

Oral Presentation Abstracts

OP001

Rights, Interests and Moral Standing: a critical examination of dialogue between Regan and Frey.

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This paper aims to assess R. G. Frey's analysis of Leonard Nelson's argument (that links interests to rights). Frey argues that claims that animals have rights or interests have not been established. Frey's contentions that animals have not been shown to have rights nor interests will be discussed in turn, but the main focus will be on Frey's claim that animals have not been shown to have interests. One way Frey analyses this latter claim is by considering H. J. McCloskey's denial of the claim and Tom Regan's criticism of this denial. While Frey's position on animal interests does not depend on McCloskey's views, he believes that a consideration of McCloskey's views will reveal that Nelson's argument (linking interests to rights) has not been established as sound. My discussion (of Frey's scrutiny of Nelson's argument) will centre only on the dialogue between Regan and Frey in respect of McCloskey's argument.

OP002

Can Special Relations Ground the Privileged Moral Status of Humans Over Animals?

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Much contemporary philosophical work regarding the moral considerability of nonhuman animals involves the search for some set of characteristics or properties that nonhuman animals possess sufficient for their robust membership in the sphere of things morally considerable. The most common strategy has been to identify some set of properties intrinsic to the animals themselves. This usually includes things such as sentience, rationality, self-awareness, language, etc. However, this strategy has recently been under attack. Specifically, the charge is that no set of intrinsic properties could ever do the trick since there exist at least some humans who lack one or more of these properties yet who remain robustly morally considerable. In response to these charges, some philosophers argue that it is not intrinsic properties but extrinsic relational properties to humans that afford any moral considerability to nonhuman animals, and that the moral considerability these relations do provide is, at best, limited. This view I call the Special Relations view. I find the Special Relations view inadequate and argue that the Special Relations view fails to justify the privileged moral status of all humans over all nonhuman animals. Alternatively, I suggest that the two strategies might actually be complements within a larger framework whereby nonhuman animals may justifiably and robustly be included in the sphere of things morally considerable.

OP003

The Place of Non-human Animals in Adam Smith's *Theory of Moral Sentiments*

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By giving sympathy a central role, Adam Smith's *Theory of Moral Sentiments* can be regarded as one of the few 'enlightened' moral theories of the Enlightenment to widen the scope of moral consideration beyond the traditionally restricted boundary of human beings (although the author himself doesn't seem to have been fully aware of this). In this paper, I would like to discuss three aspects of Smith's thought which I think lead to this conclusion. Firstly, as a fellow-feeling, sympathy enables us to "change persons and characters" [1] and put ourselves in the place of others, sharing in their pain or pleasure and –by assessing their situation– evaluating their feelings as proper or improper. Sentience is all that is required of a creature to be taken into moral consideration. Secondly, although Smith does not think that non-human animals can be moral agents (as they lack the capacity to produce good or harm *by design*), his theory does allow the possibility for them to be considered as moral patients, insofar as we can approve or disapprove of the conduct of a rational moral agent towards them. If our dealings with them have to be governed by justice or benevolence is an important question to be raised here. Thirdly, I would like to point to Smith's understanding of morality as working in concentric circles and how this would also justify our caring for non-human animals, especially domestic ones.

[1] Smith, Adam, *The Theory of Moral Sentiments*, Prometheus Books, New York, 2000, p. 466.

OP004

An Investigation into Animal Welfare Prosecutions and Sentencing in New Zealand

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The importance of animal welfare has led to an increase in animal welfare legislation being adopted by increasing number of countries and improvements being made to those countries that have established animal welfare legislation. This research investigates the importance of animal law and compares several different countries current animal welfare legislation and the growing area of scholarship in animal welfare law. A number of issues regarding the success of animal welfare legislation have been identified, such as a lack of appropriate implementation, enforcement and prosecutions. A comprehensive review of 244, Animal Welfare Act 1999, judgements was conducted to identify the success of animal welfare prosecutions, types of offending that lead to a prosecution, and the factors that the Judiciary have taken into account when sentencing (e.g. species type, numbers involved, offence type, aggravating and mitigating factors). In addition, a review of resulting penalties given in animal welfare convictions was undertaken. The trends over the last eight years since the Act came into force are discussed. The results indicate that further research into animal welfare offences in New Zealand is warranted. Recommended areas for future research would include investigating views on animal welfare offending by the Judiciary, as well an investigation into methods of reducing animal welfare offending in New Zealand.

OP005

The Development of Animal Law - Following Environmental Law's Footsteps or Creating New Pawprints?

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Unlike Environmental Law, a comprehensive set of laws and regulations now well integrated into state, national and international legal frameworks and the basis for 40 or more years of thriving critical discourse, Animal Law is an emerging discipline which has been the subject of academic interest for a decade at most. The two fields have much in common since they both aim to directly protect entities other than human beings. To fulfil their respective aims, both require a delicate balance between the protection of these entities on the one hand and the protection of human interests, namely social and economic considerations, on the other. The tests used are quite different however. Environmental decisions are required to be consistent with the principle of environmental sustainable development (ESD), whilst acts causing harm to animals are generally allowed if the harm is deemed to be reasonable, justifiable or necessary. This presentation will compare and contrast the scope and limitations of these approaches to environment and animal law and will consider the lessons lawyers and decision makers concerned with the protection of animals can draw from the development and application of environmental law.

OP006

Charity Begins at Home, but Not in the Paddock: An Examination of the Development of the Legal Meaning of Charity in the Context of What it Means for Animals

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In Australia, the characterisation of activities as “charitable” can have important legal consequences. Where donations are made to support entities which carry out their activities for a charitable purpose, valuable income taxation consequences may follow, such as tax exemption for the recipient and a tax deduction for the donor. For trust law purposes, the characterisation of a trust as a charitable trust results in that trust being treated more favourably under the law in a number of significant ways. The term “charity” has developed a detailed legal meaning originating from the *UK Statute of Elizabeth (1601)* and expressed more fully in the opinion of Lord Macnaghten in *Pemsel’s* case (1891). The *Statute of Elizabeth* lists various charitable objects and this has been interpreted to include those purposes which are beneficial to the community and are within the “spirit and intendment” of the *Statute*. Lord Macnaghten listed four principal divisions of charities, being the relief of poverty, advancement of education, the advancement of religion and “other” purposes beneficial to the community. This paper will examine the way in which the courts in Australia have interpreted the “other purposes” category in the context of protecting animals. In particular, it will focus on the way in which the concept of charity has evolved to include animal protection based on the implicit link to benefits to the human community, rather than on the view that protecting animals for the benefit of the animals themselves can be charitable.

OP007

Common human-dog-interactions – Are tactile stimulations welcome from both sides?

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In the last years, stress reactions in dogs are more and more attracting attention, especially regarding resilience and general welfare in working situations. In many studies behavioral parameters are used to identify stress, but only a few of them were conducted using behavioral and physiological stress parameters (e.g. heart rate, cortisol).

Being seen and kept as pets, most dogs have to accept all kinds of handling, cuddling and stroking. Many people assume that dogs like to be cuddled by their owner, but in fact aggressive reactions to these interactions are not uncommon. Dogs use complex subtle body language to communicate, and similar human gestures may be perceived as threatening. In this context, it should be remembered that a lack of controllability and predictability, the two main factors affecting stress responses, are likely to induce negative emotional experiences in dogs as in all other animals.

The different behavioral reactions are reflected in individual differences in sympathetic, parasympathetic and muscular reactivity. The observable behavioural responses seem to be qualitatively related to the internal state of physiological arousal. In future it should be possible to identify behavioural signs which really do reflect internal states of the autonomic nervous system to provide general advice concerning human handling and training in view of reducing stress in dogs. For these purposes, we have determined responses of the vegetative nervous system based on variation in skin potential, skin resistance and electromyogram using non-invasive real-time measurements. All these parameters can be measured by a SMARD-Watch[®]-System, which can be externally attached to the dogs using a harness.

OP008

Attitudes of Owners Influence Various Dog Health Care Practices.

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Various behaviours must be performed by owners to promote the health and wellbeing of companion dogs. A recent Australian survey reported that compliance with these behaviours is high, however a proportion of owners, for unknown reasons, do not perform these health care behaviours. An online survey of over 1000 Australians explored relationships between attitudes, demographic variables and various health care behaviours. Compliance was generally high (eg. 98.8% for provision of a nutritionally balanced diet, 77.8% for annual vaccinations). A number of significant correlations were found. For example, annual vaccination of dogs was less likely for owners who believed that vaccinations were difficult and unnecessary, and also less likely for owners with greater levels of experience with dogs. An unexpected finding was that dog owners are particularly sensitive to normative expectations, whereby support for and performance of certain behaviours was dependent upon whether or not their friends and family would approve. The information obtained can be used to inform educational programs to improve compliance rates, representing an innovative strategy with which to improve the welfare of companion animals.

OP009

A Dog's Life on the Streets of Bangkok

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The streets of Bangkok are home to some 300,000 stray dogs. They live off scraps and find shelter wherever they can – in drains, under houses, in tyre and junk yards, and in the grounds of the city's many Buddhist temples. Many suffer from illness and injury, some die from starvation, others become the target for beatings by humans. Some have been abandoned by their former owners; others were born on the streets and have lived there all their lives, battling each day to survive.

In 2008 I travelled to Bangkok to work with an organisation named Soi Cats and Dogs (SCAD). 'Soi' means 'street' in Thai, and SCAD operates solely for the benefit of the city's population of strays. The paper describes my experiences volunteering with SCAD, helping with their neutering, health, training, sponsorship and adoption programs. It highlights the plight of the Bangkok street dogs and demonstrates the need for organisations like SCAD to exist, illustrating how their programs are making a positive difference to the dogs' lives.

The paper also draws a parallel between the treatment of animals and humans in this major city. It compares the lives of two classes of Bangkok society – wealthy humans and their pampered lapdogs versus the poor humans and the strays. It concludes that much can be learned about a human society from its treatment of animals.

OP010

Parleying with Patients: acclimatizing veterinary practice to the selves of animals

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Historically veterinarians have struggled to accommodate the interior experiences of their animal patients in clinical settings. Trained to focus on what could be objectively circumscribed rather than subjectively surmised during examinations, many practitioners were agnostic to the implications of animal mentation. However, for most small animals clinicians the quality and continuity of the relationship between clients and their animal companions is the *raison d'être* for this type of practice. Latterly, through a broader acceptance of the attribution of something like personhood to nonhumans, veterinarians are being forced to adapt to a clientele confident in their ability to appreciate subtle changes in their animal's sense-of-itself, expressed through its communicativeness, attitudes and demeanour. In response, veterinarians are learning that the key to accessing, understanding and accommodating each animal's subjectivity in the clinic is its relationship with the owner. To meet the needs of their clients veterinarians must prioritise an analytic and moral focus upon individual human-animal relationships within each clinical examination. Otherwise practitioners will be unable to ensure that they possess the capacity to encounter, appreciate and address changes in the interior selves of each of their patients.

OP011

Advancing Animal Welfare Standards Within the Veterinary Profession

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Historically, expenditure on animals and attitudes toward animal welfare have improved, with increasing social affluence. However, recent events suggest veterinary attitudes may be lagging behind those of the general public. Despite widespread public opposition to, and in some cases the passage of legislation against, the force-feeding of ducks and geese during *foie gras* production, the export of live sheep, the caging and 'forced' molting of laying hens, the confinement of sows in gestation crates, and several other farming practices, the American Veterinary Medical Association (AVMA) and the Australian Veterinary Association have continued to support such practices. To gain insights into the attitudes of veterinarians toward animal welfare, the positions of the AVMA on a broad range of practices believed to result in poor welfare were ascertained. While the AVMA did not support all such practices, it did support a range of them, in some cases contrary to substantial scientific evidence. Such poor positions on animal welfare issues may result from deficiencies in the selection and education of veterinarians, or from misrepresentation of the opinions of veterinarians by the AVMA. Solutions could include consideration of animal welfare awareness and critical reasoning ability during the selection of veterinary students, bioethics and critical reasoning training during veterinary education, continuing education credits for veterinarians who participate in such postgraduate training, the replacement of remaining harmful animal use in veterinary curricula with humane alternatives, and the encouragement of more active involvement of veterinarians in their professional associations.

OP012

Contradictions in veterinarian's Work Process in mixed-animal Practice – Activity Theoretical Analysis

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Veterinary profession's contributions in society are very important but relatively rare social scientific studies about how veterinarians' experience their daily work. In activity theory human activity is seen multidimensional system or structure. In this study I focus on how municipal veterinarian in mixed practice experiences her/his work, animals and clients. I use activity theoretical notions to interpret the observations.

The empirical material was collected by means of participant observation and interviews of two veterinarians – man and woman - in Eastern Finland during the time period June 2006 – June 2009. Observation time was altogether 23 days including approximately 120 – 130 consultations with clients in consulting rooms and in the farms.

In the core of activity of veterinarian is diagnostic task. In this s/he has to rely on the owners' "cattle regard" which s/he sees as extremely important factor in his/her work. The Vet considers diagnosis important tool in argumentation to the client suitable medicament and healing activities.

The function of diagnosis seems to be contradictory. The care recommendations result in penicillin using without clear relation to diagnosis. Sometimes this is for the Vet professionally frustrating. The meaning of diagnosis is more clearly invalidated in those cases of euthanasia which are implemented in cases of healthy animal. As a conclusion veterinarian's activity is interpreted deeply social in nature as a part of socio-economic system where animals are used to satisfy human needs.

OP013

Thinking Embodiment in J.M. Coetzee's *Elizabeth Costello*

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In *The Lives of Animals* and *Elizabeth Costello* the division between reason and emotion is reasserted and criticised. The opposition is not only about the difference between human and nonhuman animals; it also involves their inequality. Human animals, aligned with reason, are the assumed masters of nonhuman animals who are conveniently portrayed as dumb with emotion. This is not only simplistic—it is unjust. Literature, as an imaginative force for thinking and writing, provides access into the minds and emotions of others. It reveals the complex and entangled nature of our relationships with people, ideas, and nonhuman animals. Yet this does not mean that literature makes it easy to imagine the life and world of the nonhuman animal—on the contrary, it is very difficult. As the character Elizabeth Costello says: “If it were easy it wouldn’t be worth doing. It is the otherness that is the challenge.” This paper considers the difficulty of thinking through and within the lives of nonhuman animals. In particular, it explores the question of embodiment in making ideas, emotions, and nonhuman animals matter.

OP014

Elizabeth Costello's Animals: Dialogue, Aporia, Sympathy

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In *Elizabeth Costello*, J. M. Coetzee has the eponymous character state that there is a human faculty — sympathy — which ‘allows us to share at times the being of another’ (79) and she goes on to claim that literature has the capacity to develop this faculty to an extremely high level: ‘If I can think my way into the existence of a being who has never existed, then I can think my way into the existence of a bat or a chimpanzee or an oyster, any being with whom I share the substrate of life’ (80). Yet in *Elizabeth Costello*, many other voices are raised to disagree with Elizabeth’s views, and nothing affirms whether or not we are supposed to believe what she says, or what those who disagree with her say.

The problem of giving voice to animals bears some similarities with the problem of giving voice to the other, which Coetzee grapples with in *Foe*. The silence of Friday, were it to remain complete, would leave us in an indefinite state of suspension because it would mean that we cannot know Friday’s story, and that we therefore cannot find the true or the real which the character Susan Barton claims to seek on our behalf in this novel. As with the problem of how one might understand animals, the problem of understanding the other, and indeed the problem of how one might understand anything at all, involve bridging what might seem unbridgeable gaps.

In this paper I will consider how Coetzee’s *Elizabeth Costello* deals with the problem of translating across the gap that might keep us from understanding animals. I will examine the idea of ‘sympathy’, and the specific use of dialogue Coetzee develops as a means of expressing the aporias and misunderstandings that inhabit processes of communication.

OP015

A Dog With A Broken Back: Animals in the fiction of JM Coetzee

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References to animals are frequent in the novels of J.M. Coetzee. Throughout his work, extending back to his very first book of fiction, *Dusklands* (1974), these references develop a complex network of metaphorical and symbolic meanings, often playing upon received understandings of the characteristics of animal behaviour. The purpose of these many references, the paper will argue, is to highlight and critique the kinds of assumptions we, as human beings, are inclined to make about our position in the world and to address the complexities of our relationship to others. In this sense, the many and varied references to animals are an essential part of the project of ethical inquiry that is central to Coetzee's work, providing a subtle and flexible symbolic language capable of doing justice to the intricacies of moral and political questions. This is achieved, in part, by exploiting the dual movement that is inbuilt in metaphor itself, which relies for its effectiveness upon a process of estrangement and objectification, but one in which there must remain, on some level, a degree of recognition or identification. The struggle to be human is a struggle to be ethical, to find a way to live up to some ideal of decency or empathy in the face of the world's amorality and brutality. The paper will explore the extent to which the back-and-forth between the recognition of similarity and difference that defines Coetzee's symbolic use of animals enacts the way in which the human process of moral differentiation returns his fiction, paradoxically, to an emphasis on the importance of moving beyond the question of difference and recognising a humbling sense of commonality with the plight of non-human creatures.

OP016

Animal Property Rights: A New Model for Promoting Sustainability

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In 'Nonhuman Animal Property: Reconciling Environmentalism and Animal Rights' (2005), I put forward a theory of property rights for nonhuman animals as a contribution to the debate between communitarians and liberals in environmental ethics. Drawing on principles from legal theory and ecological sciences, I argued a suitably constructed habitat entitlement framework could meet the key moral demand of environmentalism and animals rights to keep natural areas free of deleterious human impact. The fiduciary duty of a guardian acting in the best interests of the animals would ensure a stronger form of protection for natural areas than rival land-management regimes, such as publicly-owned national parks or conservation-orientated private property.

In this paper I outline recent developments in the theory of animal property and address key objections to the basic conceptual framework. I argue an appeal to animals' basic needs is a more compelling justification for animal property than the Lockean concept of 'labour-mixing'. I then address concerns about the role of ecologists, arguing that the animal property framework is better placed to deal with conflicts of interest and corruption than rival conservation regimes. I also discuss concerns imported from debates about indigenous rights pertaining to compensation and 'extinguishment'. The aim is to demonstrate that animal property rights afford a new model for managing land and a new theoretical framework for thinking about sustainability.

OP017

Non-human Animals within Human Society - An Approach from Human Responsibility

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In this paper, through a brief investigation of the foundation of morality, I argue that human being essentially has moral responsibility towards the welfare of non-human animals that are directly or indirectly influenced by human activities. I examine my argument against possible counterarguments and show the advantage of this approach in Animal Ethics comparing to other theories.

OP018

Do Animals have an Interest in Continued Life?

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Common sense says death is against animal interests, but another view is that death does not harm animals at all. The latter view implies that the production of meat is not morally problematic provided animals are treated well and killed painlessly. I will argue against this view.

It has been argued (by e.g. Peter Singer and Ruth Cigman) that only rational and self-conscious beings can be harmed by death, because only they have a desire to stay alive, and desires for their future existence. This argument is based on an implausible subjective value theory: for something to *be* in your interests you have to consciously *take* an interest in it.

Thomas Nagel, in contrast, argues that that death is harmful because it deprives an individual of the goods that continued life would have brought her. This view is compatible with a more plausible subjective value theory, which acknowledges that something that is *instrumentally valuable* to something that we *take* an interest in can *be* in our interest even if we are not aware of this. This view can explain why healthy conscious animals are harmed when they are killed: they are thereby deprived of the possibility of a future life filled with goods that they would have valued.

However, an animal is only harmed by death if the animal who would have enjoyed the future goods would have been the *same* animal. We normally have a bodily criterion of animal identity over time, but for sentient or conscious beings, the theory that identity over time requires psychological continuity is far more plausible. Singer's claim that "merely conscious" animals lack such psychological identity over time, and are therefore not harmed by death, can be undermined by evidence that suggests e.g. conscious learning and memory in animals who are not regarded as being rational and self-conscious.

Finally, is death less harmful to animals than to humans? Mill's claim that it is "better to be a human being dissatisfied than a pig satisfied" and Regan's claim that human life is more valuable than a dog's life because it contains "more opportunities for satisfaction" turn out to be built on shaky ground. An argument based on Parfit's view that not identity, but psychological continuity *and* psychological *connectedness* matter in survival, can explain why cognitively very simple animals, with e.g. little capacity of conscious learning, do not have as much to lose in death. However, animals who retain preferences, character traits and memories over time are seriously harmed by death. We must therefore reconsider the view that it is morally permissible to kill such animals for their meat provided they are treated humanely.

OP019

The RAAT project: alternatives to using animals in research

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The desire to use alternatives to animals in scientific and medical research is often stymied by lack of information and lack of encouragement. We have attempted to address the first problem by setting up a website – Replace Animals in Australian Testing (RAAT): <http://www.uow.edu.au/arts/research/raat>. The RAAT website provides information on non-animal based research in areas in which animals have traditionally been used, funding support for alternatives, the Australian law in relation to animal protection in research, links to other databases and references.

The lack of encouragement follows the cultural expectation within Australian science and medicine that animals will be used in testing. In this presentation we suggest ways in which this can be addressed through joint action by animal protection organizations, educational and legal changes, an overhaul of animal ethics committees and a re-think of the philosophical base of protection: reduction, refinement and replacement.

OP020

Impact of Cage Environment on Rat Stress Levels

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Rats used in research should be housed in environments that do not promote stress; otherwise the data obtained will be confounded by the rats' responses to uncontrolled stressors. In this study rats were housed in small un-enriched, small enriched, large un-enriched and large enriched cages in turn, to determine effects of cage environment on their stress levels as measured by performance of stress-related behaviours and changes in heart rate variability (HRV), an index of sympathovagal balance. Cardiovascular and behavioural data were collected from 5 male Sprague-Dawley rats, each implanted with a radio-telemetric transducer. The ratio of low to high frequency components of the HRV power spectrum (LF/HF) was evaluated, a high LF/HF corresponding to a high sympathetic to parasympathetic activation. Each rat was housed, with a non-implanted cage-mate, for 3 weeks in each condition. Enrichment consisted of a shelf and a PVC tunnel. When rats were awake, compared to sleeping, LF/HF significantly increased, along with stressed behaviours. The increase in LF/HF was only seen when rats were housed in the un-enriched cages, independent of cage size. In the presence of enrichment, rats in the small cage performed significantly less unstressed active behaviour than when in the large cage, suggesting that the tunnel was reducing space available for locomotion. Thus for rats, the cage environment does alter diurnal sympathovagal rhythms, an effect that could confound experimental outcomes, particularly those involving drug testing, and in addition, the interaction between cage size and enrichment items should be considered when designing cage environments.

