



Invited Speaker Abstracts

IS001

Values Education: A Pedagogy for enhancing Learning and instilling Compassion

Terence Lovat

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My presentation will focus on international efforts around Values Education as a pedagogical way in which quality learning can be enhanced. As part of this learning, research has illustrated the capacity of implicit modelling and explicit teaching of values to strengthen student achievement across all measures of human development, academic, social, emotional and moral among them. Of especial relevance to the objectives of the conference are those findings that speak of improved care, compassion and respect evident in students' attitudes and behaviours towards their fellow human beings, other animate life and nature in general.

IS002

Coral Reefs in Crisis: Human Impacts, Climate Change and the next Marine Mass Extinction

Peter Harrison

Southern Cross University, Lismore, NSW, Australia

Coral reefs are spectacularly beautiful and globally important centres of marine biodiversity characterised by complex interactions among species, very high productivity, and immense natural ecological and human economic values. Coral reefs are unusual ecosystems because they are biologically constructed from calcifying activities of scleractinian reef-building corals and various algae. Thus, although reef corals are amongst the simplest invertebrate animals, they are critically important for building and sustaining coral reefs, and are therefore one of the most ecologically important animal forms on Earth.

This presentation highlights the ecological and economic importance of coral reefs worldwide, and the crisis confronting coral reefs this century. An estimated 20% of the world's coral reefs have been destroyed by human activities, and another 50% are at risk of collapse or are seriously threatened. In addition, increased sea temperatures have led to increased rates of mass coral bleaching and reef destruction, while increased absorption of carbon dioxide has altered seawater chemistry and will decrease the rate of calcification and reef-building in future decades. The rapidly expanding global human population and increasing demands for reef resources, coupled with global changes in climate and seawater chemistry threaten to overwhelm the capacity for reefs to recover, and could lead to the next mass extinction of marine biota.

IS003

Revisiting grand narrative history: the challenge of the British cat and dog massacre of World War Two

Hilda Kean

Ruskin College, Oxford University, Oxford, United Kingdom

Writing on non-human animals and their past relationships with humans seems to be booming. However, such work has not necessarily explored ways of revisiting 'human history' through an animal lens. In this presentation I want to explore the cat and dog massacre of World War Two on the Home Front in Britain. At the instigation of their 'owners' some 250,000 cats and dogs were killed in London alone in the first weekend of the war – before a single bomb was dropped on the city. This was carried out both by vets and leading animal charities. Although this was reported at the time in the press and acknowledged by key historians of the War these animals play no part in either academic history or the popular memory of this period.

An analysis of this massacre forces us to look in different ways both at the concept of the British as a nation of animal lovers and at a view of the Home Front as a time of stoicism. Further, in critically exploring this event I hope to raise conceptual issues for those working in the field of animal studies, questioning a mere incorporation of animals within established human histories. The killing of thousands of domestic animals – an event outside frameworks for studying the Second World War – suggests the importance of the role of animals within human (and animal) pasts and highlights the value of re-thinking ways of writing histories that attempt to privilege the role of animals.

IS004

A practical and relational approach to wildlife education: The kangaroo issue and a failing society

Steve Garlick

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Australia has a dire wildlife record with its world-beating catastrophic loss of species and the cruel and brutal way this loss occurs in the name of 'conservation', 'management' and 'the market'. The treatment of kangaroos epitomises this wildlife disregard.

Neoliberalism has brought a culture of commoditisation, short-term economics, greed and anthropocentrism to wildlife, with resultant institutional failure, unethical teaching and research, shallow ecology, superficial analysis and popularism, cruelty for 'pleasure' and/or short-term commercial gain, and general disregard. Education, often seen as the answer to all things wrong with society and the environment, has contributed to this disrespect, disregard and the disassociation of humans from nature and its wildlife.

