

# JOHN BERGER WHY LOOK AT ANIMALS

**JOHN BERGER WHY LOOK AT ANIMALS** IS A QUESTION THAT RESONATES DEEPLY WITH ANYONE WHO HAS PAUSED TO CONSIDER THE PROFOUND CONNECTION BETWEEN HUMANITY AND THE ANIMAL KINGDOM. IN HIS SEMINAL ESSAY, JOHN BERGER DELVES INTO THE COMPLEX, OFTEN FRAUGHT, RELATIONSHIP WE SHARE WITH NON-HUMAN CREATURES, EXPLORING HOW OUR PERCEPTIONS HAVE SHIFTED OVER TIME AND THE IMPLICATIONS OF THIS DISCONNECT. THIS ARTICLE WILL UNPACK BERGER'S CENTRAL ARGUMENTS, EXAMINING THE HISTORICAL AND CULTURAL FORCES THAT HAVE SHAPED OUR VIEWS, THE ETHICAL CONSIDERATIONS HE RAISES, AND THE ENDURING RELEVANCE OF HIS WORK IN A WORLD INCREASINGLY DISTANCED FROM THE NATURAL. WE WILL EXPLORE HOW "WHY LOOK AT ANIMALS" PROMPTS US TO RECONSIDER OUR ANTHROPOCENTRIC BIASES AND TO RE-ENGAGE WITH THE NON-HUMAN WORLD IN A MORE MEANINGFUL AND RESPECTFUL WAY, TOUCHING UPON THEMES OF VISIBILITY, PROXIMITY, AND THE VERY DEFINITION OF LIFE.

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## UNDERSTANDING JOHN BERGER'S CORE ARGUMENTS

AT THE HEART OF JOHN BERGER'S EXPLORATION LIES A FUNDAMENTAL CRITIQUE OF HOW MODERN SOCIETY HAS SYSTEMATICALLY OBSCURED THE PRESENCE AND ESSENCE OF ANIMALS. BERGER POSITS THAT IN PRE-MODERN TIMES, HUMANS AND ANIMALS LIVED IN A SHARED WORLD, A CO-EXISTENCE MARKED BY MUTUAL RECOGNITION AND AN UNDERSTANDING OF EACH OTHER'S EXISTENCE, EVEN IF NOT EXPLICIT COMMUNICATION. THIS SHARED EXISTENCE FOSTERED A KIND OF RECIPROCAL GAZE, WHERE THE ANIMAL WAS NOT MERELY AN OBJECT BUT A FELLOW INHABITANT OF THE PLANET WITH ITS OWN INHERENT BEING. HE ARGUES THAT THIS FUNDAMENTAL RELATIONSHIP HAS BEEN FRACTURED, LEADING TO A DIMINISHED CAPACITY FOR GENUINE OBSERVATION AND EMPATHY.

BERGER CONTENTS THAT THE INCREASING ABSTRACTION OF ANIMAL LIFE, PARTICULARLY THROUGH INDUSTRIAL AGRICULTURE AND URBANISATION, HAS RENDERED ANIMALS LARGELY INVISIBLE OR, WHEN VISIBLE, PRESENTED AS MERE COMMODITIES OR CURIOSITIES. THIS DETACHMENT, HE SUGGESTS, HAS PROFOUND IMPLICATIONS FOR OUR UNDERSTANDING OF OURSELVES AND OUR PLACE IN THE WORLD. BY NO LONGER DIRECTLY ENGAGING WITH ANIMALS IN A MANNER THAT ACKNOWLEDGES THEIR INDEPENDENT EXISTENCE AND EXPERIENCES, WE LOSE A VITAL PERSPECTIVE ON LIFE ITSELF, A PERSPECTIVE THAT CAN OFFER PROFOUND INSIGHTS INTO OUR OWN CONDITION AND THE BROADER ECOLOGICAL WEB. HIS WORK IS AN INVITATION TO RECLAIM THIS LOST CONNECTION.