OP021

Systematic Reviews of Animal Experiments Demonstrate Poor Contributions Toward Human Healthcare

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Widespread reliance on animal models during preclinical research and toxicity testing assumes their reasonable predictivity for human outcomes. However, of 20 published systematic reviews examining human clinical utility, located during a comprehensive literature search, animal models demonstrated significant potential to contribute toward the development of clinical interventions in only two cases, one of which was contentious. Included were experiments expected by ethics committees to lead to medical advances, highly cited experiments published in major journals, and chimpanzee experiments—the species most generally predictive of human outcomes. Seven additional reviews failed to demonstrate utility in reliably predicting human toxicological outcomes such as carcinogenicity and teratogenicity. Results in animal models were frequently equivocal, or inconsistent with human outcomes. Consequently, animal data may not generally be considered useful for these purposes. Regulatory acceptance of non-animal models is normally conditional on formal scientific validation. In contrast, animal models are simply assumed to be predictive of human outcomes. These results demonstrate the invalidity of such assumptions. The poor human clinical and toxicological utility of animal models, combined with their generally substantial animal welfare and economic costs, necessitate considerably greater rigor within animal studies, and justify a ban on the use of animal models lacking scientific data clearly establishing their human predictivity or utility.

OP022

Cost Benefit Analysis of different management options for Free Roaming Dog populations in Abruzzo, Italy

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Free-roaming dogs consist of stray dogs, block dogs (owned by the community) and the unsupervised owned dogs. With euthanasia no longer an option (Italian Law), management measures of free roaming dogs in Italy currently includes kennelling, conversion of stray dogs to block dogs and adoption of strays by new homes. The two parameters we use to measure the effectiveness of the municipal management option of the free roaming dog population, are 1) Welfare scoring (based on interview with 100 Veterinarians) 2) Nuisance scoring (Number of free roaming dogs {weighted according to type of dogs} per 10,000 human population). We created a spreadsheet model in Excel to describe the dynamics (birth, death, migration) of the dog population according to the three selected management options (1. Status quo, 2. 50% adoption rate and so-called Romanian with 50% block dogs) and compare the outputs in terms of (1) animal welfare, (2) nuisance to public and (3) monetary cost over a five years period. Input data were obtained from the Abruzzo region of Italy. The Romanian model gave a consistently higher welfare score for the free roaming dog population while the 50% adoption model was slightly higher than the status quo one. But using the weighting factors proposed in this model, the Romanian model scores consistently lower in nuisance or health risk than the other two models because more block dogs have replaced the stray dogs that cause greater nuisance and health risks. From a cost benefit analysis point of view, converting as many stray dogs into block dogs without kennelling them, maximises welfare and minimises nuisance, health risks and money investment.

OP023

The Divided Kingdom: Inconsistency in the British Legislation Restricting the Tail Docking of Dogs

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In 2007, a new Animal Welfare Act came into effect in Britain. However, the provisions pertaining to the tail docking of dogs ended up being distinct in England, Scotland and Wales. Since the Northern Ireland government has yet to revise its own animal welfare legislation, this paper will therefore focus on a review of the English, Scottish and Welsh regulations. After accounting for the regional differences, we will assess the impact of those discrepancies on the consultation stage on tail docking taking place in Northern Ireland. Overall, it will be argued that the lack of national consistency on canine tail docking is the result of a speciesist approach to animal protection in policy making. As a result, the current governmental ideology in the United Kingdom is ultimately detrimental of the well-being of dogs. In this regard, the British case will be compared to the canine tail docking legislation in place throughout Australasia. A discussion of the situation in Australia and New Zealand where welfarist principles also inform public policy will show that the preservation of the bodily integrity of companion animals can only be achieved through the adoption of universal non-speciesist principles. We will conclude with some remarks on the implications of our case-study for the protection of other species and the anti-speciesist agenda.

OP024

Dead Dogs in Cyberspace: Time, Emotion and the Memorializing of Domestic Pets

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This paper analyzes 483 tributes to deceased dogs posted on the primarily English-language website Pet Cemetery (254 tributes) and the primarily French-language website Cimetière Virtuel Pour Chiens (229 tributes). The analysis shows that the dog – dead or alive – is the incarnation of certain key abstract concepts such as beauty, love, happiness, goodness, temporality and togetherness. It makes it possible for the owner to live these things both intellectually and emotionally in a way that is relatively safe (a dog is not very likely to turn against its owner or withdraw love), pure in form (the best dog or friend ever, for example), and, in many cases, impervious to death. Indeed, the notion of the afterlife, sometimes expressed in the Rainbow Bridge myth, is what makes it possible for the relationship to continue after death and to thus imagine that loving relationships do not really come to an end. The dog continues to be addressable even though the owner is alive and the dog dead. The essence-making that is characteristic of many of the tributes produces a pure intellectual account of the dog that makes it possible to carry about in the memory the specific dogness of the specific dog irrespective of death and decay. Indeed, the dog in the afterlife was sometimes seen as the pure form of the dog finally realized, as it played in pure freedom according to its essential dogness for the first time. The idea of an afterlife may also be what makes it possible for many to remember the dog in this life at all: the logic here would seem to be that if we can recall the dead dog to memory, it must surely still exist.

OP025

“Yandel’ora, Land of Peace between Peoples”, a traditional Aboriginal story.

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*Wiritjiribin berong’kamabau’ba’miya dyi’ngurang
kamabauba’nga Yandel’ora’gul.

*Lyrebird will be known as Peacemaker, and This Land, in which he lives, will be known as the Land of Peace Between Peoples.”

This is a line from a traditional Aboriginal Dream-time story, which has been translated into English from the original D’harawal language by Frances Bodkin, a storyteller and knowledge-holder of the D’harawal peoples, whose country centres on the south and western Sydney region of New South Wales. Lorraine Robertson is Natural History Illustrator who worked with Frances creating images for her book: “D’harawal Seasons and Climatic Cycles”.

They would like to present an illustrated traditional Aboriginal Dreamtime story about a conference between the animals that was held back in the time when all animals were able to communicate with one another. “Yandel’ora, Land of Peace between Peoples” is a story that occurs during a bunya festival, a time when Aboriginal people from all over Australia met to discuss laws, arrange marriages, strengthen bonds and settle disputes. On one level the story explains how the animals lost their ability to communicate with one another and why it is only the Lyrebird who can “speak all languages”.

On another level this story reveals the consequences of the actions of one of the delegates who was intent on disrupting the proceedings. It is a story about relationships, about truth and what happens when egos get in the way of good communication.



OP026

Reimagining Relationships between People, Animals and Place through Indigenous-Owned Tourism: a Case Study of Bawaka Cultural Experiences, North East Arnhem Land, Australia

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The past decade has seen the emergence of a range of Indigenous-owned tourism experiences in the Northern Territory of Australia. Many Indigenous tour operators prioritise tourism as an opportunity to share their culture with tourists and teach tourists about Indigenous ways of knowing. This includes the deeply interwoven and complex relationships many Indigenous people have with the sapient beings categorised as animals in western cultures. This paper considers the ways Bawaka Cultural Experiences (BCE), a Yolngu Indigenous tourism business, owned and operated by the Burarrwanga family in North East Arnhem Land, invites tourists to reconsider their relationships with animals. The paper discusses the ways members of the Burarrwanga family invite tourists to learn about the interrelated importance of animals through a range of sensory experiences – including listening, seeing and tasting. Animals form an integral part of the land and sea-scape at Bawaka: they are conscious agents in the seasonal messaging system, they are ‘bush tucker’, and they are fellow beings within a web of place-based relationships and obligations. The relationships shared by Lak Lak and Djawa with tourists are indicative of an ontology of connection that underpins Yolngu and many Indigenous ways of knowing and living in the world. As tourists are invited into these worlds, they are given the opportunity to challenge their not only their own relationships with animals but their understandings of themselves.

OP027

Ecological ethics of indigene populations of Siberian north in relation to animals

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Ecological ethics suggests and protects a systematic and comprehensive conception of the moral relations between people and nature. Consequently, human activity in relation to nature can direct and is directed with moral norms. Main priority of indigene populations of Siberian north are respectful relation to animals, because a soul of people are in the face of animals. However household activity of indigene populations of Siberian north notably deer-raising, game keeping and other kind of activity are inevitable. It is only way to a survival of Indigenes.



OP028

The Death of the (Animal) Body in Picture Books for Young Children

Clare Bradford

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Death occurs frequently in picture books, including texts produced for young children. Most such picture books involve the death of an animal rather than a human, so distancing young children from the concept of death. Distancing strategies can most readily be seen in picture books dealing with the death of a pet, where the animal functions as a proxy for human death and the narrative introduces children to concepts of death and to emotions such as grief and guilt. However, this representational pattern is by no means the only way in which picture books treat the death of an animal. This paper considers three scenarios of animal death in picture books: the death of a pet; the killing of animals for human consumption; and the decomposition of the dead animal. Children's literature is deeply implicated within practices of socialisation, so that the examination of textual ideologies in picture books discloses what adults propose as desirable and undesirable ways of being in the world. The focus in this paper is on the ethics of representation, with particular attention to how relations between species are depicted and how children are positioned as reading subjects.

OP030

Killing the Beast: Animal Sacrifice and the Melancholy of Race

Leonie Rutherford

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Matt Ottley's *Requiem for a Beast* (2008) is a hybrid picture book/graphic novel with additional digital audio. The work features shifting stylistic modalities, from realist and quasi-documentary to surrealist depictions of subjective (and depressive) states of mind. A young white stockman, a nameless indigenous child, a Brahmin Bull and other domestic and mythic animals figure in a melancholic narrative that exhibits troubling relations of identification and loss. Debates concerning 'Reconciliation' between indigenous and non-indigenous Australians have had major impact on the thematics of recent children's texts. In *Requiem for a Beast*, the killing of the Bull and the death of the 'beast' of melancholia, is implicated in the cultural drama in which dominant Australian political subjects face the spectre of their nation's own violent (and previously repressed) history of imperialism. The text silences the historical violence done to animal subjects as it overtly bears witness to the attempted assimilation of 'the Stolen Generation'. Moreover by foregrounding the psychic pain of the young stockman in the narrative discourse, *Requiem for a Beast* constructs a narcissistic fantasy in which the suffering and loss of the white youth is invested with equal subjective, moral (and hence political) significance as that of the violated indigenous and animal victims of colonial history.

OP031

Understanding the Animal Research Controversy: How Scientists Present Themselves as 'Ethical Actors'

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In modern societies, science continues to carry significant social, cultural and political weight. In the modern laboratory, animal bodies literally 'stand in' for human ones. As models of disease or as safety testers for pharmaceuticals, animals therefore help sustain the social authority of biomedical science. However, animal research remains controversial, particularly in the UK, where media reports concentrate on the activities of a small minority of so-called extremists.

In the academic context, a wealth of philosophical literature considers the arguments for and against the use of animals in research. This contrasts with a relative shortage of empirical work to examine how the various actors in the field, including those opposed to and engaged in the use of animals in research, justify their position and make their arguments.

This paper draws on a recent study which involved interviews with scientists who use animals in the laboratory. The analysis suggests that scientists are engaged in various types of discursive boundary-drawing. This boundary-drawing results in two images; one of an ethically acceptable science in which they participate; and one of themselves as individuals capable of ethical reflection. Both images may serve to reinforce the political power of science and medicine and, ultimately, further strengthen the norm of laboratory animal use.

OP032

Mining Animals – The Promises and Patents of Animal Genetics Science

Richard Twine

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This paper explores the economic embeddedness of animal agricultural genetic science with regard to the 'anatamo-politics' (Foucault 1978: 139) of animal corporeality. The sequencing of agricultural animal genomes represents a 'new frontier' for animal science framed by attempts to 'mine' genomic data for breeding options figured as 'economically relevant' to the meat and dairy industries. In addition to this frame, animal geneticists also increasingly marry up their labour to discourses of sustainability in both an environmental and economic sense. Here the examination of emerging intellectual property claims around new animal breeding technologies and applications, as well as recent publications in the animal genetics literature provide useful empirical avenues to explore the promissory discourse of this area of science. Drawing upon previous research (Gura 2008) around the global concentration of global livestock breeding corporations, this paper also explores the patent claims of some of these companies.

In examining these sites of knowledge claims the paper critically scrutinises animal genetics science for both the plausibility of its frames as well as for its imagining of human/animal relations. The sustainability argument proffered by some animal scientists, part of a wider discourse on 'green biotechnology', is specifically noted as a point of vulnerability given the widely reported contribution of animal agriculture to socio-natural harm, antithetical to serious accounts of 'sustainability'.

OP033

Science and Ethics: Overcoming Ideology

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Twentieth century science has laboured under a pernicious ideology that has harmed human and animal subjects and also served as a major vector in eroding public confidence in science. This ideology is all the more insidious because it is not recognized and thus not discussed or examined by the scientific community. In this talk, I will recount a series of anecdotes that dramatically instantiate two major components of scientific ideology; the claim that science is "value-free" in general and "ethics-free" in particular, and the claim that science must be agnostic about subjective states. I will illustrate the mischief that these beliefs have wrought. I will then explain the sources of these mistaken beliefs, and indicate how they can be overcome.

OP034

New Zealand Animal Welfare Standards

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New Zealanders attitudes are tinted by our history, the high value we place on our unique natural environment and the different ways we each use or interact with it, and the value we place on the ability to survive despite all odds by taking advantage of all opportunities. Attitudes to animals, accordingly, vary widely. Recognising that New Zealand is a nation dependent on agriculture and our unique environment and that this means the export of animals and products, environmental protection and the use of animals in research, testing and teaching the New Zealand Animal Welfare Act 1999 imposes a duty of care on all owners and persons in charge, to provide for the physical, health and behavioural needs of the animals in their care and to ensure that pain and distress are alleviated.

But what does this mean in practice for the expectations of New Zealand society for the welfare and humane treatment of animals? The government necessarily has an 'evolution rather than revolution' approach which is not favoured by all. However, this approach allows for science, ethics, economic impact and international competitiveness to be taken account of as they change over time.

OP035

The Politics of Cruelty and Kindness

A Cross-cultural Comparison of Animal Welfare in the UK and India

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Animal studies in general, and animal geography in particular (Elder et al 1998; Wolch et al 2000), have highlighted how culture/location can influence attitudes towards nonhuman animals, especially with respect to *harmful* practices. This paper looks at how culture – used very broadly to describe national background - affects beliefs and practices that deal with the *wellbeing/welfare* of nonhuman animals. It compares the different ways in which animal welfare is conceptualised and approached in the United Kingdom and India by taking up the specific case of dogs. The UK is widely regarded as a nation committed to animal welfare; on the other hand, India is often presented in international animal protection circles as being the site of much cruelty to animals as can be seen from the presence of 'half-starved' dogs on the street that are often the victims of well-aimed stones. While at first glance, this categorization seems logical and self-evident, a closer analysis throws up complexities that belie this easy relegation to 'cruel' and 'kind'. Are 'feral' dog-free streets (where only well-fed dogs on leashes are seen) the best indicator of animal wellbeing? Or is a messier world where there is space for coexistence - that may or may not be benign (Srinivasan and Nagaraj 2007) - an equally good or perhaps even better means of living well with nonhuman animals? Using insights from relational theory and ethics, this paper challenges dominant notions of animal welfare/wellbeing, and suggests that paying attention to non-sanitized daily life practices might set us on the path to more ethical relationships with nonhuman animals.

OP036

The Psychological and Physical Effects of Participating in a Mass Euthanasia Operation

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Worldwide, animal welfare investigations result in the discovery of commercial farming operations where large numbers of animals are suffering requiring quick and humane euthanasia. These events called "depopulation" operations are likely to be a traumatic experience for the personnel involved. In 2008, 13 Animal Welfare Investigation students voluntarily participated in a depopulation operation, performing manual euthanasia, involving a mass number of poultry (5000 chickens) conducted to mitigate current and future suffering. Questionnaire evaluation of the psychological and physical effects experienced as a result of participating in this depopulation operation was conducted. The majority of students had an experience where the euthanasia technique used did not effectively kill the chicken (77%). 62% indicated that having leather gloves, a broiler suit and a mask was helpful in detaching themselves from the situation. During the operation the following physical and emotional symptoms were experienced (moderate-extreme); emotionally switched off (77%), anger (62%), sweating (53%), physical pain (53%),

disgust (46%), extreme shaking (38%), grief (38%) and had difficulty eating lunch (38%). 69% did not find that the euthanasia of the birds became easier throughout the day. 85% now view chickens differently, however none regretted participating in the operation. The majority (88%) felt that the blame, for the mass euthanasia, lied with the farmer and that they were "helping the animals". During the first few days following the operation 62% experienced intrusive memories and flashbacks (moderate-extreme). Some students continued to experience emotional responses 4-months post the operation however this was only in one or two cases.

OP037

Animal Activism & Advocacy in Australia, the USA and the UK: Ideologies, Strategies & Tactics

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Animal rights activists are often demonised as loony extremists and even terrorists; in the USA, they were recently listed as "public enemy No 1" by the FBI. The intention in this paper is to show that "animal people" come in different guises such as "compassionate beasts", "caring sleuths" as well as a minority of "crazed spinsters" and "loony extremists". What these animal protectionists have in common is an abhorrence of cruelty towards animals perpetrated by individuals who torture domestic animals and commercial interests in the animal-user fraternity responsible for the mass killing of animals in factory farms, research laboratories and the like. Animal protectionists in the UK, the USA and Australia vary in their ideological and strategic dispositions which can be categorised as activism, advocacy and a combination of both within the broad domains of animal welfare (political advocacy), animal rights (social movement activism) and animal liberation (DIY actions). Each of these approaches to animal protection involves a particular set of tactical repertoires which boil down to two broad approaches: publicity (persuasion and protest) and interference (non-cooperation and intervention, with the latter encompassing both non-violent and violent actions).

Singer's *Animal Liberation* (1975) revitalised the animal protection movement in the three case study countries where animal activism is most in evidence. The philosopher/ activist Singer practises what he preached in the book, namely the non-violent, ethical liberation of animals, an approach endorsed by the mainstream animal movement worldwide. However, the term animal liberation is now more typically associated with the Radical Animal Liberation Movement (RALM) than with Singer's style of animal liberation. Consequently, many people outside the animal movement perceive animal liberationists as extremists and terrorists rather than animal liberators and rescuers. In the current climate of fear and loathing associated with terrorism it is important that the animal movement's ideologies, strategies and seminal campaigns are understood for what they are by the public. Furthermore, although animal protectionists are united in their opposition to violence against non-human animals, they are more ambivalent about the use of violence against animal abusers and even the use of violent imagery in some of their campaigns. In the concluding section of the paper some of these issues are briefly addressed along with some reflections on the animal movement and its likely association with extremism and violence in the future.

OP038

The Naked Truth: The Ethics of PETA's Advertising

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Background

Beginning in 1979, with the founding of People for the Ethical Treatment of Animals (PETA), animal rights advocacy entered the funding world of philanthropic giving. Of course funding for animal welfare, as opposed to animal "rights," possess a much longer, and far less contentious, legacy reaching back to the 1824 founding of the first "Society for the Prevention of Cruelty to Animals" (SPCA) in England. However with the founding of PETA, philanthropic actions for animals entered a radically different stage where the question became not one of preventing violence and neglect to personally owned pets but to the political issues of advocating for vegetarianism and veganism, ending the use of animals in animal experimentation or drug tests, and preventing the killing of animals for fur and fashion. Furthermore, PETA represents a particularly interesting site concerning both the efficacy and ethics of philanthropy given that, since its very formation, PETA has universally engaged in a series of what, in PETA's own terminology, can only be termed "publicity stunts." These tactics run the gambit from "Unhappy meal" give-aways to children (containing pictures and toys of mutilated animals), to releasing an ad with the slogan "Got Prostate Cancer?" in order to criticize Mayor Giuliani's earlier endorsement of milk. However the most long lasting controversial ad campaign has been PETA's regular inducement of fashion models and female celebrities to pose nude in order to use the pictures for their ad campaign " I would rather be naked than wear fur" (reprints available online at http://www.peta.org/MC/printAds_clothing.asp).

OP039

Not Respecting Animals - A Fundamental and Fatal Error of Mankind – the Reasons

Teresa Buss-Carden

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"Humanity's true moral test, its fundamental test, consists of its attitude towards those who are at its mercy: animals. And in this respect humankind has suffered a fundamental debacle, a debacle so fundamental that all others stem from it." – *Milan Kundera*

Inspired by the quotation above, this paper sets out to illustrate the widely unrecognised (and therefore ignored by mainstream society) but incredible connection between the treatment of non-human animals by humans and the entire gamut of ramifications cascading from it, including the immense social and environmental consequences.

There are a multitude of factors shaping our past and current attitudes towards non-human animals. The author will concentrate just on three of them:

- a) conditioning - a process that normalises our responses to brutality;
- b) commodification - processes by which social relations are reduced to an exchange relation, or as Karl Marx refers to it in the *Communist Manifesto*, 'callous cash payment...'and where the intrinsic value of non-human sentient beings is reduced to 'usefulness' and economic value;
- c) the biased use of language, which degrades and devalues non-human animals, thus discounting their sentience and individuality.

OP040

Biocentric Inegalitarianism and Obligations to Animals

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Given that animal rights theories like Tom Regan's focus on creatures with highly sophisticated cognitive abilities, and that animal welfare accounts like Peter Singer's attend only to individuals that can experience pleasure or pain, should someone who cares about *all* animals prefer biocentric inegalitarianism? Although this kind of biocentrism maintains that all living things, and not just animals, possess inherent value, it places a premium on cognitive complexity. This positions it to maintain, like Regan, that more highly developed animals deserve special consideration, while allowing it to insist that the simpler creatures that Regan and even Singer ignore should not be overlooked. This paper looks at several attempts to construct a satisfactory biocentric inegalitarianism and considers how far they provide an adequate account of the treatment that we owe to animals. I argue that the consequentialist proposals advanced by Nicholas Agar, Gary Varner, and Robin Attfield prove unsatisfactory because the weight they place on human concerns effectively permits wholesale disregard of other creatures. Contractarian proposals that develop a modified version of Rawls' original position fail because they cannot supply principles that guide our behaviour, and the capabilities approach, which Martha Nussbaum suggests can be extended to all living things, is confused. An inegalitarian virtue ethic shows greater promise, and although its details need to be worked out, Albert Schweitzer and Paul Taylor (an egalitarian) provide a starting point for further discussion.

OP041

Animal Policy – What is it, What can it be?

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In the 1960's we witnessed what has been called the rise in environmental awareness. This resulted into the development of environmental policies internationally and nationally in western societies. Behind these changes was the politicization of the environmental question. In this paper the politicization of the animal question is analyzed as an analogical case, and it is asked if there is a new policy field, animal policy, being born. Furthermore it will be studied what implication of this new policy field can be witnessed at political but also at policy and polity levels in Finland.