What might be the end result of this condoned cycle of disregard, for its victims and the values of the diminished society that enables it? The divide between human and non-human animals, between welfare and conservation, between nature and materialism, between what is good for the individual and for the planet continues to widen. The fate of the kangaroo illustrates how humans are being reduced to automata when confronted by nature.

A relational approach to wildlife education is proposed to address these issues through the 'ecoversity' (Matthews and Garlick, 2008). The ecoversity can engender a more fulsome understanding (engaged learning and ecoliteracy) of animals and nature, physical and metaphysical; in our shared environment (place context); for the good of our planet and all its beings (ethics). It provides a practical tool for increasing awareness of the ethical connections between nature and society.

IS005

Renaissance Animal Things

Erica Fudge

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Recent work in animal studies has taken up and used in some fascinating ways Actor Network Theory. While offering a way of thinking about animal agency ANT also, however, has the potential to flatten out difference: the agency of clothing being the equivalent, say, to the agency of a horse. This paper explores an alternative way of conceptualising the active presence of animals by using ideas from Thing Theory. Taking two Renaissance animal-made-things - leather and perfume - and exploring their meanings through theological, literary and zoological materials, I will explore ways of reinstating the active presence of animals, even in their living absence.

IS006

A Theory of Justice for Animals: Prospects and Possibilities

Robert Garner

University of Leicester, Leicester, United Kingdom

The aim of this talk is two-fold. It seeks, firstly, to explore my interest in the animals issue in the context of the development of the discipline of political studies. Secondly, it seeks to outline the most pertinent questions to ask about the relationship between animals and justice. Three themes, in particular, are focused on: the advantages for animals of utilising the language of justice, the nature of the arguments given for excluding animals as beneficiaries of justice, and, finally, the parameters of the debate about the content of a liberal theory of justice for animals. Two points are emphasised. Firstly, that a comprehensive typology of the positions in the animal ethics literature must include a distinction between animal rights positions based on autonomy and those based on sentiency. Secondly, it is suggested that an evaluation of the normative validity of the respective positions in the animal ethics literature must take some account of the degree to which its objectives are realisable.

IS007

Contemporary Issues in Wildlife Management in Australia

Dan Lunney

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Wildlife management has traditionally meant controlling animal populations for the benefit of humans, with an early example being controlling pests such as rats and mice. These British ideas and practices arrived in Australia with the First Fleet. When the target is control of a native species, however, the issues become more complex. The macropods were early targets in the 19th century, and the dingo remains a contested case today - it remains as an unprotected species. One of the most vexatious species is the grey-headed flying-fox, a threatened species in NSW and at the Commonwealth level, but it is still regarded as a pest in certain locations. State agencies now have an expanded brief to conserve threatened species, areas and ecosystems, and this raises the issue of controlling those invasive species, such as foxes, cats, rabbits, goats and cane toads, that are key threatening processes. Graphic examples of related issues include: the care of sick and injured fauna; managing long-term habitat change, such as from woodchip logging and fire; conducting research to assist management; working with welfare legislation; managing the issues of commercial use of wildlife; and monitoring change in fauna populations. There is a pressing need to gain local knowledge to manage our native fauna in an environment characterised by fires, droughts, and now climate change, against an evolutionary lineage that gives Australia such a high degree of endemism. Wildlife management programs are trans-disciplinary exercises that continue to explore the interrelationships between animals and society, without belonging exclusively to any one viewpoint.

IS008

How are our Obligations to Animals Related to Knowledge of their Cognitive Ability?

Donald Broom

Centre for Animal Welfare and Anthrozoology, Department of Veterinary Medicine, Cambridge University, Cambridge, United Kingdom

The ways in which we use and treat animals, and indeed other humans, are best expressed in terms of our obligations to those individuals. Our obligations to animals should be related more to their functioning than to how valuable they are to us. For most people, the welfare of animals that we use is the most important consideration. Whether or not animals should be killed and which animals should be protected during any experimentation are other questions. A key issue is whether or not farm animals and companion animals are stupid. Are the concepts of sentience, awareness, cognition, pain, fear and anxiety relevant to each kind of animal? A range of studies is reviewed demonstrating the extent to which domestic animals have complex concepts and feelings. The term welfare applies to both sentient and non-sentient animals so welfare assessment does not necessitate determination of sentience. It may be that animals with a moderate amount of awareness are more adversely affected by pain and other problems than the most complex animals like ourselves.

