

Le Jardin d'Éden et la chute de l'homme. 1615

The Garden of Eden and the Fall of Man.



According to Jacques Derrida, the cultural and intellectual constructs of Man and Animal are inseparable.

For this philosopher, the relationship with animals is an essential condition of Western thought.

The definition of Man as a construct would find its source in the opposition and the differentiation that we pose in relation to the animal.

But this opposition between man and animal would not be limited to considering the animal as another inferior.

It would also provide the rationale for their killing and consumption by humans.

The kill and eat operations are therefore not only actions necessary for food or vital reasons.

They also constitute, through sacrificial repetition, a symbolic means of guaranteeing the distinction between man and the animal and keeping it out of touch with humanity.

According to anthropologists, the primitive sacrifices in essentially animist human societies already had the role of legitimizing the killing of the animal, of warding off the guilt and atoning for the act of taking life, as Boris Cyrulnik reminds us.

The break between man and animal is thus superimposed on the anthropocentric differentiation between nature and culture.

On the one hand, we observe the ferocious, dangerous, unpredictable beast, the bearer of all the archaic anxieties that it is a question of regulating, of mastering, that is to say of killing.

The three great monotheisms have also contributed to this break between man and animal.

They consecrated the uniqueness of Man and reinforced his sacredness, and therefore the legitimacy of the enslavement of animals through three fundamental certainties, according to the philosopher Patrick Llored.

These are: the idea of divine creation, anthropocentrism and the close link with the death of the animal through sacrifice for carnivorous purposes.

This is evidenced by Genesis in which Yahweh, after having made man in his own image, enjoins Adam and Eve to name the animals, but also to subjugate and dominate any animal that moves on the earth for which man will be a subject of fear and dread thus delivered between his hands.

-> Note that compared to the other two monotheisms, Christianity broke with the sacrificial practice of animals in, because of the sacrifice of Christ which now suffices to redeem the sins of men and has transformed the nature of the sacrifice into an act of pure interiority, even if many religious traditions still call for animal sacrifice <-

The explanation that Descartes offers is simple.

Being devoid of conscience, of souls, animals cannot feel suffering and grasp pain.

They would only be simple horological instruments, although admirably ordered by the hand of God.

This assertion has naturally since been swept aside by ethological works, in particular those of Frans de Waal, which have demonstrated its absurdity.

It remains for us to address this question of the place of the animal in victimology.

This is violence against animals in the context of interpersonal violence.

Psychologist Laurent Bègue reminds us that cruelty is a statistical predictor of future antisocial or psychopathic behavior.

One of the best-known examples concerns Eric Harris and Dylan Boyle, perpetrators of the 1999 Columbine High School mass killings who bragged before their switch to mutilating animals.

This is not an isolated incident, since researchers at the University of the Pacific found 45% of the young mass killers studied had been responsible for acts of cruelty to animals.

Percentages of 56% of acts of violence against animals are also observed among violent perpetrators.

Moreover, violence against animals is linked to domestic violence against children, spouses or the elderly.

-> In 88% of families where a child is abused, there is violence against animals from the father or children themselves <-

-> We will conclude by emphasizing that animals are the forgotten ones of victimology <-

The cultural break between man and animal has led us to exclude them from the field of compassion.

She made it possible to refuse to hear their suffering in name of our sacrosanct humanity, to quote (Peter Singer)

It legitimized violence against them and still leads them to deny them the status of victims.

By considering them as the foil of narcissism as pets, as painkillers or quasi-objects in the service of violent and deadly impulses or of a culture of animal consumption.

It would probably be a credit to this famous characteristic of man that, in the face of the abysmal suffering inflicted on a daily basis, we become aware of this community of living things and of the indispensable solidarity of destiny that binds us together.

Carnophallogocentrism: in the words of Jacques Derrida, that is to say, to use the concrete explanation offered by the astrophysicist and philosopher Aurélien Barreau, the questioning of this terrible hegemony of man (white, should we add) rational (that is to say here sure of his rights and never doubting), erect (because he subjects the other to his own desire) and eater of meat (as an archetypal image of the instrumentalization of non-human living beings)

[Péché originel - — Wikipédia](#)

The Fairy could be embarrassed because there was nothing left.

However, she remembered in time a law well known, although rarely applied, in the supernatural world, inhabited by these impalpable deities, friends of man, and often forced to adapt to his passions, such as the Fairies, the Gnomes, the Salamanders, the Sylphids, the Sylphs, the Nixes, the Undins and the Undines, I mean the law which grants to the Fairies, in a case similar to this one, that is to say the case of exhaustion of the lots, the faculty to give one more, additional and exceptional, provided however that it has the sufficient imagination to create it immediately.

Charles Baudelaire. The fairies gifts

poesie-francaise.fr/charles-baudelaire/poeme-les-dons-des-fees.php

from fr.wikipedia.org/wiki/Le_Spleen_de_Paris

First Conclusion.

Part of my **research** during my class of Victimology (2021) Pdf N° 115

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Ask me

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