After these procedural analyses also the contents of the animal question will be looked into and reflections on the differences between animal rights, animal welfare and species conservation argumentations will be made. Analyzing species conservation in the same policy frame as animal welfare issues related to pets or domestic animals is particularly challenging. These issues insist a discussion between morals, politics and science.

The paper is a contemporary theoretical analysis of current events related to the public animal debates. The analysis draws from comparisons between animal debates and environmentalism, theories of human-animal relations and justice and empirical examples of animal related politics. This analysis is backed up by the experiences the author has had when studying environmental policy, doing policy research on game animals but at the same time being involved in developing human-animal studies in Finland. Simultaneous interest in environmental issues and animal issues is an intriguing and analytically challenging journey.

OP042

Ecological Inclusion, the Protection of Animals and the Total Environment

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In view of the depth of exclusion and exploitation that nonhuman animals experience and the level of environmental impact that the planet experiences at the hands of humans, it is the contention of this paper that the need for a new interrelationship between human and nonhuman animals has never been more urgent. In that regard, the relationship must be broad enough to encapsulate not just animal welfare concerns or animal care and protection, but also a consideration of the total environment.

Ecological inclusion as a concept described in the paper, is an evaluative process, the objective of which is to better review exploitative practices, to gauge the degree of disconnectedness that results from those practices, spatially, temporally and contextually, and to formulate more all encompassing moral, ethical and practical responses to how exclusion may be overcome, or, if not, largely minimised. The overriding aim should be to establish the foundations for a new interrelationship that is more respectful and caring on the part of humans and one that may alleviate, at least in part, some of the ecological problems that ensue from practices and policies of exclusion, and thereby enhance the greater ecological whole within which all life forms reside.

OP043

Islam and Animal Welfare

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Religion is an immensely important aspect of daily life and religious beliefs of the people which provides justification for certain behaviour.

Recognizing that religion will continue to play a crucial role in beliefs and perceptions of people regarding animal welfare, it is necessary that an in-depth study of Islam be made to interpret its attitude towards animal welfare.

Those familiar with Islam may balk at the thought of an animal-friendly or vegetarian Islam. After all, of the three monotheistic religions, Islam is the only one that still calls for animal sacrifice. The Qur'an is also as explicit, if not more so, as the Torah or the New Testament with regard to using animals for human purposes.

This paper projects various verses of the Holy Qur'an and Hadiths of Prophet Mohammed (pbuh) which highlight the importance given to animals in Islam. Unfortunately, maximum cruelty is inflicted by a section of the Muslim community especially the butchers, while transport and slaughtering of animals which is contradictory to what is prescribed in the religion.

A deeper look at the tradition will reveal teachings of kindness and concern for animals, teachings that may indicate Muslims need to take another look at the animals they eat nowadays.

Education of the butchers and the elite educated Muslim community to the facts concerning the above should be the main objective of animal welfare organization to put an end to this cruelty.

OP044

Chaplaincy within an animal hospital: honouring the animal-human bond.

Rev Barbara Allen

Lort Smith Animal Hospital, North Melbourne, Australia

The role and place of chaplaincy within an animal hospital.

The paper considers the role and ministry of a chaplain, in particular, my position at the Lort Smith Animal Hospital which is located in Melbourne. I am an ordained minister in the Uniting Church, and I was appointed as a full time chaplain in November 2006. This is the first such appointment in Australia. My ministry is very much one that honors the animal-human bond; 70% of my work is in the area of grief and loss, the rest is support of staff, education and research.

My topic covers:

- 1: the theological/Scriptural underpinning for such a role (noting opposition to such an appointment by some in the church);
- 2: what other religions say about our care of animal companions (particularly Christianity, Judaism and Islam);
- 3: the importance of recognizing the grief one may feel when an animal member of our family dies, or is seriously ill (including society's poor record of support: "It was only a dog" or "Just buy another one.");
- 4: From a religious/ spiritual point of view, what our animals teach us about ourselves and community, and what they teach us about God (higher power etc);
- 5: Religious rituals and practices: Memorial Services, Blessing of the Animals services;
- 6: On overview of my two years in this position, the social welfare work (caring for the animal companions of the Homeless; offering emergency boarding for victims of domestic violence; providing vet care for those of limited means; caring for the animal companions of the elderly);
- 7: where to from here-several ideas, especially regarding the elderly and their companion animals.

OP045

Genesis 1-9:17, Diet as a Philosophical Reflection of the Human Condition

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Martin Buber said that history in Genesis before the flood, was created with a blessing; after the flood it is created with a curse. Genesis 1-9:17 moves between light and shadow, in Buber's words, between blessing and curse, as a trajectory from the ideal to the real, reflected in the two dietary conditions that are laid down; the first is the commandment to eat vegetarian food, the second posits the commandment that humans are not to take their food in a predatory manner, nor to eat flesh with "the blood coursing through it." Diet reflects the human standing in the universe and its relation to other creatures.

The vegetarian diet is changed after the flood, with grave consequences for the human race: it will suffer an irremedial divorce from nature, and it will now know war. Humans may now eat flesh, but they must not eat flesh as animals do. Though permitted to eat animal life, unease with predation as a condition of eating is registered. Eating flesh will not integrate them into nature, but further alienate them from nature. Man is not a "natural" animal and how and what he eats must reflect this. This condition foreshadows the famous passage with Isaiah's reference to the lion laying down with the lamb, and with the Jewish concept of the Messianic age as vegetarian, expounded in Rabbi Avraham Kuk's treatise, "A Vision of Vegetarianism and Peace."

OP050

Welfare of Animals During Transport

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Members of the public have concern about the welfare of farm animals during transport, especially because they see animals on vehicles during journeys and reports in the media of transport in which mortality and morbidity are high. There is great awareness in the animal production industry of poor welfare during transport because of the high costs of the mortality and impaired meat quality that are associated with it. Poor meat quality and injuries such as bruises and skin lesions are indicators of both financial loss and poor welfare. The welfare of animals during transport should be assessed using a range of behavioural, physiological and carcass quality measures. In addition, health is an important part of welfare so the extent of any disease, injury or mortality resulting from, or exacerbated by, transport should be measured. Many of the indicators are measures of stress in that they involve long-term adverse effects on the individual. Key factors affecting the welfare of animals during handling and transport which are discussed are: attitudes to animals and the need for training of staff; methods of payment of staff; laws and retailers' codes; genetics especially selection for high productivity; rearing conditions and experience; the mixing of animals from different social groups; handling procedures; driving methods; stocking density; increased susceptibility to disease and increased spread of disease. Long journeys, the term long having different meanings for different species, should be avoided wherever possible and much better conditions are needed if journeys are long.

OP051

Live Export: OK for Our Animals to Suffer in Countries Far Away?

Glenys Oogjes

Animals Australia, Melbourne, Australia

As Australia congratulates itself on its Australian Animal Welfare Strategy, and revamps livestock Codes into enforceable 'standards', annually around 5 million Australian-born sheep and cattle travel by sea to the Middle East and beyond for slaughter. They are then beyond the reach of Australian law. Many will die on the way (35,000+ sheep each year), and many will suffer cruel practices in countries which have neither laws nor cultures that will prevent or punish such treatment. Despite recent international (OIE) 'Guidelines' on transport and slaughter being 'signed off', even the minimal proposed reforms are yet to be adopted or enforced in importing countries – most of whom are seen as 'third world' in terms of livestock handling, where fully conscious animal slaughter is the norm.

Claims by Australian politicians and the live export industry that Australia can significantly improve animal treatment in importing countries through trading partnerships, are disproven by evidence collected by Animals Australia investigators since 2003. Rather, the supply of animals from our 'developed' country has underpinned local beliefs that their treatment of animals is acceptable. Significant change is only occurring (i.e. in Egypt, Jordan, a major feedlot in Bahrain) as a result of evidence of cruelty collected and publicly exposed by Animals Australia.

The continued supply of Australian animals to countries where they may (and many will) be treated in a manner that would lead to cruelty prosecutions in Australia, is a key ethical dilemma.

OP052

Welfare of beef cattle during inter-island transport in Indonesia

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Due to the geographical conditions, beef cattle in Indonesia have to be transported between islands that involve both land and sea transportations. Unfortunately, the transportation process is done by whatever vehicles available without considering the welfare and safety of the animals. In the case of beef cattle transport from eastern islands to Jakarta, the animals have to be transported by trucks within islands and collected in a holding ground for several days before being transported by sea to east Java. The sea transportation to Java takes at least 3 days on vessels not dedicated to transport cattle. During sea transportation, the cattle are squeezed quite densely without proper shelter, feeding and watering facilities. The animals are commonly fed standing hays or corn stover or whatever cheap feedstuffs the traders can get. The cattle then transit for several days in east Java before being transported by train to Jakarta. The whole process takes at least seven stressful days and the animals lose up to 17.3% of their body weight, depending on initial body weight, origin and nutritional history of the animals. Injuries such as broken legs are common during transportation because no proper ramp is available to move the animals to or from the truck and ships. Some scientists have started to formulate better diets for beef cattle during transport but this will not significantly improve the animal's welfare without improving the transportation facilities and animal management (space allowance and handling) during transportation and transit. Another solution to this problem is to properly slaughter beef cattle in the islands of origin and send chilled beef to Jakarta or other consumer destinations.

OP053

Are Human Rights Speciesist and Does it Matter?

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This paper seeks to examine whether speciesism is inherent in the theory and practice of human rights. This is done in five stages. In the first section of the paper, the concept of speciesism is explained and justified as a legitimate tool of moral criticism. Secondly, the paper briefly explains human rights and defends them as useful tools for the protection of human beings. In the third section, the basis for the allegation of speciesism is explored in detail. Here it is shown how human rights theorists have used such concepts as 'dignity', 'reciprocity', 'autonomy' and 'community' to understand human rights as the exclusive preserve of the species *Homo sapiens*. Furthermore, the paper shows how each of these exclusionary steps is flawed. In the fourth section, it is asked whether this exclusion is necessarily speciesist. After all, human rights do not logically preclude the recognition of animals' rights. Moreover, since animals and human interests are quite different, perhaps the discourses of animal rights and human rights should be kept apart. In this section, it is argued that this exclusion entrenches ideas of human superiority and is speciesist as such. In the final section, it is argued that the speciesism of human rights matters for two reasons: first, it makes a practical difference to the lives of millions of animals around the world, and the prospects for their future protection; and second, by exposing its prejudices, it undermines the very idea of human rights.

OP054

Animal welfare: not just consequentialism

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Classic animal welfarism is typically understood as the view that while animals have an interest in not suffering, these interests may always be overridden by the rights and interests of humans. Moreover, it has been argued by Gary Francione that classic welfarism is structurally a variety of consequentialism, and is thus incompatible with the rights-based approach to our obligations towards nonhuman animals that is required if we are to advance long-term goals of abolishing animal exploitation. In this paper I argue classic welfarist positions are in fact flexible with respect to their philosophical underpinning and that classic welfarism can be understood within a wholly consequentialist or wholly rights-based framework, or within a combination of the two, where only humans have rights. Whether abolitionism can be understood within a consequentialist framework—a *modus operandi* described by Francione and followers as ‘new welfarism’—is a more difficult question that will only be touched upon here.

OP055

From Behind the Veil

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It is now three decades since Peter Singer urged human beings to extend their ethical concern to non-human beings. John Rawls earlier in the same decade published his Theory of Justice. Undeniably, Singer has given significant impetus and greater awareness to bringing non-human animals into our moral community. However, in this paper, I would like to explore the value to the advancement of the rights of animals from re-imagining Rawls’ *veil of ignorance*. Imagine, if behind the veil, those who have the task of deciding the principles of justice upon which human society should operate, are ignorant of the species to which they belong. That is, not only do they not know their race, gender, ethnicity, status or individual attributes. They also do not know to which species they belong. How then would justice as fairness to all shape principles for a society?

Please note that I am not suggesting that we enter into a social contract with animals. Although I do acknowledge that animals do have moral judgement and social institutions. They are just not human judgements or human institutions.

OP056

Pet Shops and Limitations on Embracing Welfare Codes

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Significant emphasis is placed on the importance and value of welfare codes of practice in providing an assurance that minimal acceptable standards are adopted. In 2007, a new system of standards and guidelines was implemented for the development of codes to strengthen them and provide greater consistency across Australia. Substantial resources are invested in this process. However, there is limited investment in determining and understanding the response of industry workers to new standards.

For effective long-term change, it is desirable for welfare standards to be embraced rather than forced upon individuals or businesses.

A study was undertaken to determine the impact of three different approaches used to engage pet shop workers in participating in the development of welfare standards. Thirty pet shops, involving 75 participants took part in the study in Perth, Western Australia. All three treatments were asked to read and comment on a draft welfare code; in addition, one group was asked to assess their own welfare practices and the third group was asked to do this and participate in a pilot accreditation scheme.

Prior to the treatments being implemented there was general support for a welfare code across all groups. However, after the treatments were implemented, support to adopt a code declined in two of the three groups with those participating in the accreditation scheme being the least favourable.

A key element influencing the response appeared to be the lack of customer recognition and therefore perceived financial benefit for adopting a welfare code. Interestingly, the majority of respondents involved in the accreditation scheme were willing to pay for such a scheme.

Rather than welfare standards being 'regulation focussed', enhanced adoption and commitment is likely through investment in assisting implementation and greater promotion to the community and consumers.

OP057

A Conservation Ethic and the Collecting of Animals by Institutions of Natural Heritage in the Twenty-first Century: Perspectives from Australian Museums.

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Collecting of animals from their habitats for preservation by museums and related bodies is a core operation of such institutions. Conservation of biodiversity in the current era is a priority in the scientific agendas of museums of natural heritage in Australia and the world. Intuitively, to take animals *from* the wild, while engaged in scientific or other practices that are supposed to promote their ongoing survival, may appear be incompatible. The Australian context presents an interesting ground to consider zoological collecting by museums in the twenty-first century. Anderson and Reeves (1994) argue that a milieu existed 'that consistently undervalued indigenous flora and fauna' (p. 80), and that the role of natural history museums, up to as late as the mid-twentieth century, was only to make a record the faunal diversity of Australia, which would inevitably be extinct. Despite the latter, conservation of Australia's faunal diversity is a key aspect of research programmes in Australia's institutions of natural heritage in the current era. This paper analyses collecting of animals, a core task for institutions of natural heritage, and how this interacts with a professed 'conservation ethic' in a twenty-first century Australian setting.

OP058

What Constitutes an Ethical Source of Animals for Pet Shops?

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Last year the RSPCA in Australia changed its policy in relation to pet shops. Previously the policy opposed the selling of animals through pet shops. One of the reasons for the opposition was questions surrounding the source of animals sold in pet shops. Did they come from ethical sources, or socially responsible sources? The policy appeared to assume that the animals in pet shops were not ethically sourced. So, the obvious question is then, what is an ethical or socially responsible source? This paper explores this notion of ethical sourcing. Is an ethically sourced animal one that has been reared with love and care? Is it an animal that has been 'rescued'? Is it an 'excess' animal from a research breeding facility? Does it have to come from an animal rescue or welfare organisation? And are animals bred for selling, for example purebred dogs and cats, ethically sourced? What about designer animals, those animals in many species bred to look a certain way, are they ethically sourced? And finally, once an animal is alive doesn't it deserve the same right to a good life no matter how it was bred?

This paper presents the thoughts and ideas on this topic from a range of perspectives – animal welfare advocates, academics, the pet industry, and the government.

OP059

Islam and the Protection of Nonhuman Animals

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Like Christianity, a foundation of stewardship and care of nonhuman animals can also be found within Islam. It will be shown that, unlike Christian precepts, the distinction between the religious and the secular in Islam is less clear, and despite Islam requiring its adherents to have a more rigid commitment to their faith, most Muslims also live a secular lifestyle; one greatly influenced by the Judaeo-Christian worldview developed over two thousand years of Western civilisation. Given the shared histories of Islam, Judaism and Christianity, particularly around the Mediterranean and the Middle East, this is not surprising.

It is not the intent of this paper to detail the modern approaches or current everyday practices as they relate to nonhuman animals by Muslims, but examine the foundations of Islamic stewardship as part of the much broader Western worldview. Islamic exegetical literature and the foundations of Islamic stewardship in regards to nonhuman animals and as part of a much broader Western worldview will be examined.

OP060

China's Confucian Horses: The Place of Non-human Animals in a Confucian World Order

Bao-Er

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In 2004, China began establishing overseas Confucius Institutes. The stated aim of these education facilities is to promote the Chinese language and culture. There are now more than 300 Confucius Institutes in 78 countries, eight (8) being hosted by major Universities in Australia. It is anticipated that by the close of 2010 there will be at least 500 Confucius Institutes worldwide.¹

Central to Confucianism is a philosophy of virtue and social harmony based on the principle of filial obligations. The current Chinese government strongly champions the Confucian concept of 'harmony' and is publicly committed to a policy of maintaining harmonious relations between all peoples and nation states. At the present time, the extension of China's 'soft power' by such means as a network of Confucian Institutes to all corners of the world looks innocuous enough, often portrayed as nothing more than a straightforward exercise in big-power catch-up; China is simply competing with other great-powers to promote influence and brand recognition.

This paper discusses the current rise of China sponsored Confucianism and touches on some of the implications such a philosophy might have for our future understanding of non-human animals.

OP061

Attitudes to animals in Eurasia: the identification of different types of animal protection through an international survey

Jia Meng¹, Alison Hanlon⁴, Anastasija Handziska¹, Byung In Choe³, Gudrun Illmann⁵, Gwi Hyang Lee², Hai Yang Hou¹, Hans-petter Kjastad¹, Linda Keeling⁷, Mark Kennedy⁶, Marta Alonso⁸, Seyed Javid Aldavood¹, Therese Rehn⁷, Veselinas Radanov Pelagic¹⁰, Vonne Lund⁹, Clive Phillips¹

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Previous studies of attitudes towards animals suggest that they are far from universal. Some assume a more positive attitude to animals than others. We undertook an international survey of university students (n=4536) over the Internet during Dec 2006 – June 2008 based on probability samplings.

The questionnaire asked respondents about their support for two sets of issues, selected to be generic in nature and not confined to geographical regions:

- 1) Forty-three Animal Issues: animal uses, welfare, integrity, longevity, experimentation, genetic manipulation, animal-related environmental and societal issues
- 2) Thirteen World Issues, including: environmental protection, reducing poverty, racial equality, women's rights and, sustainable development.

Results were weighted by demographic variables and adjusted by tertiary enrolment rates. Four distinct types of animal protection (explaining 33% of total variation) were extracted by factor analysis, with the following ranks of participating nations:

- Animal Welfare — UK> Spain, Iran, Norway, Serbia>China, Czech, Ireland, South Korea, Macedonia, Sweden;
- New Welfarism (Francione, 1996) — UK>Serbia>Macedonia>Spain>China, Czech, Ireland, Norway>Iran, Sweden>South Korea;
- Reverence for Animals —UK>Macedonia>China, Serbia>Spain>Czech, Ireland, South Korea, Norway, Sweden>Iran;
- Animal Rights — UK>Serbia>Macedonia, Spain>China, Czech, Ireland, Iran, South Korea, Norway, Sweden;

All four types of animal protection were closely correlated to the perceived importance of many world issues, but animal welfare was found to be the most consistent predictor of attitudes towards world issues. The results suggest that the prevalent stereotypes of attitudes to animals of different nations are inaccurate.

OP062

The Cute and the Dead: Early Modern Cats, Dirty Play, and the Conundrum of Cruelty

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Robert Darnton's *The Great Cat Massacre* includes what is now surely the most famous of early modern cat stories, opening his first chapter by noting the "joke" around which its account revolves: "The funniest thing that ever happened in the printing shop of Jacques Vincent, according to a worker who witnessed it, was a riotous massacre of cats;" later, Darnton asks "what precisely was so funny" about this joke (75, 99)? The answer, he argues, is that the cat massacre illustrates the printing house workers' attempt to "play" with certain social and cultural themes, including street theater, the symbolism of pet-keeping, and the ceremonies of witch hunts, festivals, charivaris, and trials all of which served to "turn the tables on the bourgeois (100).

Responding with extreme discomfort to Darnton's "joke," however, Dominick LaCapra resists the kind of reading Darnton invite: the "anthropological and anthropocentric concern with seeing things from the perspective of the 'native,'" he argues, "has nevertheless failed to achieve a kind of cultural "reading" that encourages empathy with the non-human, in this case the cat. What kind of analysis, asks LaCapra, would make room "for the excluded perspective of the cat" (*Journal of Modern History*, 1988, 95-112). In LaCapra's judgment, the historian's turn to anthropology does not resolve the tendency, both past and present, to overlook the implications of the marginal, the victimized, and the imperial gaze that refuses to analyze the conditions of its own acts of reading.

OP063

'Ladies Pets', Victorian Dogs and the Politics of Affect'

Jennifer McDonell

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Mid-nineteenth-century England witnessed a rapid rise in pet keeping among the urban bourgeoisie, and a corresponding proliferation of non-human animal representations, especially of that most prized of domesticated species, the dog. Focussing on a selection of literary texts, epistolary exchanges, paintings and photographs, this paper aims to complicate critical perspectives that interpret expressions of intense human attachment to domestic animals primarily as compensation, substitution or sentiment, in short, as an expression of lack. Specifically I read Landseer's popular painting of the Royal family, *Windsor Castle in Modern Times* (1841-3) as a troubled representation of entrenched species boundaries underpinning dominant ideologies of pet-keeping in Victorian England. I argue that by comparison intense affective human/canine relationships of the kind found, for example, in the letters of Elizabeth Barrett Browning, Jane Welsh Carlyle and Emily Brontë, not only evidence the ways in which the species divide was reinforced and challenged, but also record the complexity that unfolds when human and non-human animals attempt to 'meet' the other species¹. As such, interspecies affect within the ideologically contradictory site of the intimate domestic sphere, carries with it the power to disrupt the schema of subjects and values that organise the species hierarchy², a regime in which authority and autonomy are attributed to the man rather than the woman, and the woman rather than the animal.³ The implications of destabilising 'the human' as a category is central to this investigation.

OP064

'Living to Tell the Tale': Rewriting Domestic Animals and Traditional Stories for Children and Adults.

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In this paper, I would like to examine differences in domestic animals representation in adult and children's contemporary interpretations of traditional tales. In adult interpretations of these stories, the animal hero tends to appear as an instrument of critique of human limitations. Morals present in the original tales are used subversively as a critique of human rationality and power-driven behaviours. To the contrary, in children's literature, the animal takes over as fable character to tell a moral tale. I will use the tale of *Puss-in-Boots* to show how, even when the animal protagonist's non-human physical attributes are prominent, he remains a symbol, a referent from the past. Adult interpretations of *Puss-in Boots* tend to deconstruct traditional visions while children's stories strengthen established moralistic conclusions. Recently though, a trend to move away from primarily symbolic view of animals towards more realistic portrayals of non-human creatures has been visible in the production of both adult and children literature. Contemporary fables and tales generally do retain an ethical or satirical content, but do not necessarily slide towards an inevitably conventional and moralistic conclusion. I would like to consider to what degree the presence of the natural world and of animals is used by writers to challenge not only moral conventions and expected structures of these literary forms, but also traditional images of non human beings and of the natural world. I shall also discuss how this affects the readers' perception of animals.

