning by intentionality so it is really difficult to ascertain the parallel that exists between reality and knowledge. Just a part

of human knowledge, therefore, could be paralleled with reality. And there is another part that is distorted by subjectivity. Then something we do best is graceful for the meaning we share with others, believing that the reality exists at there.' Instead of suggesting only a deconstruction as orthodoxy postmodernism, consequently, moderate postmodernism suggests a reconstruction which stipulates that: aside from deconstructing all philosophical system by purpose to distinguish between the useful strength as major and the unfruitful weakness as minor, the collaboration is approached from choosing only the major as long as we can and fitting them into our context alongside letting go of the minor which their usefulness seem marginal or negligible for us (but it might come in handy someday) and getting some immediately use of them by someones at the same moment. This moderate way of postmodernism might correct the issue that nourishes the war and support the issue that nourishes the peace.

When both groups of antagonists' reason were discussed by discursive and dialectical qualitative methodologies, the result found that they were unable to be present as answer choices for this research because their philosophical assumptions were not consistent with the philosophical concepts of moderate postmodern paradigm:

2.1 The response for a group of people with the animals have no ethical status of their own, or if they have an ethical status inferior to that of humans beings: those can be divided into four subgroups, such as 1) animal have completely no ethical status of their own, 2) animals have subcompletely no ethical status of their own, 3) animals have intermediately no ethical status of their own, and 4) animals have an ethical status inferior to that of humans beings. After they were analyzed with the five philosophical paradigms of human thought concept, the result was all of them participated in and was of some assistance to the philosophical paradigm shift: the philosophical dynamics of mankind's intellectuals and beliefs: from primitive, ancient, medieval, and modern paradigm; namely, three former subgroups were found their philosophy and ethics under primitive-ancient-medieval-modern paradigm, but found the philosophy and ethics of a latter group only under modern paradigm. Thought of both groups was not static, however, the philosophical paradigm-shifting to the latest doctrine occurred. Eventually, the emergence of late or high modernism on the battlefield of animal philosophy and ethics in the contemporary world caused Animal Welfare that uncorresponding to the concept of moderate postmodern paradigm. For this reason, they were unable to be present as an answer to this research. As follows (Figure 2):

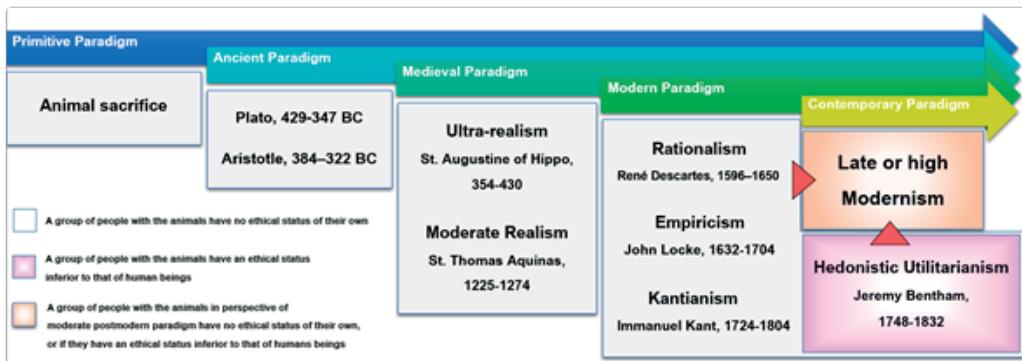


Figure 2 The response for a group of people with the animals have no ethical status of their own, or if they have an ethical status inferior to that of humans beings, which were analyzed with the five philosophical paradigms concept.

2.2 The response for a group of people with animals has an equal ethical status to humans beings. After this was analyzed with the five philosophical paradigms of human thought concepts like a previously possible response, the result was it also participated in and was of some assistance to the philosophical paradigm shift from primitive, ancient, and contemporary paradigm. (Someone in the medieval and modern may have the responses in the same way but their philosophy may be as a minority at that time. That's means, not that nobody had, but most people who were the majority at the moment were not interested, ignored, neglected, or turned deaf ear to their voices.) Their thought was not static, however, the philosophical paradigm-shifting to the latest doctrine occurred as well. Eventually, the emergence of extreme postmodernism on the battlefield of animal philosophy and ethics in the contemporary world caused Animal Liberations and Animal Rights that uncorresponding to the concept of the moderate postmodern paradigm. For this reason, it was unable to be present as an answer to this research, too. As follows (Figure 3):

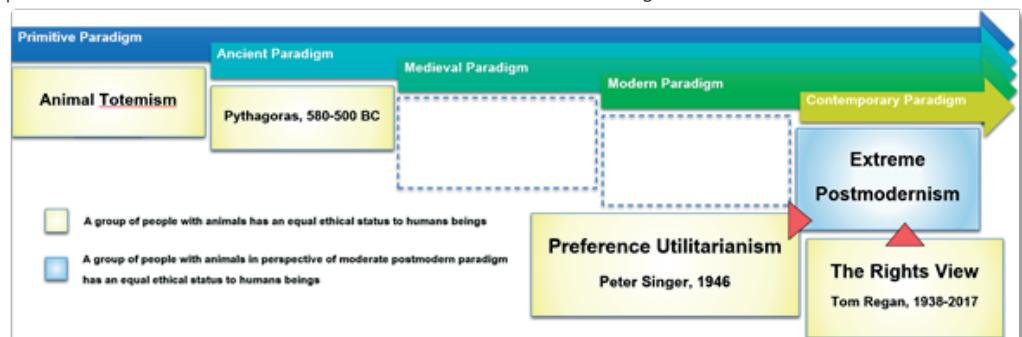


Figure 3 The response for a group of people with the animals has an equal ethical status to humans beings, which were analyzed with the five philosophical paradigms concept.