IS009

Christian The Lion

Ace Bourke

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In 2008, YouTube.com featured an extraordinary two-minute film clip that became an overnight phenomenon. It shows the remarkable, highly moving reunion in Africa of two young men in 1971, Ace Bourke and John Rendall and their pet lion, Christian. The story of the men who adopted the lion cub from Harrods, lived with him in London, then released him into a free life in Kenya with the help of George Adamson has captured the hearts of audiences worldwide with the clip having now been viewed online over 60 million times and continuing to grow. The popularity of this footage has seen Ace and John appear on television shows including Oprah Winfrey, The View and Today Show in America as well as travelling to appear on programs in the UK and China. In 2009 Ace and John released a revised and updated version of their book *A Lion Called Christian* which was originally published in 1971, as well as a young readers version. Their book reached number 2 on the New York Times best seller list and number 1 on the The Times (UK). In addition to showing the recent TV Special *A Lion Called Christian*, Ace Bourke will speak on his experiences, the lessons learnt, and his reflections on why this reunion has struck such a cord in the world of wildlife conservation 40 years on.

IS011

The improvement of farm animal welfare using a positive approach: a Brazilian experience

Mateus Da Costa

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The knowledge of animals' needs and how they interact with their environment is important to help livestock people to avoid negative situations, which result in stress for the animals and consequent economic losses. One strategy that helps us to reduce risks during livestock handling is to design and to implement the Good Agricultural Practices (GAP) standards, adopting sustainable principles with the commitment to produce safe food with economic viability and, social, cultural and environmental responsibility. It is getting frequent the introduction of extra principles, addressing animal welfare, usually taking as reference the *5 Freedoms*, which define that all animals kept in any production system should be free from hunger and thirst; free of discomfort, pain, injuries or diseases; free of fear and distress; and freedom to express their normal behaviour. However, the implementation of GAP is not an easy task and, in many situations, livestock people do not know how to develop their activities to achieve high standards during livestock handling. We faced this challenging situation when working with beef and dairy cattle farmers and a strategy based on problem solution was adopted. The aim was to develop practical recommendations on how to carry out properly the cattle handling procedures and this was done starting with risk assessment, (identifying a problem), followed by looking for a specific solution and applying the solution; all solutions were tested and validated under practical conditions and then the manuals with Best Practices of Handling were written. Each manual focused a specific process of cattle handling, e.g. handling neonate calves, vaccination, loading and identification, and these titles are already available at www.grupoetco.org.br. Doing this we have been able to reduce animal stress and injuries, and also the risks of labour accidents, lack of control during handling and economic losses.

IS012

Cultural influences on attitudes to animals

Clive Phillips

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The diversity of attitudes to animal welfare around the world is testament to the influences of culture. Key drivers are likely to include religion, economic situation, and uses of animals, as determined by the climatic and historical situation of a region. Cultural traditions are overtly speciesist and lead to empathy being demonstrated principally to those animals from which most benefit is obtained, although there is a universal focus on animals genetically similar to humans. Culture perpetuates the different societal positions that animals hold throughout the world. Religious values have had a major influence on societal attitudes to animals, even if individuals are not practising adherents to a faith. The Abrahamic faiths, Christianity, Islamism and Judaism, all consider the principle value of animals to be in support of humankind, whereas the Eastern religions, and especially Buddhism, support a more egalitarian position. Many Western societies are changing from using animals from the physical benefits they can provide, food, clothing etc, to the psychological benefits of companionship and their role in nature conservation. At a microeconomic level, people's support for the welfare, but not necessarily rights, of animals is largely dependent on having adequate disposable income. Finally cultural values towards animals have arisen partly in response to the necessity of using animals for people's physical needs, which is greater in harsh climates than in more benign situations, where agricultural crops can be grown for these purposes. Such differences are perpetuated through regional cultures, even when international trade makes animal products available to all.