The analysis of new interpretations of a well-known story such as *Puss-in-Boots*, compared to Perrault's original tale, will reveal these recent constructions of nature-culture, both in the English and French-speaking world. These texts will also be examined in the light of new stories fashioned by French-speaking and English-speaking contemporary authors who write both for adults and children in order to question whether different intentions and strategies are deployed for the two readerships. In particular, the representation of domestic animals in some of Chamoiseau's *Emmerveilles* and Margaret Atwood's *Bashful Bob and Doleful Dorinda* will be contrasted with images of animals which these authors include in their fiction intended for adults.

OP065

Are Politicians Doing their Fair Share for Animals?

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With a small number of exceptions, Australian politicians have done far less than their fair share for animals. In the vast majority of cases, there has been nothing more than lip service – and in an unfortunately large number of cases, not even that. This is particularly so in regards to animals in primary industries. The only factor that creates any sort of genuine interest in animal welfare amongst most politicians is consumer pressure - usually derived from or in conjunction with publicity that highlights serious cruelty.

Activists and advocates campaigning on animal welfare or animal rights issues are more likely to be labelled as extremists or occasionally even terrorists. In some cases governments have actively encouraged and financially subsidised the efforts of industry to silence and intimidate advocates through the use of court action.

The session will explore what approaches can be used to turn this situation around and generate more genuine actions by politicians to improve things for animals.

OP066

Building strong public campaigns – key to winning animal rights

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Animal rights is a political issue. While some conservative politicians might try to either sideline concerns about animals as a welfare issue or dismiss outright calls for legal rights the reality is that there is an enormous shift in community attitudes to animal rights.

That shift is critical to winning more politicians to support animal rights. Clearly this needs to be an aim of our collective organisations but experience shows that MPs are more willing and more likely to take a stand when they are not out of step with public opinion.

Over recent decades some politicians mainly from the minor parties have publicly advocated for animals, raising key campaigns on kangaroo culling, factory farming and zoo management.

These MPs have taken animal rights campaigns into their respective parliaments.

This work is critical in assisting to build animal rights campaigns. But to have success on the floor of parliament we need to amplify the public voice of concern for animals. Then more politicians will find the strength to cast their vote for animals.

History demonstrates that it is the strength of public campaigning that plays a key role in achieving progressive change.

Women's right to vote, protecting the Franklin River in Tasmania and defeating the racist South African apartheid region are just some of the campaigns won as result of strong public campaigns.

As those issues played out more MPs came on board but it was always public campaigning that drove progressive legislative outcomes.

In coming years we will see more MPs taking a stand for animal rights.

OP068

Animal Agency: Ethics and Ontology

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Within philosophy, the study of non-human animals tends to concentrate on animal ethics. Values and norms have been investigated, and the on-going research has provided us with many highly important arguments. However, in other areas of philosophy, animals have tended to stay in the margins. Particularly, relatively little has been written on animal ontology. This is a significant lack, since definitions concerning animals (what is an animal?) affect ethics concerning animals in a fundamental way. The paper seeks to investigate "animal ontology". Firstly, it will analyse common ontological understandings related to non-human animals, found in animal ethics. Emphasis will be placed on both analytical and post-structuralist approaches. Secondly, the paper will analyse the possibilities of animal ontology. Special emphasis will be placed on the following issues: 1) the relation between moral beliefs and ontology (how do ethics and ontology related to animals affect each other), and 2) the relation between metaphysics and ontology (how does our understanding of ourselves and the reality affect understandings of non-human animals?). Thirdly, the paper will suggest that a fruitful way to approach animal ontology is found from activity: animals as active agents. The claim will be that anthropocentrism has relied on animal passivity, and that the pro-animal arguments offered in animal ethics will fail to achieve their full potential as long as animal activity is not taken sufficiently into account.

OP069

Against the Argument from Neuroanatomical Similarity

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Animal advocates sometimes argue for a specific treatment of animals on the basis of the features of their mind, e.g. being a person [1,2], being able to experience suffering [2,3] or negative emotions [4]. Sometimes, we argue by neuroanatomical similarities between the human brain and the animal brain that this specific kind of animal possesses certain mental faculties. The argument follows this structure:

(P1) We know that brain structures of type Q are necessary for the (ethically relevant) state of mind X in humans.

(P2) Animal S has this brain structure of type Q.

(C) Therefore, S has feature X (and thereby is ethically relevant).

The argument can take juxtaposing form, where ethical relevance is declined because the lack of a certain brain-apparatus. I argue that both versions ought to be rejected on the ground, that

- (i) even in humans the functions associated with certain brain areas underlie change due to neural plasticity [5,6],
- (ii) the associated function of a certain brain area can change in the course of evolution,
- (iii) anatomical structures are preserved after strokes and lesions, although without activation in these areas,
- (iv) the argument excludes animals with a brain structure fundamentally different from humans, e.g. cephalopodes,
- (v) the argument confuses necessary with sufficient conditions for mental states: Human brain structures are sufficient for certain mental states, but no valid argument can be construed that they are necessary.

As this argument is inherently anthropocentric and statistically reliable at most, I argue for rejecting it and replacing it with dynamic or functional accounts of mentality.

OP070

Understanding the importance of Merleau-Ponty's notion of interanimality to the development of a post-human ethic

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Understanding the nature of our embodied selves is crucial to all ethical dilemmas. It is in the phenomenal world that we risk our vulnerability to the Other. In a politics of vulnerability all subjects are defined by their embodied finitude and there exists 'a universal human obligation to acknowledge and abide by the virtue of trust' (Bergoffen 2003:133). The notion of trust speaks to our interconnectedness and historically our vulnerability has always been not only to the Other, but also to Nature, despite our fundamental inherence in both these spheres. In the phenomenal world non-human animals share an embodied finitude but we withdraw from acknowledging the nature of formative relations of trust between human and non-human animals. Rethinking our ethical stance is stalled when it remains informed by an ontology of consciousness in which Nature is a totality of objects spread out before the subject to be contemplated and acted upon. Here we are opposed to Nature rather than interconnected with it. In such a world, the Other is also experienced as object, contemplated, known and acted upon. Trust, in such a theory, can only be grafted on as a style of the action of a rational subject. This leaves no room for trust to have a role in bringing things into existence.

Elizabeth Behnke explores an intercorporeal/interspecies practice of peace informed by Merleau-Ponty's themes of intercorporeity, interanimality and flesh. What emerges is a style of improvisational comportment that is responsive, inclusive and connective in its relation to emerging phenomena. Behnke's approach echoes my own work with Merleau-Ponty's ontology of flesh where I claim that situated, open responsiveness is needed in post-traumatic healing where trust needs to be re-experienced in order for one to go on. In this paper I consider Behnke's interspecies practice of peace and Merleau-Ponty's theme of interanimality in order to explore the extent to which trust can be made central to an ethics of the vulnerable phenomenal body.

OP071

Animal Ethics In Schools: Recommendations for Primary and Secondary School Curricula

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Expanding interest in animal ethics (how humans should treat other animals) in science, government, philosophy, law, religion and the general community suggests that animal ethics should be included in school education.

A research study was therefore conducted to explore the knowledge and attitudes of teachers and students to animal ethics issues and to what extent these issues are currently included in school education. 440 students and teachers from 10 primary and secondary Queensland schools were surveyed. The research showed a strongly compassionate ethos exists in relation to animals generally. However, a significant proportion showed inconsistencies and contradictions in attitudes, particularly when applied to specific uses of animals. Female teachers and students demonstrated a more consistent and compassionate ethos than males, students more than teachers; and younger students more than older students. There were also differences in levels and consistency of compassion between teachers in different disciplines.

Teachers and students identified considerable gaps in their knowledge of animals' abilities and how animals are treated. However, the majority of teachers and students were interested in learning about the treatment of most animal types. They agreed that the curriculum and teaching do not sufficiently include animal ethics issues and that it is important that animal ethics should be included. Teachers were interested in accessing more effective strategies, training, and resources. It is therefore recommended that primary and secondary curricula and teacher training need to be developed to include animal ethics.

OP072

Animal Ethics and Affective Education

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Animal ethics is becoming increasingly prominent, both as a field of study and in public awareness – frequently expressed via consumer behaviour. Yet the field has been held back by issues over the objectivity of ethics – whether it is a matter of fact about which reasons can be given, or a matter of taste, of sheer subjective preference.

This paper first examines these issues, and then explores problems to do with animal ethics, as a field of ethics. The discussion starts with Jeremy Bentham's stress on sentience as the criterion for ethical concern, and shows why this was such a huge advance on thinking that drew a firm line between humans and animals, and regarded animals like furry, clockwork objects. The sentience criterion grounded prevention of cruelty legislation, and is still influential.

The paper then explores the capabilities approach of Martha Nussbaum, and argues that this is an even greater advance in thinking about animal ethics, because of the precision of the capabilities central to quality of life, and their relevance to both humans and animals.

The final section of the paper addresses the problem of teaching in such value-laden areas, and draws on Bloom's taxonomy of affective educational objectives as a model.

OP073

Animals and Education: Possibilities in Universities

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The Animals and Society Institute has adopted as a strategic objective “to make Human-Animal Studies (HAS) a robust academic field.” The more intensively students and scholars study humans’ relationships with nonhumans, the more likely it becomes that they will question animals’ mistreatment, understand its causes, and hasten its end. Yet Human-Animal Studies is roughly where Women’s Studies was forty years ago: an area of burgeoning scholarly and popular interest that struggles for institutional approbation.

I discuss my experience at a small, comprehensive university with a community-service course in animal ethics that led to development of a Human-Animal Studies Minor, arguing that even in a time of budget constraints, universities present golden opportunities to advance animals’ interests.

A primary benefit of HAS courses is that students who care about companion animals and individual animal abuse are introduced to *institutional* animal exploitation, and extend their empathy to “farm animals” and other victims thereof. Another is that students working hands-on with animals abandon dogmas about animal minds, based on the evidence immediately before them. Finally, some students make lifelong career or vocational changes. Thus teaching HAS is a form of animal activism, widening the community of animal advocates.

My circumstances enabled me to develop a Human-Animal Studies Minor. There are powerful institutional barriers to doing so: even at my progressive University, biologists doing animal research were threatened by the prospect, fearing a polemical program. Yet other institutional values--curricular innovation, interdisciplinary learning, community service, environmental sustainability--lent themselves to the minor unanimously passing.

OP074

An Inquiry into the Anthropocentric Boundaries of the Indian Social Science Imagination

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The social sciences in India have often played a significant role in challenging and politicising various forms of injustice and social hierarchy, a task contingent on the ability of the social science imagination to be sensitive to previously unremarked exploitative phenomena. However, Indian social science discourse has largely ignored the exploitation that is inherent in most human-nonhuman relationships, and at times, even actively delegitimized any efforts to question the same. This paper tries to understand why the ethical aspects of human-nonhuman (specifically animals) interactions have remained outside the borders of social science analysis. It does so by critically exploring a range of taken-for-granted differences between human and non-human animals, and by deconstructing criteria commonly used to determine the relevance and significance of social science inquiry. This examination is undertaken in order to identify the factors that have possibly influenced the exclusion of nonhuman animals as a subject of concern in itself – as opposed to an object of study - from social science debate. The analysis suggests that the reluctance of the Indian social sciences to engage with this question is unjustified, and points to a need for a redrawing of the boundaries of the social science imagination. Such a move assumes particular significance given the growing demand for the Indian social sciences to be inclusive and self-reflexive as a body of academic knowledge and scholarship.

OP075

Deity, Divinity and Dharma: Minding Animals in the Hindu Way of Life

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In India we are intimately connected to nature. At the core of our ancient culture lies the belief that the soul which resides in human beings is the same which permeates all other living creatures. Intricately woven into the very fibre of our lives is the knowledge that we have attained this human form after many thousands of rebirths as animals. It is thus our bounden duty, our dharma to pay obeisance to animals. Feeding, bathing, worshipping, protecting, sharing, and even cohabiting with animals is our way of life. Our deities endorse this graphically as they meditate, play the flute or the Rudra veena, fight battles, or just fly into the skies with their companion animals.

Ganesha with the Mouse, Durga on her tiger, Hanuman the Monkey God, Krishna the Cowherd, Lakshmi and her white Owl, Kartikaye and the Peacock, Shiva with the Serpent, and the upright Yudhishtira with his Dog. The active roles which animals play is part of the popular religious beliefs of a living culture.

This paper will attempt to centre stage this unique soul connection between Animals, Humans and the Divine to understand why minding animals is an intrinsic part of the Hindu way of Life.

OP076

“Holy Mother Cow in India: Past, Present & Future” A World: Where animal welfare matters and animal cruelty ends; to build a global animal movement

Ashok Rathore

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India has the largest concentration of livestock in the world, 250-300 million cattle, 60 million water buffalo, 120 million goats, and 40 million sheep, with one-third of the world's cattle on approximately 3 percent of the world's land area. Seventy-six percent of Indian people are rural, living in some 600,000 villages. The economic and social values of cattle are so great that cattle have long been seen as religious symbols and are regarded as sacred. According to Indian scriptures cow is a gift of the gods to the human race.

AAI-DU innovative Project entitled “Bring Home Mother Cow Project”: With too many unwanted non-productive cattle as well as those producing very small quantity of milk wandering on the road side all over India (towns, cities). Besides creating traffic hazards, these animals are fouling the road side and consuming plastic waste and dying unnatural death. In city of Allahabad Municipal Council “AMC”, like so many other councils in India get regular complaints about unmanaged cattle on the streets. AMC is planning to develop cattle colony to provide relief from the cattle menace in these colonies. AAI-DU will acquire these animals free of cost for our projects (priority 1, a pilot scale project with 50 unwanted un-owned cattle; to be followed by a major one with over 100 cattle. Will be “Home Away from Home”- to rehabilitate these unwanted cattle (off-road). Will also train the rural youth to generate self-employment and alleviate poverty among poor rural farmers by practical on farm training and demonstration to prove usefulness of these unwanted cattle to community by setting up the project to produce biogas, bio-fertilizer and vermin-culture:

An average mature Indian cattle produces 7-10 kg manure and about 6-8 liter of urine per day, amounting to 2.5 -3.5 ton of fresh manure annually. India, with over 200 million unwanted cattle roaming on the streets, fouls streets with two to three million tonnes (1000 million kg) of manure; as well as creating traffic hazard and accidents. Even if half of this vast quantity of manure from stray cattle could be used for making useful bio-gas this will be an economic and environmental asset for the underprivileged poor rural community. Waste from other farm animals like pigs, chicken, goats and sheep too can also be used to produce bio-gas and much needed bio-fertilizer.

The overall cattle population must be reduced; and health and productivity enhanced through genetic improvement, and by better nutrition by establishing emergency fodder banks and sources of water to see them through the dry seasons; and alternative sources of income provided for farmers who are reliant upon cattle manure as a major product, as by raising milk-goats and producing more fodder.

OP077

An Introduction to a Taxonomy of Modern American Animal Poetry

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The boundary line between animal and human is often understood in terms of language practice. The words we use to describe and name, the signs and symbols we acknowledge animals to produce, have significantly determined ideas of animal difference. Because poetry is a mode of expression in part defined by experimentation and self-consciousness about language, poetry offers a valuable way of approaching, representing, and thinking about animals. This paper will offer an introduction to classifying poetry about animals into kinds based on approaches to representing and thinking about the animal. There are several important dichotomies that define the taxonomy: degrees of interest in the animal as symbol or as an end in itself; the animal as an individual or as representative of species or type; the poem as lyrical, narrative, or dramatic. Also at stake are degrees of anthropomorphism and of supposing the animal to be conscious and deliberate. A taxonomy will not aim to create a hierarchy of worthy poems, but rather provide a way of recognizing what poetry has achieved in mediating animal being for human culture, and to uncover the profound connections between modes of representation and our understanding of the animal. I will limit my survey to a terrain with which I am familiar—American poetry of the 20th and 21st centuries.

OP078

“We’re tired of trees”: Deleuze and Guattari’s Becoming-Animal and the Ecological Sublime in William Blake’s Lyca Poems

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Perhaps it was an anxiety of influence that prevented Gilles Deleuze and Félix Guattari from mentioning the philosophy of the sublime when they introduced their own theory of becoming-animal. Very few critics, in fact, have noticed the extent to which the transgressive experience of becoming-animal is indebted to the dynamic of the sublime. Both theories conceptualise a very similar confrontation with an otherness that arrests the self’s representative skills and that ultimately uproots and transports the subject beyond a certain threshold. In the case of becoming-animal, this transgression entails a crossing of species boundaries whereby human and animal characteristics conjoin and enter into a monstrous assemblage. Very much like the sublime, becoming-animal functions as an eviscerating process of desubjectification and designification that explodes the human-animal dualism and configures a new sense of subjectivity out of its debris, a subjectivity fluctuating along the erratically changing dynamic of *becoming*, not firmly based on the ontological stability of *being*. Despite its potential as a moral construct, becoming-animal has provoked hardly any commentary from environmentalist scholars and seems to have suffered even more ecocritical neglect than the sublime. This paper will demonstrate the environmental relevance of Deleuze and Guattari’s mechanism by pointing to its ontological, epistemological and moral similarities with the Romantic eco-sublime and with nineteenth-century species conceptions in general. My theory, finally, will be illustrated with an analysis of William Blake’s two Lyca poems, which engage the aesthetic of the sublime in a pre-Darwinian dismantlement of the human.

OP079

The “Rhetoric of Animality” and Animal Imagery in the Poetry of Jack Mapanje

Syned Mthatiwa

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A notable feature of the Malawian writer Jack Mapanje’s poetry is the way he picks creatures from the world of nature – mammals, birds, amphibians, reptiles and insects – for close association with life experiences in various contexts/situations and with people he views with contempt and disgust and those he regards with tenderness and compassion. Although Mapanje’s poetry has attracted a lot of critical responses from different parts of the world, very few of these responses have commented on his representation of animals. And those that briefly do, such as Anthony Nazombe’s (1983) and Brighton Uledi-Kamanga’s (1998), hardly comment on the effect of such representation on the real animals. Unlike these works, this essay critically analyses the representation of animals in John Alfred Clement (Jack) Mapanje’s poetry. It focuses on the ‘rhetoric of animality’ and animal imagery which show great prevalence in Mapanje’s poetry dealing with his imprisonment by Malawian dictator, Hastings Kamuzu Banda, and his release from prison and their associated experiences. The essay also seeks to identify Mapanje’s attitude to animals and determine whether his manner of animal representation is useful in promoting environmental awareness or “formulat[ing] an alternative view of existence that will provide an ethical and conceptual foundation for right relations with the earth” or animals (Cheryll Glotfelty 1996:xxi).

OP080

Scientific Assessment of Welfare and Obligations to Animals we use.

Donald Broom

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In the European Union and in many other countries during the last 20 years, legislation protecting animals has not been enacted until scientific studies of animal welfare have been thoroughly reviewed. Codes of practice used by retail companies etc. are also based on scientific evidence. Hence careful evaluation by animal welfare scientists is essential for key aspects of progress in improving the lives of the animals that we use.

Human attitudes to, and actions concerning, both other humans and non-human animals should be based on consideration of our obligations to each individual. It is better to think in terms of obligations rather than in terms of rights as the concept of rights is readily misused. Our obligations to the animals we use relate to their welfare, consideration of the ethics of killing them and evaluation of impacts on conservation. Ethical and scientific approaches both contribute to good decision-making.

OP081

Alleviating pain in farm animals

Kevin Stafford

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Pain is a useful experience if unpleasant experience. It allows people and animals to identify damaging circumstances and to protect injured tissues. Pain in animals has always been recognised by those who work with them and the development of local and general anaesthetics has allowed pain free and safe veterinary surgery for a century or so. However local anaesthesia generally lasts for about 2 hours and thereafter pain occurs. Until recently little could be done to alleviate pain in ruminants; the opioids are not effective analgesics for cattle and sheep and there were no alternatives. The development of non-steroidal anti-inflammatory drugs with potent analgesic effects in the last 20 years has finally given farm animal veterinarians an effective tool to relieve pain in animals. Now for the first time ever they can eliminate pain in animals during and following surgical procedures such as castration, caesarean section or claw removal.

Three questions arise out of these developments. One is whether alleviation of pain, which is easily done, is acceptable, or whether elimination of pain becomes mandatory. The second question revolves around whether the technical capability to alleviate pain will be limited by factors such as legislation which keeps effective analgesics out of the hands of farmers, and the costs which make their use prohibitive. The third question and perhaps most important one is whether the purchasers of milk, and meat animals will pay for the extra expense farmers incur when eliminating pain in livestock or is animal pain relief another business cost which farmers must bear along with substantially increased energy and fertilizer costs and whether consumers along the consumption tree will pay for pain elimination.

This paper will discuss these developments from the technical, legal and economic perspectives.

OP082

Is animal welfarism a damaged brand?

Paul Hemsworth

University of Melbourne, Victoria, Australia

If animal welfarism is defined in terms of “regulating the human utilisation of nonhuman animals and opposing the forms of use which are regarded as ‘cruel’ or causing ‘unnecessary suffering’ “, then I suggest that animal welfarism is not a damaged brand. Society has and continues to be increasingly interested in the welfare of animals around us. As some have remarked “Animal welfare is a concern for us partly, if not only, because we think that from the point of view of the animals, it makes a difference how they are treated”.

Consumer and public attitudes are influential in determining our use of animals, but science has a critical role in underpinning these decisions on animal use and the attendant conditions and compromises. However, as a scientist, one of my main frustrations in studying animal welfare is defining it. There is uncertainty about the concept of animal welfare and, consequently, the best criteria to judge animal welfare. For many scientists, animal welfare is defined and measured on the basis of normal biological functioning, while for others it includes animals’ preferences on the basis that they are influenced by the animal’s emotions. Others consider animal welfare in terms of the expression of ‘natural’ behaviours.

Amongst this conceptual uncertainty, science has an important role in informing us about how animals perceive their environment, what they perceive as rewarding and what they find stressful. With society’s increasing scrutiny of its use of animals, such information forms part of our consideration of animal use.