## THE HISTORICAL EVOLUTION OF HUMAN-ANIMAL RELATIONSHIPS

BERGER METICULOUSLY TRACES THE HISTORICAL TRAJECTORY OF HOW HUMANS HAVE PERCEIVED AND INTERACTED WITH ANIMALS. HE IDENTIFIES DISTINCT PHASES, MOVING FROM A TIME OF RELATIVE PARITY AND SHARED EXISTENCE TO ONE OF INCREASING DOMINANCE AND SEPARATION. IN EARLIER SOCIETIES, ANIMALS WERE INTEGRAL TO SURVIVAL, RITUAL, AND UNDERSTANDING THE NATURAL WORLD. THEY WERE SUBJECTS OF MYTH, RELIGION, AND PRACTICAL NECESSITY, THEIR LIVES INTERTWINED WITH HUMAN CYCLES OF BIRTH, DEATH, AND SUSTENANCE. THIS PROXIMITY FOSTERED A DEEPER, ALBEIT OFTEN UTILITARIAN, UNDERSTANDING.

HOWEVER, AS SOCIETIES DEVELOPED TECHNOLOGICALLY AND ECONOMICALLY, A SIGNIFICANT SHIFT OCCURRED. THE ADVENT OF AGRICULTURE, WHILE INITIALLY MAINTAINING A DEGREE OF INTERDEPENDENCE, GRADUALLY PAVED THE WAY FOR A MORE EXPLOITATIVE RELATIONSHIP. THE ENLIGHTENMENT'S FOCUS ON HUMAN REASON AND ANTHROPOCENTRISM FURTHER CONTRIBUTED

TO A HIERARCHY THAT PLACED HUMANS AT THE APEX, VIEWING ANIMALS PRIMARILY THROUGH THE LENS OF THEIR UTILITY TO HUMAN ADVANCEMENT. THIS INTELLECTUAL AND MATERIAL SHIFT LAID THE GROUNDWORK FOR THE MODERN DISCONNECT THAT BERGER SO CRITICALLY EXAMINES.

## THE FARM AS A SITE OF DISCONNECT

BERGER HIGHLIGHTS THE MODERN FARM AS A PRIMARY SITE WHERE THIS SEVERANCE OF THE HUMAN-ANIMAL BOND IS MOST ACUTELY FELT. HE DESCRIBES HOW THE INDUSTRIALIZATION OF ANIMAL HUSBANDRY HAS REMOVED ANIMALS FROM NATURAL ENVIRONMENTS AND SOCIAL GROUPINGS, OFTEN HOUSING THEM IN STERILE, CONFINED CONDITIONS. THIS PROCESS STRIPS THEM OF THEIR INDIVIDUAL CHARACTERISTICS AND REDUCES THEM TO UNITS OF PRODUCTION, DIMINISHING THEIR PRESENCE IN A WAY THAT DISCOURAGES GENUINE OBSERVATION. THE ANIMAL BECOMES AN ABSTRACTION, ITS SUFFERING AND EXISTENCE DETACHED FROM THE CONSUMER'S DAILY LIFE.

THE TRANSPARENCY OF THE FARMING PROCESS HAS ALSO BEEN DELIBERATELY OBSCURED. CONSUMERS ARE PRESENTED WITH PACKAGED MEAT, DAIRY, AND EGGS, WITH LITTLE TO NO VISUAL OR EXPERIENTIAL CONNECTION TO THE LIVING ANIMAL. THIS DELIBERATE VEIL PREVENTS THE DEVELOPMENT OF EMPATHY AND UNDERSTANDING, ALLOWING FOR THE PERPETUATION OF PRACTICES THAT MIGHT BE QUESTIONED IF THE REALITY OF ANIMAL EXISTENCE WERE MORE READILY APPARENT. THE FARM, IN THIS CONTEXT, BECOMES A SYMBOL OF OUR ALIENATED RELATIONSHIP WITH THE ANIMAL WORLD.