IS013

Visible Contradictions: the role of animals in human self-images of scientific discourse

Linda Williams

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This paper examines the iconography of the scientific use of animals in art. It takes four examples of art from the 18th, 19th, 20th and 21st centuries and questions what these images reveal about historical shifts in both scientific and cultural interpretations of non-human animals.

From images of the 'heroic' period of Enlightenment science, to the contemporary appropriation of scientific techniques in artistic projects, the paper questions how art may be understood as a means of gauging some of the contradictions in human-animal relations. A subsidiary theme of the paper is the question of the historical tensions between culture and science, and how these tensions affect human-animal relations.

IS014

Contemporary Art and Animal Rights

Steve Baker

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In a recent essay juxtaposing the work of the artists Eduardo Kac and Sue Coe, Cary Wolfe asks that given what Coe sees as the ethical function of her own art (a furthering of the cause of animal rights), “why not just show people photographs of stockyards, slaughterhouses, and the killing floor to achieve this end? To put it another way, what does art *add*?” Wolfe does not go on to answer his own question directly, but it is a highly pertinent question, and one that informs the paper proposed here.

Only a very few contemporary artists working with animal imagery see their work as being directly shaped by their own commitment to the cause of animal rights. This paper will look at recent work by three of them: US-based Sue Coe, UK-based Britta Jaschinski, and New Zealand-based Angela Singer. Drawing on the author’s recent interviews with each of the artists, the paper will consider how their very different practices present productive (but often unexpected) strategies for stripping away human assumptions and preconceptions about nonhuman animals. As Coe has herself argued, “the most political art is the art of ambiguity.”

The paper will explore Coe’s award-winning book *Sheep of Fools*, Jaschinski’s enigmatic new photographic series *Dark*, and some of Singer’s recent three-dimensional work extending her fascination with the possibilities of “recycled taxidermy.” For each of the artists, their varied media, materials and presentational strategies are the means by which their art does add something that takes the viewer beyond “photographs of ... the killing floor.” That something, it will be argued, is – to borrow the language of biosemiotics – “a difference that makes a difference.”

IS015

Human-animal relationships: an examination of this subtle but profound determinant of the welfare of farm animals.

Paul Hemsworth

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From an ethological perspective human-animal relationships can be conceptualised in terms of inter-individual relationships: the quality and frequency of interactions, as well as the context in which they occur, between two individuals that are familiar determine the quality of the relationship between these two individuals. Human-animal relationships can be considered to allow the partners to predict the actions and responses of their partners and therefore guide their own actions and responses. Consequently, these relationships can be studied by investigating each partner’s perception of the other, which should reflect their perception of the relationship.

The quality of this relationship from the perspective of the farm animal has been assessed by measuring the behavioural and physiological responses of the animal to humans. Evidence from handling studies and observations in the livestock industries indicate that the history of interactions between humans and farm animals leads to the development of a stimulus-specific response of animals to humans. This response is affected by several emotional states including positive emotions towards humans, such as those associated with feeding and grooming by humans, and negative emotions towards humans, such as those associated with fear of humans arising from a history of negative interactions by humans or little or no human contact.

Understanding human-farm animal relationships and the opportunities to improve them have implications for improving farm animal welfare. It has been shown that stockperson attitudes are amenable to change and thus there is opportunity through stockperson training to improve human-animal relationships in the livestock industries.