OP083

Orpheus Rewound: Eros, Empathy, and the Politics of the Feminine

Zipporah Weisberg

York University, Toronto, Canada

In this paper I argue that a radical animal liberation ideology and practice should be built upon what critical theorist, Herbert Marcuse, conceives as a reorientation of the erotic dimension from its current manifestation as manufactured licentiousness—born out of and in service to patriarchal and anthropocentric techno-capitalist civilization—to a creative or non-destructive liberatory force which fosters art, love, sensuality, and play as sources of both humans' and other animals' self-fulfilment. I suggest that Marcuse's conception of the Orphic myth—as humans and nonhumans entering into peaceful communion by way of Eros—is far from merely symbolic, but rather functions as an important reminder of nonhuman animals' membership and participation in History. I suggest that it is not coincidental that Marcuse highlights the fact that his vision of a nonrepressive civilization involves the "femalization of the male"—that is the replacement of aggression with life-affirming Eros. Drawing on the work of feminist care ethicists, Josephine Donovan and Carol Adams, I contend that Marcuse's radical politics of the Erotic should be supplemented with a feminist ethics of inter-species care and empathy—a position which I also suggest is complimented by Maurice Merleau-Ponty's theory of embodiment and Emmanuel Levinas' phenomenology and ethics of the Face.

OP084

Can Killing be Justified? A Dismissal of the Replaceability Argument

Tatjana Visak

Utrecht University, Utrecht, The Netherlands

I evaluate a utilitarian argument that justifies killing animals: the Replaceability Argument. According to utilitarianism, killing an animal, which would otherwise have continued to live a pleasant life, amounts to a welfare loss. The idea of the Replaceability Argument is that bringing another animal into existence, which is at least as happy as the killed animal, can compensate for the welfare loss.

The Replaceability argument depends on the view that the possible welfare of possible individuals, such as the possible second animal, counts. An alternative view is the Prior Existence View, which accepts as moral objects only individuals who already exist or who *will definitely exist*. Those whose existence *depends* on the moral choice in question do not count. Though initially attractive, the extended Prior Existence View has been attacked by arguing that it runs into counter-intuitive implications. Cases about expected misery, such as Parfit's (1984) Case of the Wretched Child, have been brought forward against the Prior Existence View.

Sapontzis (1987) has defended the Prior Existence View against that charge. Pluhar (1995) and Singer (1995) in turn, have dismissed Sapontzis' defense of the Prior Existence View. I will defend the Prior Existence View again by dismissing Singer's and Pluhar's complaints against Sapontzis' defense.

As the Prior Existence View does not support the Replaceability Argument, I conclude that the most plausible version of utilitarianism might not justify (killing animals in) animal husbandry.

OP085

The Philosophy Behind the Movement: Animal Studies vs. Animal Rights

Elisa Aaltola

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The animal rights movement is shrouded in mythology. The most obvious source is the media, which has offered us various stereotypes, such as misanthropy, sentimentality, anthropomorphism, violence, and mental disturbance. It can be argued that the mythology tends to be based on presumptions rather than first-hand research. Thus, the philosophy behind the movement is often misrepresented. Interestingly, particularly the past ten years have seen a similar trend amongst pro-animal thinkers, some of whom are surprisingly cynical about the movement. It would seem that these thinkers have developed their own mythology, examples of which include the beliefs that the animal rights movement is fundamentally Singerian, theory-dependent, anthropomorphic, humanistic, fundamentalist, and liberalistic. Due to the influence of these two mythologies, it is crucial that more attention be paid to the activist herself. The paper gains its impetus from here. Firstly, it seeks to map out the beliefs common within the movement, and to investigate what type of “an animal rights philosophy” they form. Emphasis will be on heterogeneity: it will be assumed that the movement consists of many voices. Secondly, the paper aims to analyse these beliefs in relation to common trends in animal studies, and thus give them a standing in contemporary academic discussion. The goal is to bring the philosophy behind the animal rights movement to the fore, and to position it as one legitimate part of societal discussion related to non-human animals. For the paper, 30 activists from the United Kingdom and Finland have been interviewed.

OP086

Teaching Animal Ethics to Veterinarians

Clive Phillips

Centre for Animal Welfare and Ethics, University of Queensland, Brisbane, Australia

Veterinarians are often regarded as the principle guardians for society of animal welfare and ethics. The increasing focus on small animal practice, often involving neglected or mismanaged animals, accelerates the requirement for learning about animal ethics. Veterinarians also hold key positions on Animal Ethics Committees that evaluate research and teaching involving animals. Their ethical responsibilities extend to their patients, clients, the public (in managing animal welfare in the community) and other veterinarians in upholding professional standards. The central importance of animal welfare and ethics in veterinary practice is recognized by the Royal College of Veterinary Surgeons. Graduating students in the United Kingdom swear an oath to ‘ensure the welfare of animals committed to my care’, and Core Competencies for graduates include being aware of ethical responsibilities, ethical codes, legislation relating to welfare, euthanasing animals with sensitivity to the feelings of the owner, advising on accepted welfare standards and assessing and implementing welfare records. Because of this, animal ethics is increasingly included in the curriculum for veterinarians, despite an expanding knowledge base in technical aspects of animal treatment. Ethical teaching includes the role of ethics in veterinary practice, description of the various positions held by individuals, cultural and other influences on ethical positions and ethical decision making. Veterinary schools increasingly must ensure that their use of animals in teaching is ethically justifiable and alternatives arranged when required by students. It is anticipated that the role of ethics will continue to develop in veterinary teaching in line with changing societal attitudes.

OP087

Teaching Animal Ethics: Theory, Practice and Genuine Conviction

John Hadley

Charles Sturt University, Wagga Wagga, Australia

“Jaguars in general, the subspecies jaguar, the idea of a Jaguar, will fail to move him because we cannot experience abstractions.”

- Elizabeth Costello, *The Lives of Animals*

Supporters of animal rights are well aware of how difficult it is to convince people by appeal to logical consistency alone. Years of habituation in a society in which animal exploitation is omnipresent and institutionalised has made people's habits of thought and action very difficult to dislodge. Clearly, more than simple armchair reflection is needed to get people to understand the suffering of animals in a way that would actually motivate them to change their behaviour. (Animal rights theorists have long recognized the importance of non-theoretical material such as photos, anecdotes and recipes.)

Costello's remarks allude to an important choice facing university teachers. What is the aim of teaching applied ethics subjects like animal ethics? Is it to impart theoretical knowledge and critical reasoning skills, or is it to get students to reduce their ethical 'footprint'? If the latter, then perhaps teachers spend too much time teaching theory and reasoning and not enough helping students to develop genuine convictions. After all, is knowledge of how to apply Kant's categorical imperative really that helpful for dealing with a boss, colleague or friend who is engaged in unethical conduct? Wouldn't it be better to teach a student how to communicate, strategically, with persons who are set in their ways?

OP088

Description or Prescription? The Difference Between Ethics and Morality in Human – Non Human Animal Relationships.

Glenn Albrecht

Murdoch University, Perth, Australia

Ethics, it will be argued, is a descriptive mode of inquiry and ought not to be prescriptive within the context of university study. Ethical inquiry can, nevertheless, act as a profound change agent in students and their circle of connections to the world outside of the university. Course content in relation to human relationships with non-human animals that is descriptive of what is good or bad, just or unjust with respect to animals can help students reach their own conclusions about what sort of praxis is an appropriate response. Prescription is not the subject matter of ethics but of moralising and morality. Appreciating the distinction between ethics and morality might help students be effective change agents for improved animal status without the shrillness that often accompanies moralising, judgement and extreme action against those who have alternative viewpoints. If, however, in the light of systematic descriptive, ethical analysis of the plight of animals under the influence of humans, students then choose to undertake radical action, this is ethically correct.

OP089

Problems and issues in Writing Animal History

Hilda Kean

Ruskin College, Oxford University, Oxford, United Kingdom

Animals do not write history. While they have ability to pass on their knowledge and experience it is difficult to see how this is effected beyond one generation – and how this is communicated more widely and across chronologies by animals themselves. Their histories- if not their pasts - are mediated and constructed through human discourses.

Certainly there are examples in which the actions of certain individual animals – at certain cultural and political times and spaces – were sufficiently recognised enabling them to be remembered for successive human generations. Greyfriars Bobby did exist; he was not a mere symbol of fidelity in mid C19th Britain and Trim was not simply the subject of the pen of explorer Matthew Flinders.

Historians seeking to write histories which privilege animals are faced with various challenges including both historiographical approaches to be adopted and the nature of the material to be used.

In this workshop presentation I want to explore different approaches to ideas and material that may help us think imaginatively about the task of writing animal history.

OP090

Pigeons: how the humble pigeon (and dove) has changed the course of history, despite being victims of prejudice.

Rev Barbara Allen

Lort Smith Animal Hosptial, Melbourne, Australia

This abstract encompasses an overview of the history of the pigeon, its importance in history and religion, and its influence in culture (art, literature and film). The pigeons' dynamic role in shaping human history, both in times of war and during periods of peace, would be considered. Some people's perception of the pigeon would be contrasted with their views of the dove. They are from the same family, essentially the same bird, but the feelings they engender are sometimes polar opposites, from distaste for the pigeon ('rats with wings') to heralding doves as 'symbols of peace.' How do we change these negative stereotypes? Through education. Pigeons were the most decorated animal during war time; Darwin's fascination with them helped him devise evolutionary theory. Through education negative stereotypes can be changed and respect extended to a maligned bird.

OP091

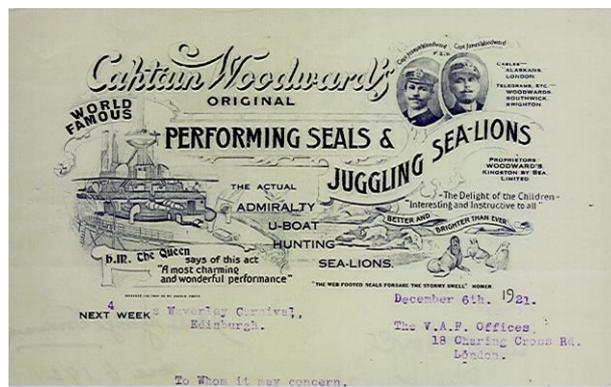
British sea lions and the 'underwater ship'

David Wilson

University of Cumbria, Carlisle, United Kingdom

The British Admiralty's Board of Invention and Research (BIR) attempted to train sea lions as submarine trackers from November 1916 to mid-1917, when there was considerable concern about the depredations of U-boats. The official establishment, with its scientific advisers and somewhat reluctant naval representatives, met the world of music-hall and circus entertainment, when sea lion 'captains' were called upon to assist their counterparts in the Royal Navy.

'Captain' Joseph Woodward, a music-hall sea lion trainer, recommended his animals as a possible solution to the U-boat menace. Woodward's recommendation was taken seriously, and he was in due course taken on by the BIR as a consultant, provider of sea lions and experimenting participant. Often with his brother, Captain Fred, experiments and trials took place in public swimming baths in Glasgow and Westminster, at Lake Bala and finally on the Solent, under the general supervision of Dr E.J. Allen FRS, Director of the Marine Biological Association laboratories in Plymouth.



OP092

From the Traditional Travelling Circus to the Global Zoo: the persistence of 'performing' animal shows in the 21st century

Gillian Arrighi (to be read by Peta Tait)

University of Newcastle, Newcastle, Australia

The paper will be read by Professor Peta Tait, La Trobe University

Performances involving live animals and their human handlers held a strong attraction for nineteenth-century audiences and by the latter-half of the century large mammals had become essential, albeit costly elements of major circus shows in Britain, Europe and the United States. Substantial collections of rare animals from remote regions of the earth were expensive to obtain and maintain and the acquisition of these living commodities enabled circus proprietors to manoeuvre the status and respectability of their shows. By aligning their productions with discourses of education, natural history, capitalism and empire, they argued the circus site offered rational recreation and an improving influence for the middle classes.

Throughout the twentieth century the display of animals in circuses was increasingly marginalized as a result of widespread protest and legislation on moral and humane grounds; with the emergence of 'new circus' in the 1970s, animal displays were omitted from programs which redefined contemporary circus for a new audience demographic. This paper considers the persistence of non-human animal 'performance' in the 21st century and the nature of the sites which currently develop and sanction such shows for popular consumption. Animal shows currently produced at two principal global zoos of the Asia-Pacific region, Sydney's Taronga Zoo and the Singapore Night Zoo, provide the ground for analysis which is undertaken with reference to the significant shifts in the ethical status of animals that has occurred in science and popular culture over the past few decades.

OP093

Thanks, I'd Rather Go Naked: Theatricality, Nudity, and Animal Rights

Michelle Lindenblatt

New York University, New York, United States

This paper discusses how the animal rights movement employs theatrical tactics, from flamboyant displays to mass demonstrations, and specifically addresses the campaign by the People for Ethical Treatment of Animals, "I'd Rather Go Naked Than Wear Fur." By looking at how PETA has historically represented the human and animal body as explicitly sexual, this paper attends to the charges of sexism and sensationalism that are frequently launched against the organization, and elaborates on the cultural attitudes which underlie such accusations. But this paper also considers precisely what it means to be theatrical and to expose one's true self – to be, as Derrida famously wondered, naked before a cat – and seeks to uncover the linkages between speciesism and anti-theatrical bias.

OP094

Learning a Croc's Lunge: The role of performance and training in community crocodile education

Kate Rossmann

Macquarie University, Sydney, Australia

In Australia's far north Queensland, residents are being taught to live in crocodile country. Saltwater crocodiles are a protected species and they inhabit rivers, beaches, lakes and wetlands. Wildlife authorities deliver presentations and circulate literature on crocs, educating people as to where to walk, what to look out for, what to avoid.

Drawing on ethnographic fieldwork in far north Queensland, this paper explores the ways in which concepts of 'performance' and 'training' can be used to understand people's practices and experiences of learning to exist around crocodiles. Turning to work in performance studies and cultural geography that examines the relationality of person and place, it argues that this inherent dynamism is powerfully expressed in people's movements in croc territory; in particular, residents' relationship to the potential launch of reptile from the water. In this way, croc education not only operates as a series of facts to remember – 'Don't swim here' – but it simultaneously manifests as a performative shaping of people's bodies in relation to animals and landscape.

OP095

Animal Law Teaching in Australian Universities: Challenges and Prospects

Steven White

Griffith University, Brisbane, Australia

Animal law is a relatively new area of the legal curriculum, at least in an Australian context. This 'newness' brings with it a range of challenges, but also important opportunities. Drawing especially on the United States experience, this paper will explore opportunities for the continued development of animal law courses in Australia. Consistent with teaching and learning literature, including the literature on affective education, it will be argued that the development of animal law courses should be characterised by a commitment to student-focused learning, interdisciplinarity and collaboration.

OP096

What Do We Show Them? The Use of Non-Law Resources to Support the Teaching of Animal Law

Celeste Black

Sydney Law School, Sydney, Australia

The process of designing a course of study in animal law that both meets the rigorous academic standards of a law school faculty and maximises the engagement of students is both a challenge and an opportunity. Lecturers are faced with the impossible task of providing an overview of the vast field of animal law and therefore must be very deliberate in the selection of the law content which the course will cover. In addition to the usual legal source materials, lecturers are blessed with an abundance of non-law resources that have the potential to significantly increase student engagement with the subject matter. This paper will explore the process of designing an animal law course, with emphasis on the opportunities presented by the utilisation of non-law resources such as literature, documentary films, media reports, commercial films and YouTube videos. This paper will also consider some of the issues raised by the use of these resources, including issues of context, relevance, accuracy and bias and the question of whether the viewing of videos should be made optional in instances of graphic footage.

OP097

Limits and Leeways: the Relationship between Animal Law and Community Advocacy

Elizabeth Ellis

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Animal law courses are now established in several Australian universities, with more due to commence in the near future. Initiated by animal advocates, it is tempting to see this development as a coming of age for the relationship between law and a broader political and community activism with respect to animals. Certainly there are positive signs that studying animal law promotes student engagement in advocacy activities and encourages reflection on the relationship between law, animals and power. But there are also dangers in assuming too great a role for legal education in this regard. While knowledge of the law is important in understanding the relationship between human and nonhuman animals, the law itself may be a relatively blunt instrument for effecting change. As a result, studying animal law may reveal more about the limits of the law as a change agent than about using law to protect animals. In this presentation, a critical stance in relation to the idea of law will provide a framework to consider some of the ways in which animal law can inform community activism and advocacy without falling into the trap of viewing the development of the discipline as some kind of panacea.

OP098

From “Animal Machines” to “Happy Meat”? Foucault’s Ideas of Disciplinary and Pastoral Power Applied to ‘Animal-Centred’ Welfare Reform.

Matthew Cole^{1,2}

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Abolitionist critiques of animal farming have tended to be rooted in moral philosophical, legal, or emancipatory social movement traditions. An emergent trend however, is to apply ‘classical’ social-theoretical tools to understanding the human oppression of nonhuman, including farmed, animals. Examples include Bob Torres’ use of Marxism and social anarchism to understand farmed animals as ‘superexploited commodities’, David Nibert’s exploration of speciesist social structures and ideologies, and Carol Adams’ development of ecofeminism to interpret the enmeshed oppressions of gender, ‘race’ and species. In this paper, I revisit Michel Foucault’s accounts of disciplinary and pastoral power in this same spirit.

Foucault’s work has been used to trace shifting tendencies in the governance of humans, from the production of ‘docile bodies’ subjected to the knowledge formations of the human sciences (disciplinary power), to the facilitation of self-governing agents directed towards specified forms of self-knowledge by quasi-therapeutic authorities (pastoral power). While there are important differences between the governance of human subjects and the oppression of nonhuman animals who are generally denied possession of subjectivity (exemplified in their legal status as property), parallels can be found. Some recent welfare reforms, such as the Welfare Quality® project, represent one such instance of a parallel trend towards quasi-therapeutic ways of claiming to know nonhuman animals, in which nonhuman animals themselves are co-opted into the processes by which knowledge about them is generated. While welfare reforms offer the *possibility* of an improved quality of life for *some* farmed animals, they do so from inside a tightly bounded discourse within which the legitimacy of claiming to ‘know’ farmed nonhuman animals at all is unquestionable. That knowledge, as stated explicitly in the aims of Welfare Quality®, is oriented towards perpetuating human control over every aspect of the lives and deaths of farmed animals through securing the future of animal farming. Some amelioration of suffering may be achieved by establishing quasi-pastoral power relations between humans and nonhumans, in comparison to the production of the ‘docile’ animal body exemplified by ‘disciplinary’ practices such as close confinement, castration, or de-beaking. However, the claims of ‘animal-centred’ knowledge continue to assert the superiority of *human* authority over what is best for *nonhuman* animals, and displace and delay the liberatory possibilities of respect and awe when we human animals encounter the *unknowable* ‘other’ animal. Despite its innovativeness vis-à-vis extant welfare efforts, the meta-discourse within which Welfare Quality® operates always already ‘knows’ that the nature of farmed animals is to exist for the satisfaction of human desires. This raises the question of whether welfare reform can ever be a viable route towards emancipation for farmed animals.

OP099

Imaginative Attention & 'going on' in philosophy about animals

Lesley McLean

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The similarities and differences between humans and animals have been made by 'generations of human beings, in their practices, their art, their literature, their religion, their ethics' (Diamond, 1995). In this paper I explore a way of answering the question about how we ought to live with animals that takes up the view that in our moral lives, these things - our experiences, our art, our literature - may do as much as, if not more than, rational argument to change people's moral views regarding the treatment of animals. They do so, as Rosalind Hursthouse points out, because they 'all change the way we see things'. I take her claim as a starting point and explore the idea of imaginative attention in moral discussions about animals.

OP100

Reason, Identity and Habit: If norms are governed by the Space of Reasons why aren't we all vegetarians?

Simon Lumsden

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Human freedom is often characterised as 'the space of reasons' and is contrasted with nature, 'the space of causes'. This division is inscribed in much contemporary discussion of norms, which usually conceives norms as principles and practices that we collectively commit ourselves to and ideally legitimate in rational discourse. At least since the 1970's the inherent cruelty of the farming of animals and animal experimentation has been a consistent issue in the public sphere. There are no good reasons for eating meat in the West. There is no biological necessity and the cultural necessity is difficult to support in an era of large-scale agribusiness. Nevertheless within western culture eating meat is something that does not require justification. Even if reasons are sought it is enough to justify eating meat simply because one likes it, has a preference for it, finds it pleasurable and so on. That this practice continues largely without question and justification in a supposedly rational and democratic society shows two things: the limitations of the space of reasons as a model for normativity and the extraordinary power of habit. It will be argued in this paper, that habit (largely ignored in contemporary normative theory) is normative and is just as important for our identity as the public asking and giving of reasons. Habit, it will also be argued, is a form identity we share with animals.

OP101

Zoos - Their Visitors and Other Animals

Andrew Tribe, Clive Phillips

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For almost two hundred years zoos have held a prominent position in society. Yet despite their long history, zoos today find themselves within an increasingly competitive tourism market servicing an audience that is becoming more discerning. In particular two issues dominate the acceptance of zoos – their contribution to conservation and the welfare of their animals.

The role of zoos continues to be questioned and despite their best efforts, it is not clear how they are perceived by different sections of the community. This paper discusses results of a research project which investigated the perceptions of zoos in both the Australia and the United Kingdom by their visitors, their own staff and by 'non-zoo' wildlife conservationists

It is apparent that there are substantial differences amongst these three groups. For instance, while people visit zoos for a number of different reasons, paramount amongst them seems to be recreation. Conservation is not a major motivation, although most visitors believe that zoos should play a key role in conservation and education. In addition, the effectiveness of the zoos' education activities and their willingness to return appears to be strongly linked to the visitors' satisfaction with their visit.

The staff see zoos as being primarily concerned with conservation, and in particular with breeding endangered species and protecting habitats. However, non-zoo wildlife conservationists believe that their conservation role is less significant, and should be confined to education.

Thus zoos are faced with a frustrating quandary: as conservation centres their role is still unclear and most people visit them for recreation. This dilemma has important implications for zoos in their search for sustainability and relevance: can conservation attract visitors?

OP102

Sympathy For The Devil

Timothy Faulkner

Australian Reptile Park, Somersby, Central Coast, Australia

Devil Facial Tumour Disease (DFTD) threatens the survival of one of the world's most iconic species – the Tasmanian devil. The Australian Reptile Park is working in partnership with a number institutions in the urgent establishment of an 'insurance' population of devils on the Australian mainland. This paper recounts this work, from initial participation in the establishment of the ARAZPA initiative and provides details of the husbandry processes that have been successfully implemented. The breeding results achieved to date at the Reptile Park, as well as those achieved at the other participating institutions are reported. A range of relevant observations, conclusions and suggestions are also provided concerning the ongoing management of the insurance population. Devils are mysterious creatures, often misunderstood and captivating to work with. This paper also covers their individuality, personalities and what it is that makes them so intriguing

OP103

Saving the Devil Exhibition

Trevor Weekes

University of Newcastle, Newcastle, Australia

Introduction to the Saving the Devil Exhibition, Newcastle, Tuesday 14 July, 2009

OP104

Protecting Animals versus the Pursuit of Knowledge: the Evolution of the British Animal Research Policy Process

Dan Lyons^{1,2}

¹*University of Sheffield, Sheffield, United Kingdom*, ²*Uncaged, Sheffield, United Kingdom*

British animal research is regulated by the Animals (Scientific Procedures) Act 1986, which appeared to introduce a degree of consideration for animals' interests through the requirement for a cost-benefit assessment of research project applications. However, research into policy implementation has been significantly hampered by legally-enshrined confidentiality surrounding the regulatory process.