## THE LOSS OF THE ENIGMA: ANIMALS IN MODERN SOCIETY

A CRUCIAL ARGUMENT BERGER MAKES IS THE "LOSS OF THE ENIGMA" SURROUNDING ANIMALS. HE SUGGESTS THAT IN EARLIER TIMES, ANIMALS POSSESSED A MYSTERIOUS QUALITY, AN UNKNOWABILITY THAT INVITED CONTEMPLATION AND RESPECT. THEIR VERY OTHERNESS, THEIR INSCRUTABLE GAZES AND DISTINCT BEHAVIOURS, PRESENTED A PROFOUND MYSTERY THAT MIRRORED THE MYSTERIES OF HUMAN EXISTENCE. THIS SENSE OF THE UNKNOWN FOSTERED A CERTAIN HUMILITY IN OUR INTERACTIONS.

IN CONTEMPORARY SOCIETY, HOWEVER, BERGER ARGUES THAT ANIMALS HAVE LARGELY BEEN "EXPLAINED AWAY" OR REDUCED TO SCIENTIFIC CATEGORIES, PREDICTABLE BEHAVIOURS, OR ENTERTAINMENT. THEIR LIVES ARE INCREASINGLY DOCUMENTED AND ANALYSED, STRIPPING THEM OF THEIR INHERENT MYSTERY AND, IN DOING SO, DIMINISHING OUR CAPACITY TO BE TRULY CAPTIVATED OR MOVED BY THEIR PRESENCE. THIS OVER-FAMILIARITY, PARADOXICALLY, LEADS TO A LACK OF GENUINE ENGAGEMENT, AS WE FEEL WE ALREADY "KNOW" THEM, RENDERING THEM LESS SIGNIFICANT.

## ANIMALS AS SPECTACLE

BERGER ALSO CRITIQUES THE WAY ANIMALS ARE PRESENTED AS A FORM OF SPECTACLE IN MODERN CULTURE. THIS INCLUDES ZOOS, CIRCUSES, AND EVEN TELEVISED NATURE DOCUMENTARIES, WHICH, WHILE SEEMINGLY PROMOTING ENGAGEMENT, OFTEN FRAME ANIMALS IN WAYS THAT REINFORCE OUR DOMINANT PERSPECTIVE. ZOOS, FOR INSTANCE, OFTEN HOUSE ANIMALS IN ARTIFICIAL ENVIRONMENTS THAT BEAR LITTLE RESEMBLANCE TO THEIR NATURAL HABITATS, PRESENTING THEM AS EXHIBITS TO BE OBSERVED RATHER THAN AS BEINGS WITH INTRINSIC NEEDS AND LIVES. THIS CURATED EXPERIENCE CAN FOSTER A SUPERFICIAL FASCINATION BUT RARELY LEADS TO A DEEPER UNDERSTANDING OR ETHICAL CONSIDERATION.

THE WAY ANIMALS ARE DEPICTED IN MEDIA OFTEN SERVES TO REINFORCE EXISTING BIASES. THEY ARE EITHER ANTHROPOMORPHIZED FOR SENTIMENTAL APPEAL OR PRESENTED AS EXOTIC CURIOSITIES. IN EITHER CASE, THEIR TRUE "ANIMALNESS" – THEIR INDEPENDENT EXISTENCE AND UNIQUE WAYS OF BEING – IS OFTEN LOST. THIS SPECTACLE CAN CREATE A SENSE OF DISTANCE RATHER THAN CONNECTION, ALLOWING US TO CONSUME THEIR IMAGE WITHOUT TRULY CONFRONTING THEIR REALITY OR OUR IMPACT UPON IT. THE ACT OF LOOKING BECOMES PASSIVE, AN ACT OF CONSUMPTION RATHER THAN AN ACT OF RECOGNITION.