IS016

Why look at animals in visual media? Aesthetics and ethics of the human gaze

Randy Malamud

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I begin by surveying the range of filmic and other visual media representations of “real” and “imaginary” animals, including such wide-ranging genres and styles as Jean Painlevé’s experimental surrealism (*The Seahorse*, 1934, and *The Love Life of the Octopus*, 1965); classic animal films (*Born Free*, 1966) and television (*Lassie*, *Flipper*, 1950s-60s) along with newer television iterations (Animal Planet, especially Australian native son Steve Irwin); old cartoons (Porky Pig, Donald Duck, Mickey Mouse, Road Runner) and newer animated animals (*A Bug’s Life*, 1998, *Chicken Run*, 2000, *Finding Nemo*, 2003, *Happy Feet*, 2006, *Ratatouille*, 2007, *Bee Movie*, 2007); crossover favorites (*Winged Migration*, 2001, *March of the Penguins*, 2005, *Grizzly Man*, 2005) and more scientifically-informed ethnographic studies (*Silent Roar: Searching for the Snow Leopard*, 2007, *The Lord God Bird*, 2008); and finally, the enormously popular internet meme, YouTube’s “Battle at Kruger.” I draw upon the insights of several recent scholarly studies of these visual texts (Jonathan Burt, Gregg Mitman, Derek Bousé, Cynthia Chris, David Ingram, and Donna Haraway), inflected by – as my title suggests – John Berger’s classic essay on looking at animals.

I analyze the aesthetics of these visual images to broach a set of ethical queries: What are we viewing here, animal-wise? How are we seeing these creatures we have “captured” on film? Why are we asked to look at nonhuman animals in these frames, and what disservices (and services) are the animals afforded as a consequence of this gaze? How do these representations help and hinder the development of an enlightened ecosensibility? How do the various technical and aesthetic tropes (voyeurism, documentarian, science, reality, surveillance, tracking, touching, crittercams, animation, anthropomorphism, polemics, conservation, pedagogy, exploitation) play out to generate a continuum of audience responses to the animals that we experience through the mediation of visual technologies? What sort of contact zones (between human and other animals) do visual media create?

IS017

Charles Darwin, Animal Behaviour and the Australian Magpie: The problem of assigning graded value to animals

Gisela Kaplan

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The paper will discuss recent developments of categorising vertebrates into new and, at times overlapping, ‘hierarchies’ and of anti-animal discriminations that have emerged within disciplines particularly interested in animals. For instance, now that we have more studies of cognitive abilities of animals than ever before, some have argued that those species exhibiting complex cognitive abilities should have more and different rights than the rest. We are at risk of resurrecting *scala Naturae* classifying animals into those that apparently have value versus those that do not. Apart from Neo-Cartesian and animal cognition studies that feed ‘hierarchizations’, ironically, so can conservation debates (using a scale from ‘highly endangered’ to ‘common’), debates about introduced versus native species and, more broadly, perceptions about urban boundaries versus wildlife/animals in general. My own research on cognitive and vocal abilities of Australian magpies and on currawongs and my role in the, often bitter, debates about another high profile Australian species, the dingo, provide test cases to exemplify the interface of research findings with public management and current perceptions. It will also be shown that Darwin’s view about the principles of survival (those that are most adaptable) is no longer one in which we can take comfort. This paper will further demonstrate that animal behaviour, as a discipline, has a vital role to play in conservation and welfare. Regrettably, the discipline at times still remains either untapped or is even perceived as extraneous to safeguarding animals and to their wellbeing both in captivity and in their natural environment.

IS018

The Australian Animal Welfare Strategy – a national blueprint to improve animal welfare

John Drinan

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The Australian Animal Welfare Strategy (AAWS) has been in active implementation for four years. It was developed over the previous five years by the Australian Government with essential assistance from the National Consultative Committee on Animal Welfare (NCCAW). The consultations accompanying its development included state and territory governments, animal industry organizations, animal welfare groups and the general community.