This paper employs a critical case study based on unique primary data relating to interactions and policy outcomes concerning a recent major animal research programme: pig-to-primate organ transplantation conducted between 1995 and 2000. These outcomes are analysed using a dynamic policy network approach within a critical realist epistemological framework in order to understand the power relationships between relevant interest groups and government actors.

The case study strongly indicates that the adverse effects suffered by animals significantly exceeded the level posited by the regulatory assessment. On the other hand, the 'benefits' that accrued fell considerably short of the scientific and medical advances that were predicted and formed the justification for the research.

When this data is analysed in conjunction with a detailed examination of the historical background to this network's evolution, it tends to indicate that an elitist, policy community type network has persisted in this policy area since shortly after the network's formation in 1876. In this network, animal research interests have repeatedly withstood pressure for change from animal protection groups due to their greater resources, structural advantages and a culture of secrecy that facilitates an implementation gap in animal research regulation.

OP105

Porcine Islet Cell Xenotransplantation: International Research Collaborations and Comparative Regulatory Perspectives

Myra Cheng

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In recent years, there is growing scientific interest in transplanting pancreatic islet cells from pigs into humans to treat Insulin-Dependent Diabetes Mellitus (IDDM), commonly known as juvenile diabetes or Type 1 diabetes. Such therapy aims to reduce dependency on synthetic insulin and delay the harmful effects of IDDM including blindness, neuropathy, limb amputation, renal impairment and vascular disease. Unlike transplantation of human islet cells, xenotransplantation presents the possibility of an inexhaustible supply of porcine islet cells. On the other hand, however, xenografts also pose the risk of transmitting infectious diseases across the species boundary. For scientists working in the field, achieving progress in their research involves engaging in a risk/benefit analysis. This paper examines two research projects currently undertaken in New Zealand and Australia. In October 2008, Living Cell Technologies Ltd obtained approval from the New Zealand Health Minister to proceed with 'Phase I/IIA clinical trial of DiabeCell®', a therapeutic treatment conceived by Professor Bob Elliott, Emeritus Professor of Child Health at the University of Auckland. In Australia, Professor Anthony D'Apice, based at Melbourne University, is collaborating with local and overseas scientists to engineer transgenic pigs for islet transplantation. While the former project is privately funded, the latter is jointly funded by the International Juvenile Diabetes Research Foundation and the Australian National Health and Medical Research Council. In addition to reviewing the scientific projects lead by Elliott and D'Apice, the paper will also explore developments in local and global regulatory frameworks relating to xenotransplantation research.

OP106

Vivisection and Anti-Vivisection in the Victorian Era

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What was at stake in the promotion of vivisection in the Victorian era? Was it medicine or the classic clash between religion and science, between modernity and the ancien regime?

This talk will explore the rise of academic vivisection and the anti-vivisection movement in the Victorian Age in its historical setting, against the prevailing ideologies of the era with emphasis on the ideas of Claude Bernard, who was the chief expounder of vivisection. It will also explore the coalition of workers, anti-vivisectionists and women, which was the subject of Dr. Coral Lansbury's book, *The Old Brown Dog: Workers, Women and Anti-vivisectionists in the Edwardian Era*, with a description of the remarkable women who led the Anti-vivisection movement. Finally, it will describe the propaganda used by the opposition as a coda of the major ideas of the era.

For a few years, the Anti-vivisection movement came close to winning its goals. But many of the Anti-vivisectionists had been very active in the Women's movement, and the attack on them was two-fold both as proponents of Women's rights and as Anti-vivisectionists. My talk will also explore why many women transferred their reforming energies to the Anti-vivisection movement.

The material for this talk derives from a chapter, "Sick dogs and Mad Englishwomen" in my forthcoming book, *The Poet-Physician and the Healer-Killer: Vivisection and the Emergence of a Medical Technocracy*.

OP107

"Moa Stories"

Philip Armstrong

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From the earliest settlement by Pakeha (Europeans) in New Zealand until the present day, wonderful stories have circulated about brief, fugitive, tantalising encounters with moa. These gigantic birds were members of the family *Dinornithidae*, a group that included species larger than any of their present-day relatives, the ostrich, emu, rhea and cassowary. Scientists insist that the moa has been extinct since the seventeenth century, but their theories about how it lived, and about why and when it became extinct, have undergone radical changes since its bones were first discovered and identified. This paper surveys these evolving theories, and explores how they reflect changing ideas about New Zealand, its indigenous and settler peoples, and their relationship to the natural world and especially to nonhuman animals.

OP108

Conflicting Post-humanisms: *The Hunter* and *Oryx and Crake*

Sally Borrell

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Post-humanism is generally understood as the negation of traditional humanism by our interrelationships with the nonhuman. However, two different strands exist within post-humanist discourse. Some theorists concentrate on connections between humans and technology as post-humanist, while others address more ecological connections, and these two approaches are not always compatible. Moreover, as N. Katherine Hayles, Bill Ashcroft and Val Plumwood have noted in different contexts [1], the humanist notion of the autonomous human subject, with its imperialist and anthropocentric tendencies, can still endure in either case.

This paper examines these issues as they are addressed in two postcolonial novels: Julia Leigh's *The Hunter* and Margaret Atwood's *Oryx and Crake*. Leigh imagines a contemporary thylacine hunt where globalising biotechnology and postcolonial environmentalism are opposed. In *Oryx and Crake*'s dystopian society, globalisation, humanism and post-humanism are taken to extremes, and then become entangled when a scientist attempts anthropocide and transhumanism. I follow these different engagements with post-humanism as both authors attempt, with contrasting results, to negotiate the persistence of humanism in postcolonial and species relations.

[1] N. Katherine Hayles. *How We Became Posthuman: Virtual Bodies in Cybernetics, Literature and Informatics*. Chicago: University of Chicago Press, 1999, 287; Bill Ashcroft. *Postcolonial Transformation*. London and New York: Routledge, 2001, 213; Val Plumwood. *Feminism and the Mastery of Nature*. London: Routledge, 1993, 177-8

OP109

Sex and the Species Boundary

Helen Tiffin

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Records demonstrate that humans have always used and abused animals for sexual gratification. In the Middle Ages, both animal and human “participants” were arraigned and punished severely for acts of “bestiality”. In the post-Enlightenment period, however, animals were regarded as less culpable as they were increasingly categorised as radically inferior. Although it remains generally cryptic (or treated as risible), other animals continue, to an extent we may find appalling, to be the objects of sexual abuse by (generally male) humans.

In light of current reconceptualisations of the human place in nature, animal/human sex, imagined as consensual, is now being depicted as a viable vehicle through which to challenge human claims to exclusive emotional complexity. In re-imagining non-abusive inter-species love and sex, imaginative writers also challenge us to admit our own strong emotional involvements with members of other species.

This paper will discuss the ways in which three contemporary writers – Peter Goldsworthy (Wish), Marian Engel (Bear) and Zake Mde (The Whale Caller) deal with this sensitive and difficult issue.

OP111

Spotted Hyenas: Learning to love the most hated mammal in Africa

Marcus Baynes-Rock

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Spotted hyenas were sympatric with humans and human ancestors during much of the paleolithic and up until 10,000 years ago, they ranged right across Eurasia from Britain to China. They are now restricted to the African continent south of the Sahara and have recently become extinct in Algeria and Lesotho and are threatened in other countries. The primary cause of population decline is human persecution and, of the four hyaenids, spotted hyenas are the most likely to become extinct. However, the IUCN considers that they exist in sufficient numbers that they can be classified as ‘Lower Risk, Conservation Dependent’. The purpose of this paper is to ask whether it is a worthwhile exercise to re-conceptualise spotted hyenas, not as a species, but as a collection of sub-populations consisting of individuals. Two questions will be addressed: Firstly, does the IUCN status of the species background and legitimate the persecution of individuals and local populations? Secondly, as long as the species is not threatened globally, why should we care about local populations and individuals? These questions will be considered within the context of two case studies from Ethiopia. One in Qabri Baya, where a farmer keeps a tame hyena to deter others from attacking his livestock and one from Harar, where hyenas are incorporated into the town’s heritage and tourism industry. Both are examples of modes of reconciliation in a country that has categorized spotted hyenas as vermin. My hope is that these alternative ways of engaging with non-human animals might offer meaningful alternatives to extermination.

OP112

Overkill and Overstatement

Rod Bennison

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In the last 60,000 years, a series of intermittent extinctions have occurred across the planet: on continents prior to the Holocene, on islands, and more recently as regional events resulting from environmental despoliation. These extinctions have been fashioned as the world's sixth great extinction event, supposedly driven by humans.

Pleistocene extinction events occurred at different localities and different times on all continents. Several major reasons have been postulated to explain why these extinctions occurred: nonhuman-induced climate change, predation by humans, disease, and as an environmental response to habitat alteration and deterioration, exacerbated by climatic and geomorphologic change. Extinctions that occurred have been claimed by some to be solely due to impacts associated with intentional human activity, predation, fire and land clearing.

Pleistocene overkill assumes that humans will violently, and quickly, eliminate large nonhuman animals. The basis for the concept lies upon a Romantic social construction of 'noble savages' cutting a destructive swathe through an entire unwitting bestiary of incalculable size. It will be argued that the concept of overkill fails to give enough credence to the significance of past environments, to climate change, unintended human behaviour, or that human and nonhuman animals have lived together for many thousands of years.

What can the decline of species on the continents now show? Extinctions can be used as a warning sign of the long-term consequences of human actions, so much so that extinctions, such as those that have occurred on islands more recently, can be sufficiently spectacular to mitigate against inaction. By acting now, to be more inclusive of nonhuman animal life, humanity may be able to avoid what has obviously been felt on islands. Catastrophic planet-wide extinctions may therefore be averted. However, linking present human exclusionary practices with populist or Romanticised social constructions of the past, serves neither science nor environmental concerns well.

OP113

Flying Fox: Kin, Keystone, Kontaminant

Deborah Rose

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Aileen Daly, a young flying fox woman of the Ngarinman people of North Australia, took me to the bank of the river for a chat. Every time I visit she does this – away from camp, into country, side by side looking at the river, to talk about what's happening. This time her gentle voice carried a lot of anger as she talked about what Whitefellas had done this time. They'd come through Aboriginal communities telling everybody not to touch flying foxes: not to eat them, not to have any physical contact at all because flying fox might have disease. 'They've been here forever', she said, 'just like us. We're not worried. They're family.'

This chapter focuses on flying foxes through a series of ways of thinking and acting: from early Whitefella efforts to massacre them with guns, poison gas, and electrocution; to recognition of their endangered status and their necessary role as a keystone species in sustaining plant communities; to identification of two new viruses that appear to be carried by flying foxes; and thus to the identification of them as a public health risk. Situated within these conflicting vectors of kinship, victimisation, valuation, and isolation, flying foxes struggle to sustain their generations as their numbers regularly diminish. I aim most particularly to explore the contrast between kinship's claim to a tangled interspecies community of fate, and management's claim to control a boundary that can organise different fates for different species.

OP114

New Wars and Great Apes:

Integrating Perspectives from Conflict Research, Species Protection and Bioethics

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Some bioethicists stress the special moral and legal status of Great Apes as our next relatives and demand better protection. However, violent conflict as a threatening factor to these animals has not yet been analyzed systematically or entered scientific ethical debates. This paper therefore integrates perspectives from Conflict Research, Species Protection, and Bioethics and asks in how far (new) warfare in Central Africa, especially in the Democratic Republic of the Congo, directly and indirectly contributes to the extinction of the Great Apes.

We briefly introduce the concept of “New Wars” and identify mechanisms linking conflicts with the situation of the Great Apes. For example, the brutalization of violence in new warfare results in large numbers of internally displaced people and refugees who hide in the rainforest, become dependent on fuel-wood and charcoal or increasingly consume and trade bushmeat.

Contrary to prior research, the empirical part of this paper draws a more complete and up-to date picture of the threatening effects of New Wars for Great Apes. Latest available data on the animals’ distribution and Red List Status are combined with new conflict data, for the first time accounting for private, non-state fighting.

We conclude with some policy implications in regard to the (bioethical) content of peace treaties, sustainable conflict resolution and long-term development e.g. through profitable eco-tourism or Environmental Peace Building.

OP115

Nature’s Refugees: The ‘personhood’ of chimpanzees in African sanctuaries

Deborah Graziano

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The focus of this paper is orphaned chimpanzees (*Pan troglodytes*); however, the issues represent those faced by orphaned great apes of every species.

This paper comparatively analyses human and chimpanzee refugees to argue for the humane, equitable treatment of non-human animals, particularly the great apes. Sanctuary chimpanzees need human interference to survive; yet, it is because of human action that sanctuaries must exist at all. Female chimpanzees are killed by poachers for bushmeat; however, their clinging infants have little value as meat and are generally sold live on the black market [1, 2]. Although many die, some are rescued and taken to shelters. Like human refugees, sanctuary chimpanzees are victims of the actions of others. Human refugees often cannot return home safely, chimpanzees cannot usually be released into the wild; therefore, each is trapped indefinitely [3, 4]. Both sanctuary chimpanzees and human refugees nevertheless create ‘opportunistic’ communities. Possessing social intelligence and cognitive capabilities similar to our own, sanctuary chimpanzee societies are reflective of those created within human refugee camps. Stripped of superficial accoutrements, cross-species similarities are revealed starkly, as these closely related species fight to maintain their individuality, dignity, and ‘personhood’. Most importantly, both human and chimpanzee refugees continue to express their inherent, individual ‘personhood’, through social and cultural interaction. If there is any doubt to the ‘personhood’ of chimpanzees or their place in ‘our’ world, we need only look at their social resilience to see a reflection of our own.

1. Ape Alliance, *The African Bushmeat Trade - A Recipe for Extinction*. 1998, Cambridge: Ape Alliance/Flora International.
2. Farmer, K.H., *Pan-African Sanctuary Alliance: Status and Range of Activities for Great Ape Conservation*. American Journal of Primatology, 2002. 58: p. 117-132.
3. Hartley, R.J., *To Massacre: A Perspective on Demographic Competition*. Anthropological Quarterly Project Muse, 2007: p. 237-251 accessed 10/09/2008 at www.muse.jhu.edu.
4. IUCN, *IUCN Best Practice Guidelines for the Re-Introduction of Great Apes*. Occasional Paper of the IUCN World Conservation Union Species Survival Commission No. 35, ed. B. Beck, et al. 2007, Gland: International Union for Conservation of Nature and Natural Resources.

OP116

The Beginning of the End for Chimpanzee Experiments?

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Justifications for invasive chimpanzee research depend primarily on the important contributions advocates claim it has made toward medical advancements. However, a recent large-scale systematic review indicates that such experiments rarely provide benefits in excess of their profound animal welfare, bioethical and financial costs. By 2008, legislative or policy bans or restrictions on invasive great ape experimentation existed in the UK and six other European countries, Japan, Australia and New Zealand, and wide-reaching bans are proposed under the relevant European Directive—currently undergoing formal review. In continuing to conduct such experiments on chimpanzees and other great apes, the US was almost completely isolated internationally. In 2007, however, the National Institutes of Health National Center for Research Resources implemented a permanent funding moratorium on chimpanzee breeding, which is expected to result in a major decline in laboratory chimpanzee numbers as most are retired or die. Additionally The Great Ape Protection Act was introduced to Congress in 2008. The bill proposed to end invasive research and testing on 1,200 chimpanzees confined within US laboratories, and, for approximately 600 federally-owned, to ensure their permanent retirement to sanctuaries. These events have created an unprecedented opportunity for legislators, researchers, and others, to consider a global ban on invasive chimpanzee research. Such a ban would uphold the best interests of chimpanzees and other research fields presently deprived of funding. It could even result in the first global moratorium on invasive research, for any non-human species, unless conducted in the best interests of the individual or species.

OP117

The language of sound: exploring interaction between people and birds

Andrew Whitehouse

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This paper considers what happens when people and birds interact, particularly through sound. How are the actions of birds in response to people interpreted and explained? What assumptions about birds and their relations to humans do these reveal? Encounters explored include people whistling to or playing music with birds and scientists and birders using playback to elicit responses. The way that such interactions are explained in part reflects ideas about the relative intelligence of birds and their ability to understand what the encounter with a human is about. For example it might be assumed that birds have no ability to appreciate the difference between a wink and a twitch in a human, to borrow from Clifford Geertz. But explanation is also grounded in ideas that people have about the sounds that birds make, for example whether these are analogous to language or music or if they are an expression of an emotional state, such as alarm. Underpinning these explanations are assumptions about framing: that is, how participants communicate what they consider the interaction to be about. Most studies of framing in communication involve interactions between members of the same or very similar species, and within humans the same 'culture'. But what are the possibilities for framing in encounters between humans and birds? This paper speculates on these possibilities and offers a comparative analysis of interpretations of human – bird interactions, taking in a range of ethnographic and ethological material.

OP118

Bird-Cage and Le merle noir: The Role of Birdsong in the Works of John Cage and Olivier Messiaen

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John Cage and Olivier Messiaen are undisputedly two of the most important Composers of the 20th century. From the point of view of orthodox modernism, they stand for radically different aesthetic positions: Cage introduced an extended definition of music as organised sound, experimented with aleatoric processes and founded his aesthetics on Buddhism, while Messiaen stuck to the traditional dichotomy of exactly notated score and musical interpretation, mostly avoided aleatoric and improvised processes and saw devoted Catholicism as the basis of his whole oeuvre. Thus Cage is usually seen as progressive, while Messiaen often seems to be the more conservative of the two. My paper aims at a re-reading of this dogma regarding the question of animal agency and the use of birdsong in composition. Cage, following his main ideas of chance-generating and sound organisation, uses living birds and recorded birdsong mainly as a mean to achieve his goal – in *Telephones and Birds* (1977), the birdsong can even be substituted by any other class of sounds (e.g. departures, trains etc.). Messiaen, on the other hand, regards birds as the first musicians and treats them as inventors of a lot of musical achievements (e.g. microtonality, collective improvisation, modes) that are normally seen as human inventions. In my paper I will analyze a few paradigmatic passages from the compositions and try to contextualise them in the discourse of human-animal studies.

OP119

Messiaen and the lyre bird – notes on bird song in Australian music

Tony Mitchell

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The French composer and ornithologist Olivier Messiaen (1908-1992) was a noted recorder and transcriber of birdsong throughout the world, which he incorporated into his compositions, which evoked the colours and atmosphere of landscapes with birds. In 1988. The year of his 80th birthday, he visited Australia expressly to hear and see the lyre bird, which he incorporated along with other Australian birds such as the magpie and the kookaburra into his final work, *Éclairs sur l'au-delà...* ("Illuminations on the beyond..." 1988-92). Messiaen's Australian visit had a strong impact on local composers, many of whom also incorporate birdsong into their work, the most famous example being David Lumsdaine's soundscape work *Pied Butcherbirds of Spirey Creek*, (1990) which is a recording of what the composer calls 'a virtuoso of composition and improvisation: the long solo develops like a mosaic, through the varied repetition of its phrases' (in Rothenberg and Ulvaeus 2001: 233). This paper examines Australian music and soundscapes which draw on birdsong, with particular emphasis on the lyre-bird, which for Messiaen 'represented a source of "pure" music, undefiled by the modern world' (Ingham 2001). Here I explore some of its less rarified associations as a mimic and sampler not just of birdsong and other natural sounds, but also of industrial and electronic noise.

OP120

Bestia sacer: Agamben's anthropological machine and human/nonhuman animals ethico-political relations

Robin Mackenzie

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Considering the work of Giorgio Agamben, Matthew Calarco has argued that what constitutes the human and the animal is a deeply political and ethical as opposed to a simply scientific or ontological matter. He links the exploitation of nonhuman animals to this distinction.

I suggest that Agamben's anthropological machine not only deploys ascriptions of animality in order to include or exclude humans but also assigns apparent similarities with, and differences from, humans in order to subject nonhuman animals to judgements of worth and entitlement. As a means of determining who counts and who does not for all animals, whether human or nonhuman, it provides contingent, politicised answers to the question of who is like whom, who is not and why and how this matters, producing rationales for practices of inclusion and exclusion tailored to circumstance.

After considering how rhetorical constructions of compassion and care shape the moral economy through strategic semantic massage, I argue that bestia sacer, the excluded nonhuman animal, is contained not only in zones of exception outside the protection of the law, but also within neo-liberal citizens. I explore certain ways in which qualities deemed to threaten the responsabilized autonomous self who requires biopolitical governance, like inconvenient appetites and emotions, become instrumentalized or rejected as characteristic of nonhuman rather than human animals. I conclude by arguing that this view of nonhuman animals as reduced to rhetorical technes for us to think with prevents our 'minding' them.

OP121

Technē and Animal Shame: Political Economies of Animals and Technology

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One of the definitional features of modernity has been an obfuscation of the limits, origins and historical contingencies of "Man". Functioning in synchronicity with this has been a tacit erasure of the animal (that is to say singular and specific animals, not 'Animal' as figural metonym, literary trope or synecdoche) from western philosophical discourse. While questions of animal sentience and animal rights have existed since the time of Plutarch (Newmyer, 2005), they have almost always been articulated in terms of animal proximity to the Human (e.g. their access to the *logos*, their capacity for reason, abstraction and comprehension of death, their openness to suffering, their evolutionary and genetic commonality with humans etc).

This paper will look as a radically different approach to 'the question of the animal', developed by Jacques Derrida in the later years of his life. Specifically, this paper will explore the ways technologies mediate and inform the relationships between humans and non-humans. Through the work of Derrida and Bernard Stiegler, it will examine the ways both material and discursive technologies structure the limits and border politics that exist between 'the human' and 'the animal'. The paper will focus on situated examples of where these border politics come into play; the abattoir, the laboratory, the market, and finally in Derrida's own bathroom.