# THE ETHICAL IMPERATIVE OF LOOKING

BEYOND THE CULTURAL AND HISTORICAL ANALYSES, JOHN BERGER'S ESSAY CARRIES A SIGNIFICANT ETHICAL WEIGHT. THE ACT OF "WHY LOOK AT ANIMALS" IS, FOR BERGER, AN ETHICAL IMPERATIVE. HE ARGUES THAT BY DELIBERATELY CHOOSING TO OBSERVE ANIMALS, TO ENGAGE WITH THEIR PRESENCE AND ACKNOWLEDGE THEIR INDEPENDENT EXISTENCE, WE BEGIN TO DISMANTLE THE WALLS OF INDIFFERENCE THAT MODERN SOCIETY HAS ERECTED. THIS CONSCIOUS ACT OF LOOKING IS A STEP TOWARDS RECOGNIZING THEIR SENTIENCE AND INHERENT WORTH.

THIS ETHICAL IMPERATIVE IS TIED TO A REAWAKENING OF EMPATHY. WHEN WE TRULY LOOK AT AN ANIMAL, ESPECIALLY ONE THAT IS SUFFERING OR MARGINALIZED, WE ARE COMPELLED TO CONFRONT OUR OWN COMPLICITY IN ITS CONDITION. IT FORCES US TO MOVE BEYOND ABSTRACT NOTIONS OF ANIMAL WELFARE AND TO ENGAGE WITH THE CONCRETE REALITIES OF THEIR LIVES. THIS RECOGNITION, BERGER SUGGESTS, CAN LEAD TO A PROFOUND SHIFT IN OUR MORAL LANDSCAPE, PROMPTING US TO QUESTION OUR ACTIONS AND THEIR IMPACT ON THE NON-HUMAN WORLD.

## THE POLITICS OF VISIBILITY

BERGER IMPLICITLY CONNECTS THE ACT OF LOOKING AT ANIMALS TO A FORM OF POLITICAL AWARENESS. HE SUGGESTS THAT THE WAY ANIMALS ARE RENDERED INVISIBLE OR PRESENTED AS MERE COMMODITIES IS A DELIBERATE CONSEQUENCE OF ECONOMIC AND SOCIAL SYSTEMS. THEREFORE, ACTIVELY LOOKING AT ANIMALS, PARTICULARLY THOSE IN EXPLOITED CONDITIONS, CAN BE SEEN AS A POLITICAL ACT. IT CHALLENGES THE DOMINANT NARRATIVES THAT SEEK TO OBSCURE ANIMAL SUFFERING AND TO MAINTAIN THE STATUS QUO OF HUMAN DOMINION.

BY BRINGING ANIMALS BACK INTO OUR FIELD OF VISION, WE ARE CHALLENGING THE ANTHROPOCENTRIC WORLDVIEW THAT UNDERPINS MANY SOCIETAL STRUCTURES. THIS RE-CENTRING OF THE NON-HUMAN CAN LEAD TO A RETHINKING OF OUR RESPONSIBILITIES TOWARDS OTHER BEINGS AND TOWARDS THE PLANET AS A WHOLE. THE QUESTION "WHY LOOK AT ANIMALS" THUS BECOMES A QUESTION OF SOCIAL JUSTICE AND ECOLOGICAL RESPONSIBILITY, URGING US TO EXTEND OUR ETHICAL CONSIDERATIONS BEYOND THE HUMAN SPHERE.

## REDISCOVERING THE ANIMAL OTHER

BERGER'S ESSAY IS ULTIMATELY A CALL TO REDISCOVER THE "ANIMAL OTHER" – THAT INTRINSIC, INDEPENDENT BEING THAT EXISTS OUTSIDE OF HUMAN DEFINITION AND UTILITY. IT IS ABOUT RECOGNIZING THAT ANIMALS HAVE THEIR OWN LIVES, THEIR OWN EXPERIENCES, AND THEIR OWN FORMS OF CONSCIOUSNESS THAT WE MAY NOT FULLY COMPREHEND BUT SHOULD NONETHELESS RESPECT. THIS REDISCOVERY INVOLVES A DELIBERATE EFFORT TO SHED OUR PRECONCEIVED NOTIONS AND TO APPROACH ANIMALS WITH A SENSE OF WONDER AND HUMILITY.