The Australian Government's legislative responsibilities for animal welfare are limited to matters of trade, with all other matters vested in the states and territories. The Commonwealth's leadership in establishing and facilitating the implementation of the AAWS is notable and creditworthy, more so because the Strategy deliberately embraces all sentient animals, irrespective of their circumstances.

The AAWS is the blueprint for a more consistent and coordinated approach to ensuring and improving animal welfare across Australia. Its three goals are directed toward attainment of a vision where the welfare of all animals in Australia is promoted and protected by the development and adoption of sound welfare standards and practices. Its success depends on the goodwill and strong, respectful working relationships among all people and institutions involved with animals, driven with commitment and energy.

This paper elaborates on the Strategy and outlines progress to date. It offers one individual's observations and reflections on process, achievements and opportunities. Among other things, it discusses the critical importance of engagement across the spectrum of views and all animal sectors, the difficulties inherent in Australia's federal system, the foundational significance of sound research, education and communication, and the AAWS' facilitation of better animal welfare internationally.

IS019

The Elephant and the Indian; Challenges of fitting 25,000 Near-Persons into a human dominated landscape

Vivek Menon

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There are more elephants (25,000-27,000) in India than anywhere else in Asia. There are more humans in India (1.1 billion) than anywhere else, except China, in the world. In a mosaic of increasing difficulties, the two are being juxtaposed by humanity. There are two levels of challenges, that elephants place themselves into almost immediately as a result. On the one hand, the elephant is a big nomad and its mega-herbivore status (more than 1000 kg) dictates its nomadic status. It eats more than any one habitat can tolerate and the species has to move in order to find fresh forage and water. In this cyclical movement, they come more and more into contact and subsequent conflict with forest fringe dwellers (In the early 2000s India was losing over 200 people annually to such conflicts). On the other hand, elephants are intelligent, highly social animals that have been described as near persons by several authors. They have shown the ability to communicate in a sophisticated manner, to grieve over death of near and dear ones and suffer inter-generational trauma. This places a special overlay on management practices.

In India, which is ethically sensitive to the needs of elephants, several management measures practiced elsewhere are socially and legally not tenable. Culling is one of the unacceptable issues in Indian conservation as is euthanasia. Capture of individual animals that have caused conflict is made more difficult by the knowledge that removing an individual from a herd can cause more retaliatory aggression and that the animal in captivity would suffer inevitably more than many other species. Translocations are equally difficult if entire social units are to be moved as society need not necessarily be defined by family alone, as kinship is well established in elephants.

This combined need to manage large animals with need for large resource base that live in a potentially lethal mix with humanity along with exhibiting sensitivities to the welfare standards that are an integral part of the new conservation paradigm that India follows, makes the conservation of elephants in India a highly nuanced affair.

IS020

Challenges to the Development and Implementation of Public Policies which seek to achieve Animal Welfare Outcomes

Margaret Rose

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Although there is a long-established tradition of concern for the welfare of animals, it was not until the mid 1800's that governments sought to enact legislation to protect animals from cruelty. In the 1950's, questions concerning animal welfare re-emerged and in the ensuing years have been an on-going focus of government activities. These developments occurred against a backdrop of significant social change but there are important differences in what now underpins and informs these considerations.

In the formulation and implementation of public policies, governments look for a course of action that represents and protects the interests of the community; the process may be challenging with competing interests but the final determination seeks a middle ground that best meets the needs and interests of the community as a whole.

When policy development concerns our relationship with other animals, the complexity of this relationship presents particular challenges not only to the formulation of policies but also to the evaluation of outcomes. Notably, the depth of feelings and diversity of views in our community reflect the complex social, cultural and personal dimensions of this relationship.

The use of animals for scientific purposes remains one of the most contentious animal welfare issues primarily because when animals are used for these purposes, accepted animal welfare benchmarks cannot always be met. Based on the Australian experience, this paper will discuss the influences in and on-going challenges to the development and implementation of public policy when animals are used for these purposes.