OP122

Derrida's Hedgehog and the Possible Poetry of Hospitality

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In *The Animal That Therefore I Am* Derrida insists anew that hospitality must be offered not merely to human beings but to animals and to all living things. I wish to explore the form that such a hospitality might take. Crucially, in *Of Hospitality* Derrida makes explicit a connection between hospitality and the poetic, declaring: "An act of hospitality *cannot be but poetic*" ("*Un acte d'hospitalité ne peut être que poétique*"). Bearing in mind this declaration and following the somewhat baffling itinerary of the poetic hedgehog in *Che cos'è la poesia?* my paper will consider the possibility of a wholly literary and altogether unconditional hospitality that takes place in the moment when the border between human and animal is made to tremble. The animal in Derrida's discourse, I will argue (whether a hedgehog or a singular little cat) is always and at once catachrestic. The status of the animal is deliberately disconcerting, unstable, and indeterminate. The very figure of the animal marks trouble and distress in the philosophical enterprise and its uncertain status betrays the risk and the danger that inheres in an unconditional hospitality, in a crossing from one to the other – a movement we are never prepared for and for which ultimately there is no defense, absolute or otherwise. I will explore the connection between Derrida's 'real' cat and his 'poetic' hedgehog, arguing that it is only together that they bring into play, embody and make meaningful an unconditional hospitality, a hospitality that would otherwise be impossible.

OP123

Shaping Attitudes of Future Farmers through Animal Handling Training

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Appropriate attitude and behaviour of animal handlers has been shown to significantly improve animal welfare and productivity [1]. To date, most emphasis has been placed on providing training for industry workers rather than agricultural students. To address this gap in knowledge, two studies were undertaken to determine the need for and impact of specific animal handling training. The studies focused on improving both attitude and behaviour of stock handlers.

The first study compared attitudes and handling techniques of students at a Western Australian agricultural college. One group of students undertook a two-day training course in low stress stock handling, and the other did not. Attitudes and behaviour were assessed using a questionnaire and video footage of students handling sheep.

The results revealed that students who participated in the training believed that sheep were easier to handle as a result of the training and that they had a greater understanding of animal emotions and behaviour. Trained students also showed improved animal handling skills by working the flight zone more effectively, using less visual and auditory cues and less physical contact.

The second study examined the feasibility of agricultural colleges introducing into the curriculum, an interactive computer program (ProHand[®]) that promotes a positive attitude and understanding of the impact of human behaviour on welfare and productivity. Staff from six Western Australian agricultural colleges who attended a one-day ProHand[®] orientation session completed a questionnaire and subsequently participated in group discussions about ProHand[®] were very positive towards the program. The results indicated that there is a demand for specific animal handling training programs for both staff and students of agricultural colleges.

[1] Hemsworth, P.H.; Coleman, G.J. *Human-Livestock Interactions; The Stockperson and the Productivity and Welfare of Intensively Farmed Animals*; Oxford University Press: Oxford; New York, 1998.

OP124

Keeping Livestock Pure and Clean. Can the Concept of Genocide be applied to (mass-killings in) Husbandry?

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The term genocide is a combination of the Greek *genos*, standing for tribe, group or race and the Latin *caedere*, standing for killing or murdering.

Genocide pertains to the destruction of (part of) a group, in whatever way that group is defined by its perpetrator (with national, ethnical, racial, religious, economical or technological demarcations), with or without intent. Destruction stands for physical destruction or complete assimilation, through which the group as such ceases to exist. This can occur through killing the group members, or by imposing conditions that lead to destruction of the group, for example preventing biological or cultural reproduction.

Incorporating animals as possible victims and framing the concept of genocide in a non-speciesist way, we examine whether its distinctive features are applicable to practices in modern husbandry.

In recent times, European husbandry had to deal with many crises. European policy measures imposed the emergency slaughter of millions of animals due to the occurrence of BSE, outbreaks of swine fever and bird flu and foot and mouth epidemics. These mass-slaughters were aimed at destroying and eradicating the impure, polluted, contaminated or suspicious animals. We also examine whether the way in which animals in modern factory farming are treated in general, can be seen as genocide. In controlling the whole lifecycle of the farmed animals, from inception and conception to their death, they are moulded to human set standards and desires, leading to loss of biodiversity between and among the several breeds of domesticated animals.

OP125

Judging Breeding: Agricultural Shows and Livestock Improvement

Claire Brennan

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This paper will examine the connections between formal livestock shows and the definition of breeds in sheep and cattle in New Zealand in the twentieth century. 'Breed' is a highly artificial concept that could not exist without a formal means of policing and enforcing it. There are several methods of doing this, and this paper will analyse the role of Agricultural and Pastoral Association Shows in this process. The Show Associations were linked to breed societies and deliberately set out to find animals that were 'typey' independent of presentation and feeding. Their deliberations were publicised both at the show and in print, and were meant to guide the judgement of farmers. This paper will focus on the way in which Shows were able to influence perceptions of 'good breeding' and animal perfection, and on their interactions with objective ways of measuring the economic value of individual animals.

OP126

When It Changed: Animal Communication and Science Fiction

Sherryl Vint

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One of Wittgenstein's most famous aphorisms is "If a lion could talk, we could not understand him" [1]. I explore the fantasy of communicating with animals as it is made literal in science fiction, focusing on Kij Johnson's "The evolution of trickster stories among the dogs of North Park after the Change" [2]. After the Change, domestic animals can suddenly talk; the story explores how our social relations with animals might be transformed by removal of the language barrier. Johnson, like Wittgenstein, stresses animals have always been speaking but in a language that is so alien to humans that we could not understand it. The story confronts us with the contradictions of our relationship with domestic animals, both affectionate and historically a product of humanity's domination of nature and other species. Shared language does not automatically lead to harmony, and in fact at first leads to a more strained relationship: humans must acknowledge their former pets' perspective on humanity, and animals work through their complicated feelings of resentment, loneliness, love and fear toward their former owners. The dogs respond with trickster stories of the One Dog, which reveal that humans and animals exist in a dialectic of symbiosis and competition.

[1] Quoted in Wolfe, Cary. *Animal Rites: American Culture, the Discourse of Species, and Posthumanist Theory*. Chicago: University of Chicago Press, 2003. 44.

[2] Johnson, Kij. "The evolution of trickster stories among the dogs of North Park after the Change". Kij Johnson. 2007. < <http://www.kijjohnson.com/evolution.html> > Accessed December 4, 2008.

OP127

Negative figures of animal alterity (1970-2008) in French-speaking science fiction

Emmanuel Gouabault

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This communication concerns the social representations of the animal as well as the animal perceived as a figure of negative alterity in the contemporary imaginary (1970-2008). I will intend to appraise the workings of the imaginary activated in the encounter with the negative figures of animal alterity, especially through the notion of "alteration" understood as the changes resulting from this encounter. In addition, my aim is to bring to light the permanent aspects and changes of these fictionalised negative alterities through the French-speaking science fiction.

Three main questions will be asked: Which symbolic strategies do people utilise when they come upon a problematic alterity? What is the dynamic structure, the ontology, of those strategies and is it ambivalent? Finally, which alterations happen through the encounter with a negative alterity? And what is the effect on us? This last question is a way of reading the solutions suggested by the authors in the contemporary imaginary.

These questions are asked through the following hypotheses. To begin with, a certain number of time periods have emerged within the last forty years on the basis of a classification of the negative figures of animal alterity. The next hypothesis considers that these figures permanently represented by a frightening bestiary (invertebrates, insects, etc.). Furthermore, the most recent period is characterised by an insistent issue focusing on the human-animal border rooted in the news events (epizootics, cloning, etc.). Also, the same period is characterised by a strong insistence on the animal as a subject.

OP128

Evolution and a Hierarchy of Species in Contemporary Science Fiction

Natalia Tobin

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This paper examines the violent hierarchy of the human/non-human binary in some contemporary science fiction novels. Using Jonathan Lethem's *Gun, With Occasional Music* (1994) as a prime example, I will argue that despite the contemporary post-humanist and post-binary theoretical context, the representation of human and non-human identity still largely exists inside the binary notion of human/animal, and more specifically inside the ambivalent dynamics of the boundary itself. Lethem's text is one of many examples in contemporary science fiction that deal with the disturbing effects of evolutionary experimentation. The novel is set in the future, which in addition to 'ordinary' humans, is populated by highly evolved animals who have both human speech and consciousness and de-evolved humans without consciousness and reduced to the status previously occupied by domestic animals. As a result, the text highlights the paradox caused by the humans in the novel, reluctant to relinquish the hierarchy and their own dominant position, one hand, while at the same time, the evolutionary manipulated animals and humans complicate our understanding of the coordinates of human and animal rights as mapped on the species grid [1]. Lethem's use images of violence and vulnerability, both human and non-human, will be employed to examine the paradoxes inherent in this conflict of human clinging to the hierarchy of species and the increasing impossibility of such a construct in technological and ethical paradigms of contemporary society.

[1] Wolfe, Cary. *Animal Rites: American Culture, the Discourse of Species, and Posthumanist Theory*. Chicago: University of Chicago Press, 2003. 100.

OP129

Imagining Extinction: Absent parents, hypothetical species and the lost birds of paradise

Rick De Vos

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The space of extinction for so many non-human animals is a geographical space denoted by a colonial name, a name that no longer exists in the postcolonial present. Be it island, desert, mountain or coast, the space is already spoken and spoken for, closed and resolved, relegated to a page in a seemingly natural history. Such a space calls for an act of imagining to take place in order to read or translate it. The connection between the death of the animal and the progress of modern society is erased. The effect of isolating extinction to the moment of sighting the last specimen is to exile it to a frontier peopled with indigenous inhabitants, rural and remote settlers, explorers, specimen collectors and bounty hunters. Artists and natural historians attempt to translate this story to a metropolitan population who were never there, never part of the activity of extinction, rendering the last sighting or the last recorded death with an emotional, abject dimension.

Debate has continued for at least the past one hundred years over the taxonomy of a number of species of birds of paradise observed and collected in colonial New Guinea. The epistemological gap between those species of birds of paradise recognized as "true" species and those accepted as hybrids has given rise to a small set of possibly extinct or "lost" species. These lost birds of paradise produce a field of speculation, and their representations, which this paper explores, suggest a way in which extinction is narrated through a process of imagination and realisation.

OP130

Pain of Extinction: The Death of a Vulture

Thom van Dooren

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In the mid-1990s it was discovered that populations of three species of Asian vulture were disappearing at an unprecedented rate. In attempting to convey the gravity of this situation we are often drawn to present it in numbers – to

recount, for example, that 99.9% of Oriental White-rumped Vultures (*Gyps bengalensis*) are now gone – we are drawn to quite literally ‘take stock’ of what has been lost. But is this an appropriate response to this loss, or is it rather symptomatic of a deeper disconnection between ourselves and the more-than-human community of life that is literally slipping out of the world all around us in the midst of this, the Earth’s sixth great extinction event?

Anthropologist Shiv Visvanathan has argued that we have no adequate way of conceptualising extinction in the modern west – in his words, “science has no mourning rituals.” This paper works through an attentiveness to some of the ways in which pain, suffering and death are both produced in, and productive of, multi-species communities of life. In taking up this focus on pain, this paper explores an alternative way of telling extinction stories, one that centres on an ethical commitment to the individuals and relationships that are destroyed through the deaths of species. In particular, it asks what it means to write in a ‘time of extinctions’ (as Deborah Bird Rose has labeled our present). Can writing itself become an act of mourning? And what possibilities and responsibilities might this open up?

OP131

Reversing Extinction: Restoration and Resurrection in the Pleistocene Rewilding Projects

Matthew Chrulew

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Pleistocene Park is a nature preserve with the utopian goal of recreating an ecosystem representative of the Siberian steppe before human impact. The reintroduction of animals such as Yakutian horses, moose, reindeer, and bison is intended to return the mossy landscape to its former state, where grasses stabilised the soil and supported large grazing populations. Most remarkably, the site is also envisaged as the eventual home of resurrected mammoths, should the controversial project to use cloning or backbreeding to bring the species back from extinction find success. Similar projects are proposed around the world, including the argument of “Pleistocene Rewilders” like Paul Martin that populations of African and Asian elephants should be introduced into the North American Great Plains region to fill the niche once occupied by mammoths and other extinct megafauna. Such sites challenge many long-held preservationist assumptions, in particular the dominant paradigm for which the natural state of wilderness is that encountered at the beginning of European colonisation. Rather, they propose that what is natural is not simply “pre-European” but “pre-human”, displacing true wilderness much further back in time to the prehistoric period. Such sites thus exhibit an uncanny temporality, strung between the prehistoric and the futural, the restoration of an ancient ecology and the potential resurrection of an enigmatic species. Rather than simply conserving the dwindling remains of a supposedly pure wildness, they imagine the future return of dislocated and even extinct animals, or their representatives from other biomes.

OP132

'Lay' Involvement in the UK Ethical Review Process: Constructing 'Ethical' Science?

Kathleen Job

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Ethics committees associated with animal use in science vary from country to country in terms of their structure, membership and remit. In the UK all project license applications under the Animals (Scientific Procedures) Act 1986 must pass Ethical Review Process (ERP) scrutiny before they will be considered by the Home Office.

Lay participation on ERPs is encouraged but not mandatory and the recruitment of lay members has not been universally adopted. Who lay members are, how they are recruited and what they represent will influence the contribution they are willing (or able) to make during the ERP. This question relates to wider theoretical debates about public participation more generally, and to different understandings of expertise, experience, identities and rationality.

This paper draws on preliminary data from a study exploring the contribution of ERPs and lay participants to the UK systems of oversight for scientific research using animals. Does lay involvement help to encourage debate about the ethical issues surrounding animal use in scientific procedures, or is it seen simply as sufficiently ethical in itself? Ultimately, how might the enrolment of different actors in the Ethical Review Process impact on the laboratory animal?

OP133

Pit of despair: containment, biopolitics and science

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Bruno Latour refers to the black box as an entity or assembly that holds within it a relational network of human and non human activity. In most cases the black box veils the complexity of operation held within – we do not notice its operation until it breaks down or ceases to function. A containment function is integral to the concept of the black box, is so far as it requires a container to hold tightly within it a set of operations and relations that are not always apparent to outside observers.

The ability to shield violence from view is a useful strategy of power not only for containing and governing human populations but also for regulating non-human animal life. The container's facilitative potential for violence is particularly apparent in the case of industrialised meat production, where the slaughter of millions of animals (over 125 million per day in the US alone) occurs within high speed, high technology 'hidden from sight' slaughterhouse facilities.

Similar forms of containment technology are instrumental to the efficacy of animal experimentation operations, where containment systems enable precise and sophisticated manipulation, deportment and violences toward non human life. Harry Harlow's infamous 1970's "pit of despair" psychological experiments, where infant rhesus monkeys were placed in small vertical steel chambers for long periods of time, provides a powerful and disturbing example of the logic and place of containment within regimes of scientific experimentation on non human life.

This paper explores the container of violence as a concept for understanding the contemporary governance of violence against non human animal life. The paper will explore the way in which scientific developments in containment technologies contribute towards more effective mechanisms of violence, control and domination of animal life. Links will be drawn to Michel Foucault's work on biopolitics, and recent work by the Italian philosopher Giorgio Agamben, connecting the idea of the 'exceptional' space of sovereignty with the containment of violence as a political strategy.

OP134

Overcoming the Impasse – A New Spontaneous Paradigm for Animal Experimentation

Jane Johnson, Chris Degeling

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Experimentation on nonhuman animals continues to generate significant ethical concern. Surely this is not surprising since a practice which inflicts harm and suffering on sentient creatures requires, *prima facie*, a justification. Yet the two main candidates for furnishing such a justification (rights based and consequentialist accounts) appear locked in a seemingly intractable standoff. What this paper argues is that a new experimental paradigm is needed to break this impasse, and that such a paradigm can be developed from within experimental practice, on the basis of perspectives provided by Cora Diamond and Donna Haraway. Given the increasingly well acknowledged epistemological shortcomings in using animal models, a patient based approach to experimentation which relies on the use of spontaneous animal models, i.e. nonhuman animals who share analogous diseases and conditions as human animals, is proposed. Such an approach promises to not only give a superior and more satisfying ethical justification for experimentation than currently exists, but to result in real scientific advances for human and nonhuman animals alike.

OP135

Animals, Justice and Autonomy: In Defence of Sentiency and the Argument from Marginal Cases

Robert Garner

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This paper is a contribution to the debate in the animal ethics literature between, on the one hand, those who argue that it is wrong to use animals, however they are treated (what I would call the 'use position'), and, on the other, those who argue that what is wrong is not the use of animals but the way they are treated whilst being used (what I would call the 'sentiency position'). The former is based on the view that to use animals is to deprive autonomous beings of their liberty (and possibly lives). The latter is based on the view that what is wrong with our treatment of animals is the infliction of suffering on them.

Two main points are made. In the first place, it is argued that, because an effective critique of the use position is dependent on being able to distinguish morally between humans and animals on the grounds that the former are autonomous and the latter are not, it is vulnerable to the consequences of the fact that not all humans are autonomous. As a result, the 'use position' held by many animal rights philosophers may still have some theoretical mileage. Secondly, it is argued that, even if we accept that a morally important distinction between humans and animals can be made on the grounds that the former are autonomous and the latter are not, there are important elements of the use of animals (as experimental subjects and as sources of food in particular) that cannot exist, or exist very easily, without the infliction of suffering. An ethic based on sentiency, therefore, can go a long way, in practice, towards achieving the goals of the animal rights movement.

OP136

Animal Rights without Liberation

Alasdair Cochrane

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In this paper I argue that while sentient animals can and do possess certain moral rights, we are under no obligation to liberate them. To some, such an argument will come as a surprise. After all, it is often thought that 'animal rights' and 'animal liberation' amount to the same thing. Indeed, some philosophers claim that animal rights theories necessarily adopt a quite specific ethical position: a position which is not simply concerned with animal welfare, but which is concerned with animal exploitation. According to this view, animal rights theories are not just concerned with *regulating* the use of animals in zoos, circuses, laboratories, farms, pet-keeping, and so on. Instead it is claimed that rights theories require that all such uses be *abolished*, and the animals involved *liberated*. The fundamental aim of this paper is to decouple animal rights from animal liberation. Using an interest-based rights approach, I argue that sentient animals possess certain rights which impose strict obligations upon on us. But I also claim that it is permissible to use, keep and own them for particular purposes. Because sentient animals ordinarily have strong interests in not suffering and in continued life, I claim that animals possess *prima facie* rights not to be made to suffer and not to be killed. But because most animals possess no interest in leading freely chosen lives, I claim that they possess no moral right to be liberated. In sum then, and as its title suggests, this paper defends animal rights without liberation.

OP137

Imagining Justice for Animals

Siobhan O'Sullivan

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Alasdair Cochrane argues that animals lack the autonomy necessary to value liberty in an inherent sense. Cochrane further argues that liberty is only useful to animals in as much as it can remove animals from harmful situations. In conclusion Cochrane finds that justice for animals may include use and interference.

In this paper it is argued that Cochrane does not consistently apply the liberty concept and as a result he establishes a false dichotomy. In the human case Cochrane uses liberty in the classic liberal/political sense: positive, negative and republican. All three types of liberty operate within the context of civil society with its myriad of liberty restrictions. In the animal case Cochrane seems to interpret the concept of liberty to mean a pre-domesticated state of nature beyond the reach of political institutions. But many animals have been profoundly 'contracted in' to political society meaning the animal case is bound to appear unworkable because many types of animals will simply never be the 'noble savage' of yester-year. Given that, the question asked in this paper is: what might liberty in the political sense mean for animals that have been drawn into our political, economic and legal arrangements and for whom 'wildness' is simply not an option?

Everyone who lives in a political state, as oppose to a state of nature, must sacrifice some liberty in return for the benefits only civil society can provide. In the case of humans the benefits are often worth the sacrifice. In the case of animals, they make immense personal sacrifices and rarely receive their just deserves. It is therefore argued that at the crux of the justice for animals dilemma is the disproportionate social contribution animals make compared to both the sacrifice humans make and the state-sponsored benefits animals receive in return. In short, this paper seeks to imagine how the justice principles might be applied to the many millions of animals who have been permanently contracted in, yet for whom the welfare principle is wholly inadequate.

OP138

A Consideration of Mere Life and Bodily Relationships

Sarah Reese

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This paper is an attempt to make something politically feasible out of what Agamben has given us over the years. To some, to assert an alternative to the system he outlines is to miss the point. Yet we must not forget that Agamben himself provides the space within which we can imagine something other than a world motivated and determined by the state; this space has heretofore remained an imaginary one, and has not been sufficiently dredged for its practical possibilities. This failure of imagination and translation into practice is of the utmost ethical significance, as it bears consequences for all of humanity and, crucially, non-humanity.

Judith Butler has recently given us some food for thought on the point; in *Precarious Life: The Powers of Mourning and Violence* she persuasively details a path upon which we might create relationships motivated by something exterior to state power. Her suggestions are, however, in some sense not expansive enough to escape conventional political logic, and her proposal of human relationships forged along lines of common vulnerability does not, despite its invaluable re-imaginings and re-articulations, ultimately escape the system Agamben delineates. I will argue that the principle of exclusion that rules Agamben's state of exception must be replaced by a principle of unconditional inclusion; this, in turn, would necessarily reroute the concept of reduction that consistently upholds policies of categorization and exclusion. I will maintain that the only way to accomplish this massive re-articulation is to begin with that to which humans have been traditionally reduced under the current state of exception, namely the non-human (here, I will consider the animal). Furthermore, I will contend that the relationships (both human/human and human/non-human) that have served as the basis for traditional categories such as protected and unprotected must be re-formulated to reflect connections rather than exclusions, substantive building blocks rather than fears of being reduced. I am interested not only in the ethical imperative to reinvent the principles that guide our closest relationships and dictate the policies that sustain the modern state, but also in the possibilities of realization in activism and public policy, extending from the classroom to the abattoir.

OP139

Green Eggs and Ham: Michael Pollan, Donna Haraway, and The Myth of Ethical and Sustainable Meat

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Michael Pollan's book *The Omnivores Dilemma* and Donna Haraway's text *When Species Meet* are surprisingly similar books. Surprising, because Pollan's work is a New York Times bestseller with no mention of critical theory while Haraway's work is deeply theoretical and she is herself one of the founders of the emerging field now known as "Critical Animal Studies." And yet, the texts are similar even to the point that they both end with the author roasting and eating wild feral pigs killed, either by or for them, in Santa Cruz, California. What I believe unifies both Pollan's and Haraway's texts is a shared commitment to discovering a new ethical basis to justify their practice of eating meat. However, both authors are sharply different than those who have written before them in attempting to argue for meat consumption in that they both freely admit the horrors and difficulties which surround industrialized agriculture and factory farming. Hence they represent a breed of advocate for eating animals—one who can both freely and at times even poetically describe the horrors of the factory farm and, at the same time, craft new reasons in which consuming meat and experimenting on animals continues to be not only an ethical, but indeed, a desirable option. Two particular strategies that both rely upon in order to justify their claims are (1) viewing animals as a species instead of as individual members (a practice that Michael Pollan takes to the point of referring to "pigs" as "Pig"), and (2) referencing ideas of environmentalism and biodiversity to justify locally and sustainably produced meat. The authors then combine these two arguments with the existing stereotypes of vegetarians as fanatical, self-righteous and ethically dictatorial—views which they both, ironically, ascribe to Coetzee himself. For my presentation I wish to show the falseness of Pollan and Haraway's shared arguments of the new possibility for ethical and sustainable meat consumption and animal experimentation. For, specifically drawing on Coetzee, what both Haraway and Pollan miss (or perhaps I should say "disavow") is the *personhood* of the animals themselves.