THIS REDISCOVERY IS NOT ABOUT ROMANTICIZING ANIMALS BUT ABOUT ACKNOWLEDGING THEIR FUNDAMENTAL DIFFERENCE AND THEIR RIGHT TO EXIST ON THEIR OWN TERMS. IT MEANS SEEING THEM NOT AS REFLECTIONS OF OURSELVES OR AS RESOURCES FOR OUR USE, BUT AS DISTINCT ENTITIES WITH THEIR OWN AGENCY AND INTERIORITY. THIS PROCESS OF RECOGNITION CAN ENRICH OUR UNDERSTANDING OF LIFE ITSELF AND OUR PLACE WITHIN ITS INTRICATE TAPESTRY.

## THE POWER OF THE GAZE

THE MUTUAL GAZE BETWEEN HUMAN AND ANIMAL, WHICH BERGER LAMENTS HAS DIMINISHED, IS CENTRAL TO THIS REDISCOVERY. HE SUGGESTS THAT WHEN WE ARE TRULY LOOKED AT BY AN ANIMAL, AND WHEN WE TRULY LOOK BACK, A PROFOUND CONNECTION CAN BE FORGED. THIS IS NOT MERELY VISUAL CONTACT BUT AN ACKNOWLEDGMENT OF SHARED EXISTENCE, A RECOGNITION OF ANOTHER LIVING BEING'S PRESENCE AND AWARENESS. THIS RECIPROCAL GAZE HAS THE POWER TO BREAK DOWN THE BARRIERS OF ALIENATION AND TO FOSTER A SENSE OF KINSHIP.

THE ABILITY TO ENGAGE IN THIS MUTUAL GAZE IS A SKILL THAT HAS ATROPHIED IN MODERN LIFE. BY ACTIVELY SEEKING OUT OPPORTUNITIES TO OBSERVE ANIMALS IN THOUGHTFUL, RESPECTFUL WAYS, WE CAN BEGIN TO REDEVELOP THIS CAPACITY. THIS MIGHT INVOLVE VISITING NATURAL HABITATS, OBSERVING DOMESTIC ANIMALS WITH GREATER ATTENTION, OR SIMPLY PAUSING TO ACKNOWLEDGE THE CREATURES THAT SHARE OUR URBAN ENVIRONMENTS. EACH ACT OF MINDFUL OBSERVATION IS A STEP TOWARDS RECLAIMING THIS VITAL HUMAN AND ANIMAL CONNECTION.

## WHY LOOKING MATTERS: A CALL FOR EMPATHY AND AWARENESS

IN CONCLUSION, JOHN BERGER'S SEMINAL INQUIRY, "WHY LOOK AT ANIMALS," SERVES AS A POWERFUL REMINDER OF OUR OFTEN-OVERLOOKED RELATIONSHIP WITH THE ANIMAL KINGDOM. IT COMPELS US TO MOVE BEYOND SUPERFICIAL ENCOUNTERS AND TO ENGAGE IN A DEEPER, MORE ETHICAL FORM OF OBSERVATION. BY EXAMINING THE HISTORICAL FORCES THAT HAVE LED TO OUR CURRENT DETACHMENT, BERGER ILLUSTRATES HOW THE SPECTACLE AND COMMODIFICATION OF ANIMAL LIFE HAVE OBSCURED THEIR INHERENT VALUE AND THEIR RIGHT TO INDEPENDENT EXISTENCE.