In conclusion, the criticism of the antagonist's reason found that these two groups were unable to use as the final answer for this research question because their philosophical assumptions were not consistent with the philosophical concepts of moderate postmodern paradigm as above-mentioned.

3. Reason of researcher

According to the study, the researcher found that intellectual junction as the weak point of the antagonist's reason: the concept of interspecies equality. That has been an efficient cause that making them was uncorresponding to philosophical concepts of moderate postmodern paradigm:

3.1 A group of people with the animals have no ethical status of their own: the viewpoint of this group is 'Treating different species differently are interspecies equality.'

3.2 A group of people with the animals have an ethical status inferior to that of human beings: the viewpoint of this group is 'Treating different species differently are interspecies equality' as the previous group. However, the stipulation is that interspecies inequality is concealed with/promote human interests first when unusual circumstances arise.

3.3 A group of people with the animals have an equal ethical status to humans beings: the viewpoint of this group is 'Treating different species similarly are interspecies equality.'

Once the interspecies equality was proved to be a background of all groups, they were not consistent with the philosophical concepts of the moderate postmodern paradigm. Therefore, I can conclude that interspecies equality got along quite well with uncorresponding of the philosophical concepts of moderate postmodern paradigm as well. Finally, the available responses to the animal philosophy and ethics on the current world that were analyzed by us were not the appropriate response to this research question.

Those are why the researcher must propose the new reason in the perspective of the moderate postmodern paradigm that 'animals have an equity ethical status to humans beings.' The equality-equity concept has been applied to this response. My research found that equality was a background of all responses in the perspective of the previous paradigms which made them walk into a big trap in thinking equally about the world named binary oppositions of equality, as though imprisoned in the cage of equality. Thus, the equity as a background of my response in perspective of moderate postmodern paradigms has been nominated. The viewpoint of this is 'Treating different species which are suitable for their conditions in life as the living creatures are interspecies equity,' that is, laying down the practical standard of treatment to animals which is based on status and circumstance: in a normal condition, the ethical consideration and decision to treat animals should be suitable

for their status as the living creatures, however, be aware of the facts/be according to the occurrence when unusual circumstances arise.

After deliberately and carefully analyzing the researcher's response with the concept of five philosophical paradigms, the study has proven that it was reasonable to assume that were appropriate to generalize to this research question. While it was concentrated upon finding a solution in a difficult situation or a dilemma posed by binary oppositions between Animal Welfare what belongs to the late or high modernism as a thought of the fourth philosophical paradigm) and Animal Liberations and Animal Rights what belongs to the extreme postmodernism as a thought of the fifth philosophical paradigm. This has suggested everyone use the main principle of the collaboration by harmonizing the ideas and beliefs of all parties on the basis of good understanding with each other, called mutual understanding. And that is like interspecies equity as a state of the art ethical concept that got along quite well with corresponding of the philosophical concepts of moderate postmodern paradigm as the latest thought of the fifth philosophical paradigm. Finally, the researcher can realize and summarize that my suggested response was the appropriate response to this research question.

Conclusion

A study done by researcher is a type of improving on the previous responses, that is, need to emphasize that researcher's response is more reasonable and more harmonious than all early responses there ever was. I, therefore, can conclude a new proposition that is 'animals have an ethical equity status same as all living creatures.' The verdict part of this proposition is insisted that it must only be the animals have ethical status whatever they were; that is, no matter how large or small their size, how high or low their intelligence quotient scores, how useful or useless their utility, or even how top or bottom their position in Kingdom Animalia. Whether insects such as a mosquito or mammals such as an elephant, companions such as a dog or livestock such as a pig, they all are the living beings as humans. My justification part of this proposition is at least treating to animals is an important factor that influences choosing violence in conflicts between human beings, therefore, my standpoint is all of us must not belittle the HAR issues, which inflicts a terrible and often life-threatening existence on those humans and animals within our society. This senseless violence will not be tolerated and standing or sitting by idly is not an option either. However, A group of people who have convinced themselves that the animals have no ethical status of their own should not be excluded as voiceless at the border of my philosophy and ethics. On the other hand, my suggested response has embraced and promoted all parties by letting them have a chance to treat animals moderately, based on status and circumstance, with the

higher purpose: to improve our quality of life and to make our peaceful world. Conclusively, the results of this study can be applied for an alternative ethical principle in the way of harmony that all mankind can and will be given in the primary concept of humane treatment to animals.

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