THE ESSAY IS A PROFOUND CALL FOR EMPATHY AND AWARENESS. IT ARGUES THAT BY ACTIVELY CHOOSING TO LOOK AT ANIMALS, TO TRULY SEE THEM AND ACKNOWLEDGE THEIR PRESENCE, WE CAN BEGIN TO DISMANTLE THE ANTHROPOCENTRIC BIASES THAT DOMINATE OUR THINKING. THIS ACT OF LOOKING IS NOT MERELY AN INTELLECTUAL EXERCISE BUT A MORAL AND ETHICAL IMPERATIVE, ONE THAT CAN LEAD TO A MORE COMPASSIONATE UNDERSTANDING OF OURSELVES, OUR RESPONSIBILITIES, AND OUR PLACE WITHIN THE COMPLEX WEB OF LIFE. THE ENDURING RELEVANCE OF BERGER'S WORK LIES IN ITS ABILITY TO PROMPT US TO RECONSIDER OUR GAZE AND, IN DOING SO, TO FOSTER A MORE MEANINGFUL AND RESPECTFUL COEXISTENCE WITH ALL LIVING BEINGS.

## FAQ

### Q: WHAT IS THE CENTRAL THESIS OF JOHN BERGER'S ESSAY "WHY LOOK AT ANIMALS"?

A: THE CENTRAL THESIS OF JOHN BERGER'S ESSAY "WHY LOOK AT ANIMALS" IS THAT MODERN SOCIETY HAS CREATED A PROFOUND DISCONNECT BETWEEN HUMANS AND ANIMALS, LEADING TO A LOSS OF EMPATHY AND UNDERSTANDING. BERGER ARGUES THAT HISTORICAL, ECONOMIC, AND CULTURAL SHIFTS HAVE RENDERED ANIMALS LARGELY INVISIBLE OR PRESENTED THEM AS MERE SPECTACLES OR COMMODITIES, THEREBY DIMINISHING THEIR INHERENT WORTH AND OUR CAPACITY TO RECOGNIZE THEIR INDEPENDENT EXISTENCE.

### Q: HOW DOES BERGER DESCRIBE THE HISTORICAL RELATIONSHIP BETWEEN HUMANS AND ANIMALS?

A: BERGER DESCRIBES THE HISTORICAL RELATIONSHIP AS ONE WHERE HUMANS AND ANIMALS SHARED A MORE RECIPROCAL EXISTENCE, WITH ANIMALS HOLDING A GREATER DEGREE OF ENIGMA AND MYSTERY THAT INVITED CONTEMPLATION. THIS WAS A PERIOD OF CLOSER PROXIMITY AND MUTUAL RECOGNITION, WHERE ANIMALS WERE INTEGRAL TO HUMAN LIFE IN WAYS THAT FOSTERED A DEEPER, ALBEIT OFTEN UTILITARIAN, UNDERSTANDING.

### Q: WHAT DOES BERGER MEAN BY THE "LOSS OF THE ENIGMA" FOR ANIMALS?

A: THE "LOSS OF THE ENIGMA" REFERS TO BERGER'S OBSERVATION THAT ANIMALS IN MODERN SOCIETY HAVE BEEN OVERLY EXPLAINED, CATEGORIZED, OR REDUCED TO PREDICTABLE BEHAVIORS, THEREBY STRIPPING THEM OF THEIR MYSTERIOUS QUALITY. THIS OVER-FAMILIARITY, OFTEN THROUGH SCIENTIFIC DISSECTION OR CURATED SPECTACLE, PREVENTS HUMANS FROM BEING TRULY CAPTIVATED OR MOVED BY THEIR PRESENCE, DIMINISHING THEIR PERCEIVED SIGNIFICANCE.

## **Q: IN WHAT WAYS DOES BERGER CRITIQUE THE MODERN REPRESENTATION OF ANIMALS?**

A: BERGER CRITQUES THE MODERN REPRESENTATION OF ANIMALS AS EITHER OVERLY ANTHROPOMORPHIZED FOR SENTIMENTAL APPEAL OR PRESENTED AS EXOTIC SPECTACLES IN ZOOS, CIRCUSES, AND MEDIA. HE ARGUES THAT THESE REPRESENTATIONS OFTEN DISTORT OR OBSCURE THE ANIMALS' TRUE EXISTENCE AND NEEDS, REINFORCING A HUMAN-CENTRIC PERSPECTIVE RATHER THAN FOSTERING GENUINE UNDERSTANDING OR CONNECTION.

## **Q: WHAT ETHICAL IMPLICATIONS DOES BERGER RAISE REGARDING OUR RELATIONSHIP WITH ANIMALS?**

A: BERGER RAISES SIGNIFICANT ETHICAL IMPLICATIONS BY SUGGESTING THAT ACTIVELY LOOKING AT ANIMALS IS A MORAL IMPERATIVE. HE ARGUES THAT THIS CONSCIOUS OBSERVATION CAN REAWAKEN EMPATHY, FOSTER A RECOGNITION OF ANIMAL SENTIENCE AND INHERENT WORTH, AND CHALLENGE OUR COMPLICITY IN SYSTEMS THAT EXPLOIT OR MARGINALIZE ANIMALS, THEREBY PROMPTING A RE-EVALUATION OF OUR RESPONSIBILITIES.

## **Q: WHAT IS THE SIGNIFICANCE OF THE "MUTUAL GAZE" IN BERGER'S ARGUMENT?**

A: THE "MUTUAL GAZE" IS SIGNIFICANT IN BERGER'S ARGUMENT AS IT REPRESENTS A PROFOUND, ALBEIT DIMINISHED, FORM OF CONNECTION BETWEEN HUMANS AND ANIMALS. HE SUGGESTS THAT WHEN HUMANS AND ANIMALS TRULY LOOK AT EACH OTHER, IT SIGNIFIES AN ACKNOWLEDGMENT OF SHARED EXISTENCE AND FOSTERS A SENSE OF KINSHIP THAT BREAKS DOWN ALIENATION, REMINDING US OF OUR INTERCONNECTEDNESS.

## **Q: HOW DOES BERGER CONNECT THE VISIBILITY OF ANIMALS TO POLITICAL AND SOCIAL ISSUES?**

A: BERGER CONNECTS THE VISIBILITY OF ANIMALS TO POLITICAL AND SOCIAL ISSUES BY ARGUING THAT THEIR DELIBERATE OBSCURATION OR REDUCTION TO COMMODITIES IS A CONSEQUENCE OF ECONOMIC AND SOCIAL SYSTEMS. THEREFORE, ACTIVELY LOOKING AT ANIMALS, ESPECIALLY THOSE IN EXPLOITED CONDITIONS, BECOMES A POLITICAL ACT THAT CHALLENGES DOMINANT NARRATIVES, QUESTIONS ANTHROPOCENTRIC HIERARCHIES, AND PROMOTES A BROADER SENSE OF SOCIAL AND ECOLOGICAL JUSTICE.

## **Q: WHAT DOES BERGER SUGGEST IS THE PATH FORWARD FOR RE-ESTABLISHING A MEANINGFUL HUMAN-ANIMAL CONNECTION?**

A: BERGER SUGGESTS THAT THE PATH FORWARD INVOLVES A DELIBERATE AND MINDFUL ACT OF LOOKING. THIS MEANS SHEDDING PRECONCEIVED NOTIONS, APPROACHING ANIMALS WITH HUMILITY AND WONDER, SEEKING OUT OPPORTUNITIES FOR RESPECTFUL OBSERVATION, AND REDEVELOPING THE CAPACITY FOR A RECIPROCAL GAZE. THE GOAL IS TO REDISCOVER THE "ANIMAL OTHER" IN ITS INDEPENDENT EXISTENCE AND TO FOSTER A MORE COMPASSIONATE COEXISTENCE.

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