OP140

On Human/Animal Friendship: A Philosophical Account

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Could a human and an animal be friend together? Often mentioned in fictions (in literature or in movies), that question has largely been neglected by philosophy, with very few exceptions. That question is nevertheless a basic one to make sense of human/animal relationships. Is such a relation a regular friendship similar to the one we have between two humans? Is it a pure anthropomorphic attribution or does it actually refer to a true capability that we could share with other species? And if this is the case, how could we characterize the qualities of that shared life that will occur within a friendship between humans and animals? To answer to these questions, we shall think friendship at the interfaces between natural histories, cultural histories and numerous individual histories. It is the reason for which friendship will be broader than what we used to find in that concept. But we shall show that such a notion of friendship is very important to understand how humans and other animals could live in hybrid communities of sharing of interests, affects and meaning. Eventually, we will show that the question of interspecific friendship is very important a notion to allow us to think a new philosophical anthropology that thinks that human has developed within his relationships *with* animals and not *against* them.

OP141

Consumers and Livestock Production: Exploring the Attitudes and Understandings of Finnish Consumers

Saara Kupsala, Markus Vinnari, Pekka Jokinen

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In recent years, consumer trust in the mainstream food production system has declined, particularly due to various food scandals. Animal welfare is a central issue in the politicisation of food consumption. However, knowledge about the changing meanings of animals in the transformation of consumption and, respectively, in food policy formation is still rather minor. The purpose of this study is to explore how Finnish consumers see animal farming practices and what kinds of cultural meanings they associate with farm animal welfare. A further aim is to investigate consumers' opportunities to influence farm animal welfare in their everyday contexts. Conclusions will be drawn on a which kind of effect the consumer trust in animal farming practices has on the legitimacy of food policy. Likewise, we aim to contribute to the theoretical understanding of the animal farming issue in the context of the new politics of consumption, as well as to the understanding of different citizenships as constructed by food consumption choices and practices. This presentation draws from the expert workshop, in which the research group together with animal welfare and animal ethics experts discussed the major questions that need to be addressed in order to improve our understanding of the meanings of animal welfare in consumption politics.

OP142

What Factors lead Australians to support or actively reject Factory Farming?

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This study addresses the lack of knowledge on attitudes towards farm animals in Australia. It explores attitudes towards factory farming, including people's knowledge, underlying belief systems and "willingness to act". This knowledge is necessary to improve education, public campaigns, policies and laws.

Although there are signs that the public's ethical and moral concerns about animal welfare are increasing in Australia and internationally, a disconcerting mismatch between attitudes and behaviour persists. Understanding and overcoming this dissonance is fundamental to bringing about real change.

The dissonance between attitudes and behaviour is discussed in fields affiliated with sustainability education on which this study draws. Another factor examined is "affected ignorance" (Williams 2008): the refusal to acknowledge the connection between one's actions and the consequent suffering of others, the wish not to be informed, not to ask and to uncritically accept what is customary.

The determinants of attitudes that control these behaviours are mostly subconscious and traditional survey methods aren't enough to probe these. Therefore, this study uses innovative visual methods which exploit the cultural and affective significance of photographic images.

For this research, participants were asked to select images of farmed animals and provide statements of their significance to them. In workshops, participants created collages by choosing from a large number of images. These create an entry point for uncovering the roots of the dissonance between attitudes and behaviour in relation to factory farming. These findings will help to better prioritise and direct efforts toward improving the lives of farm animals.

OP143

"Farm Sanctuary: Where Theory Meets Practice"

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The animal rights movement has undergone an extreme transformation in the last twenty years. The personal journey into animal rights activism and veganism heavily impacted my theoretical work. As part of a larger analysis of the animal rights movement and social movement theory, one of the chapters in my MA thesis is based on an autoethnographic study conducted at Farm Sanctuary. In the summer of 2007, I interned in the Communication Department with Farm Sanctuary. The focus of the study was to gain in-depth local knowledge of an animal rights organization that also provides direct care to farm animals. I lived in the "intern house" with the other interns and they agreed to participate in open-ended interviews and submitted a journal they kept throughout their internship. I also distributed open-ended surveys to the Communication employees, took extensive field notes during presentations given by the key figureheads (including the Co-Founder, Gene Baur), and kept a journal of personal reflections and field notes of day-to-day experiences. The study provides a rich body of knowledge about how a particular animal rights organization frames their own activism within the larger movement, and how they frame animal rights itself as an ideology. The paper opens an academic discussion about how social movements operate in the practical realm. Important to the chapter is also the relationship between animal rights activism and providing direct animal care.

I also address the issue of being a researcher, or academic, and an activist. The chapter examines the relationship between the two approaches to social change; activism and academia. The praxis where theory meets practice is a central theme to this thesis, and especially this chapter. I believe as a vegan and a researcher this paper provides unique insight into how education and activism are interrelated and empower one another.

Key terms in the chapter include: animal rights, activism, autoethnography, social movements, veganism, and dominion.

OP144

'Most Swift, Wise and Divine': Perceptions of the Importance of Dogs and Other Domestic Pets in the Ancient Greek World

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In a work on *Hunting*, the historian Arrian describes for us his highly trained Celtic-bred hound 'Horme' (Impulse) as 'most swift, wise and divine'. In the Greek world, however, dogs were not merely of importance as hounds and guard dogs, for we have many depictions, in art and literature, of dogs in their role as domestic pets and companion animals, with the hunting hound often doubling as a faithful comrade at all times. The purchase of a highly bred animal could be extremely expensive and detailed treatises covered their breeding, training and treatment in sickness and in health. Nor were household animals in Greece primarily canine or even four-footed: prior to the arrival of the cat from Egypt the Greeks also shared their homes with birds, ferrets, foxes and snakes.

This paper analyses perceptions of the role of domestic animals in ancient Greece and the contributions that they were seen to make both within the household and to the quality of life in general. In a world where Pythagoras was able to recognise in a dog the soul of one of his departed friends and where animals were the beloved companions of the gods themselves, Solon of Athens' sixth-century recipe for a happy life (Solon, frag. 23) sums up the relative importance of the domestic animal as second only to possession of children and the leisured enjoyment of travel overseas:

'Fortunate he who has dear children, and whole-hoofed horses

And hunting hounds and a friend in foreign parts.'

OP145

Griffins, Centaurs, Sirens. Constructing the 'Other' and Defining Culture and Civilisation in Classical Greece

Matthew Dillon

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The ancient Greeks believed in a wide variety of creatures magical and monstrous. Greek iconography and literature presents a world full of sea monsters, centaurs, griffins, sphinxes and other fantastic beings. Beliefs in these creatures permeated Greek mythology and religion. Vase scenes show heroes doing battle with incredible beasts, who are mercilessly slain, overcome and defeated by humans. Were these myths of fantastic creatures merely idle stories to entertain, or did these legends play some wider role?

Depictions of the centaurs, half man and half horse, involved in drunken brawls, disturbing the civilised meal of Herakles or the wedding of Peirithous who had unwisely invited them, stress and elaborate the theme of the ordered world of civilised human values as opposed to those of the creature inhabitants of liminal places in the mountains, underground, and at the very edges of the known world. The triumph of heroes such as Odysseus, Herakles, and Jason are allegorical for man's conquest of the beasts and dominion over the earth. In particular, various species of semi-mortals were particularly fascinating for the Greeks, such as centaurs, sirens, and the Cyclops. These are all vanquished in myth, indicating to the listener of the myth or viewer of the vase scene representing the myth what constituted the fully human, and what features of the beast - wild, untamed, uncivilised - served to delineate the human race from the bestial and half-human. Particular attention will be given to the iconographic evidence: vase scenes and temple sculpture reliefs.

OP146

Common Elements in Representations of Lions and Human Warriors in Classical Greek Sculpture and Earlier Literature

Evrydiki Tasopoulou

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It is generally thought that poses of animals, specifically lions, depicted in fourth-century B.C. Greek funerary sculpture, are non-naturalistic because they imitate those of other animals, such as dogs. Comparisons, however, with contemporary funerary sculpture that depicts humans indicate that the poses assumed by these lions closely reproduce those of male warriors launching into battle. Such connection is further supported by earlier texts, such as Homer's *Iliad* which compares brave warriors to fierce lions and considers this type of human male behaviour a sign of superior character worthy of everlasting praise. By juxtaposing this visual and literary evidence, and drawing also from research on the idea of a resurgence of the mythical and historical past in fifth- and fourth-century B.C. Greece, this paper suggests that these sculptural representations of lions may have served a dual purpose: first, as visual manifestations of Classical Greek ideas about lion-hearted warriors as exceptional individuals in both life and death, and second as visual attempts at recalling the past or even feeling nostalgic about it. This evidence suggests that, like modern times, when images of animals play an important role in making "almost any kind of statement about humans and human identity" [1], freestanding statues of lions in Classical Greece were also important means of human expression.

[1] Baker, S. 2001, *Picturing the Beast. Animals, Identity and Representation*; University of Illinois Press, Urbana and Chicago, xxxvi.

OP147

Animal Welfare and the European Union

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Animal Welfare is being accorded an increasingly important role in today's civil society. The results of several social investigations and market analysis carried on in the European Union confirm that the farming of animals is no longer viewed by European consumers simply as a means of food production. Instead it is seen as fundamental to other key social goals such as food safety and quality, safeguarding environmental protection, sustainability, enhancing the quality of life in rural areas while ensuring that animals are properly treated.

All these aspects are taken into account in the development of EU animal welfare policies which are founded upon long-standing legislation based on clear scientific principles, public concerns, stakeholders input and socio-economic implications.

In relation to the policy and legislative agenda the first Community Action Plan on the Protection and Welfare of Animals adopted in 2006, defines the direction of the Community policies and the related activities for the coming years to continue to promote high animal welfare standards in the EU and internationally considering animal welfare as business opportunities for the international market while respecting the ethical and cultural dimension of the issue. A major effort is ongoing today to simplify the legislative framework and to reshape it in order to obtain in the future a more powerful tool to support European farm business.

The scientific study of animal welfare is a relatively young discipline and has developed over the last three decades and continues to expand to meet new challenges and new possibilities.

Welfare researchers are providing the scientific basis for practical, reliable and feasible welfare assessment systems and standardised tools for the conversion of welfare measures into accessible and understandable information, which could help to improve the welfare situation for animals in Europe and to contribute to Commission's policy making. Furthermore new concepts of farming animals are under scientific assessment in research projects that introduce innovative thinking and they are looking from different angles to the health and welfare of animals in order to assess the quality of the food.

The scientific knowledge could play an important role facilitating the ethical and political decisions about animal care.

EU legislation based on scientific evidence and systematic risk assessment by European Food Safety Authority is important to support the further improvement of animal welfare in Europe.

OP148

National and Transnational Animal Welfare Strategies - Australia

Peter Thornber

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The Australian Animal Welfare Strategy is a national blueprint to improve animal welfare outcomes for all Australian animals and across the entire community. The development and implementation of the Strategy has been led by the Australian Government Department of Agriculture, Fisheries and Forestry (DAFF) through a collaborative process which has involved more than 130 stakeholders representing governments, industry, research, community organisations and animal welfare groups.

The goals and objectives of the Australian Animal Welfare Strategy are broad and this has provided a strong foundation for discussion with other countries to develop similar strategies. DAFF has provided funding and leadership to assist the creation of regional animal welfare strategies in the Middle East (2006) and Asia/Oceania (2008).

The regional strategies have been designed to assist the implementation of the international animal welfare guidelines of the World Organisation for Animal Health (OIE). These 'outcomes-based' guidelines are flexible enough to cover different production systems and infrastructure assets.

The strategies provide a framework and work plan for governments, non-government organisations and donor agencies to work together for improved animal welfare. There is a focus on avoiding duplication of effort and providing a basis for measuring progress over time.

Australia's approach for the *Regional Animal Welfare Strategy for Asia, The Far East and Oceania* has been endorsed by the OIE as a model for other regional strategies. An implementation plan for the Strategy is being progressed for OIE endorsement in May 2009.

OP149

National and Transnational Animal Welfare Strategies - USA

Bernard Rollin

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As a former member of the Pew Commission (Pew Commission on Industrial Farm Animal Production), I will summarize the discussions and conclusions of the Commission regarding farm animal welfare. I will also discuss how I convinced Smithfield, the world's largest pork producer, to give up the use of sow gestation crates. I will conclude with a discussion of how I brokered an agreement between the Humane Society of the United States and the Colorado agriculture community to create joint farm animal welfare legislation, the first such legislation in U.S. history.

OP150

Healing Paws: Representations in the Media of Nonhuman Animal Healers

Marie-France Boissonneault, William Gladstone, Stephen McIlwayne

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In focussing on the evolutionary integration of the role of animals in care-giving positions, and their depiction in popular Western culture, the goal is to establish the degree to which non-human mammals, domesticated and wild, contribute to the well-being and care of humans in contemporary Western culture. The aim of my research is to provide an in-depth analysis of the cultural interpretation of animals as they interconnect with a diverse array of human-constructed realities principally in the area of 'wellness and suffering.' This research seeks to explore how certain species of animals have become regarded as human companions who can enhance or ameliorate the experiences of human's coping with illnesses, disorders or suffering on an emotional and/or physical basis.

OP151

Animals and Human Health: Still Looking for Evidences?

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Since the 1960's, there has been an increasing production of writings about how some animals could improve human health. Our research team has listed more than 1000 bibliographical references on the subject. 100 papers have been deeply investigated in order to draw a wide panorama of the controversies or consensual views about the impact of animals on human health.

Through this literature, 3 key-periods have been identified: (1) "Foundation time" (1962 – 1985) in which the first experiments were reported and a strong scientific program has been set up. (2) "Application time" (1985-2000) in which various hypothesis were tested, using mostly experimental and/or statistical methodologies, and giving unsatisfying results. (3) "New perspectives time" (2000 – 2007) in which critical reviews take a central role and new approaches are proposed.

In this presentation, we want to show that the will to produce a scientific testimony of the effects of animals on human health has fail to prove the existence of either benefits and risks of practices such as Animal Assisted Therapy. Furthermore, we state that studies which used rigorous experimental designs and standard measures did not succeed in producing new knowledge, compared to the first studies (which were case studies).

In French, the word "evidence" means "something that is obvious." While in English it means "proof." We'd like to take this linguistic ambiguity seriously and show how the scientific literature about animals and human health spent a lot of time searching for "evidences" (the English way) and, finally, found "evidences" (the French way).

OP152

The Human-Companion Animal Bond in Eriksonian Old Age

Vicki Hutton

Monash University, Melbourne, Australia

Over the millennia animals have taken on a progressively social role in the lives of humans. The term 'human-companion animal bond' now describes a person's strong emotional attachment to their pet, coupled with feelings of responsibility for the animal's wellbeing. Attempts to explain this bond have focussed on potential psychological, physiological and social benefits to the human owner. A persistent observation is that attachment to a pet may promote psychological well-being and social integration. This project examined the intersecting themes of the human-companion animal bond amongst older population groups and Erikson's theories of psychosocial development in later life. A literature review was conducted to explore the hypothesis that pet ownership can contribute to the psychosocial well-being of some older people in twenty first century Western society. Three mechanisms that can promote psychosocial strength and vital involvement in later years emerged from the literature:

1. The social provisions of the human-animal relationship;
2. The role of pet ownership in the promotion of play and vitality in an older person's life;
3. The ability of pets to provide their owner with a connection to the world of 'nature'.

Knowledge about the function of these mechanisms could facilitate the development of a consistent conceptual framework within which to explore the impact of pet ownership on health and well-being amongst community-dwelling older people. Assessing the human-animal relationship within this Eriksonian framework could normalise it as a component of human life span development, validate the overwhelming love some people feel for their pets, and promote the development of services at community and social levels to support the acquisition or retention of a companion animal in later life.

OP153

Increasing community-wide conservation intentions through images of flagship species on conservation logos

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Conservation organizations are increasingly displaying images of flagship species (i.e. cute charismatic animals) on their logos to promote community-wide conservation actions. However, little is known about (1) how people interpret logos that use flagship species, or (2) their effectiveness as a conservation motivational tool. Marketing theories on persuasive visual rhetoric suggest that the role a flagship logo plays in conservation intention formation may be limited to the extent that the image's visual elements hold personal meaning.

Using the platypus (*Ornithorhynchus anatinus*) logo of an Australian organization employing the platypus as a flagship species to promote local riparian health, this study aims to assess: (1) consistency in respondents' interpretation of the logo's conservation messages, and (2) whether the logo influences intentions to conserve platypus habitat. As part of a larger self-administered questionnaire about conservation intentions and platypus exposure, Catchment residents were asked to record what the logo image makes them think about and means to them.

Content analysis of responses illuminated that there were diverse interpretations of the image, but that all responses either: (1) reflected on the image's *meaning*, or (2) only reported the *objects* the logo depicted. Logistic regression analysis indicated that the odds of having intentions to conserve platypus habitat were significantly greater for those who gave personal meaning to the image. This finding suggests an association between thoughtful image reflections and conservation intentions. It is hoped that these findings will spark further research and discussion into the advantages and limitations of using flagship species logos as persuasion tools.

OP154

Colonisation and Dominance through the Identification or Labelling of Animals

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We focus on a practice that is employed throughout many encounters of humans with animals: the identification or labelling of animals.

Marking the bodies of animals for identification purposes has been practised for thousands of years, for claiming ownership, preventing theft or incorporation in the clan. More recently, the effort to control and prevent epizootics has served as a significant impetus. In scientific research, both 'wild' and domesticated animals are labelled to discern them from their conspecifics.

Identification can be obtained by the attachment or insertion of a foreign object or through mutilation of the animal's body. Although nowadays it can be achieved with the help of sophisticated technological appliances (microchips), methods dating back thousands of years such as branding or ear cutting are still practised. We focus on different techniques such as branding, tattooing, tagging, radio collaring, amputating toes and using transponders. Their possible welfare effects are scantily documented. Varying across species and techniques used, some reported negative welfare effects are pain and infections, the impact of the (repeated) capture for identification, animals getting entangled and lower body condition. Indirectly, the instrument effect, influenced prey ratio, hunter bias, or altered social relations with conspecifics can greatly impact on the animals' lives.

Drawing upon parallels with the rationales behind identification techniques used for humans, we explore how these labelling schemes can be seen as part of a system of monitoring and control, of dominance and colonisation of the natural realm.

OP155

What's in a Name? – Consequences of Naming Non-Human Creatures

Sune Borkfelt

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The act of naming is among the most basic actions of language. Indeed, it is naming something that enables us to communicate about it in specific terms, whether the object named is human or non-human, animate or inanimate. However, naming is not as uncomplicated as we may usually think and names have consequences for the way we think about animals (human and non-human), peoples, species, places, things etc.

Using examples from, among other things, the Bible, Martin Luther, colonialism/imperialism, mythology and the practice of keepers of non-human animals, this paper traces the importance of (both specific and generic) naming to our relationships with the non-human. It explores this topic from the naming of the animals in Genesis to the names given and used by scientists, owners of companion animals, media etc. in our societies today, and asks the question of what the consequences of naming non-human animals are for us, for the beings named and for the power relations between our species and the non-human species and individuals we name.

OP156

Denial and Silence in Everyday life: The case of Animal Suffering.

Deidre Wicks

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How can we make sense of the fact that we live in a world where good people co-exist in silence about widespread animal suffering. How is it that sites of suffering such as laboratories, factory farms, abattoirs and animal transportation are all around us and yet we 'do not, in a certain sense, know about them' (Coetzee 1999, p.21). This 'not knowing' is one of the most difficult barriers for animal activists who must constantly develop new strategies in an attempt to catch public attention and translate it into action.

Recent contributions from the Sociology of Denial have elucidated many of the mechanisms involved in "not knowing" in relation to human atrocities and genocide. In this context, 'denial' refers to the maintenance of social worlds in which an undesirable situation is unrecognised, ignored or made to seem normal (Zerubavel 2006)). These include different types of denial: personal, official and cultural, as well as the process of normalisation whereby suffering becomes invisible through routinisation, tolerance, accommodation, collusion and cover up. Denial and normalisation reflect both personal and collective states where suffering is not acknowledged (Cohen 2001).

In this paper, I will examine insights from the Sociology of Denial and apply them to human denial and normalisation of animal suffering. This will include an examination of denial which is both individual and social and the implications of these insights for theory and practice in the human/animal relationship.

OP157

Bearing Witness to Animal Suffering

Kathie Jenni

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Activists confront images of human violence to animals that challenge us both psychologically and ethically. Sometimes images are so graphic, the treatment they capture so degrading and cruel, that they approach the pornographic. What is the most responsible approach to such images and the knowledge they impart? Is it more respectful to witness such suffering, or to look away? I explore the notion of bearing witness to animal suffering as a manifestation of respect.

I begin by asking why it is important to bear witness to human atrocities such as the Holocaust. Some rationales are forward-looking and consequentialist: we bear witness in the spirit of "never again": to stir moral motivation and preventive action. But there are also backward-looking, deontological, expressive reasons: to show respect for the dead, to express our solidarity and grief, to honour survivors, to affirm the moral value of both the lost and the saved.

Some might argue that differences between human and nonhuman victims of violence make the latter rationales irrelevant. The animal dead did not value being remembered; animal survivors do not share a degrading collective memory of horror and do not value our remembering.

Yet obligations of memory do find a foothold here. Bearing witness to human-animal violence affirms the moral status of animal victims and expresses respect through attentiveness to individual suffering. I explore the importance of bearing witness in private and as communal activity, of *who* attends to animal suffering, and of *how* and through what media we do so.

OP158

Parallels between Animal Cruelty and Human Aggression across the Lifespan

Eleonora Gullone

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On the basis of a number of different bodies of research, it is now accepted that a predictable “link” exists between human violence and animal cruelty. In one of the earliest existing studies show a relationship between animal abuse and human aggression, Tapia (1971) reported that among boys with a history of cruelty to animals, parental abuse was the most common explaining factor. The abuse of animals has been proposed to constitute a displacement of aggression from humans to animals that occurs through the child’s identification with their abuser. By identifying with their abuser, children’s sense of powerlessness can be transformed into a sense of control or empowerment.

Research has also demonstrated that individuals who are abusive toward others, including animals, are characterized by low empathy and low impulse control. Further, it has been found that when children abuse animals, there is a high probability that they have witnessed and/or experienced abuse, which has likely interfered with their empathy development. Also of importance are research outcomes suggesting that animal abuse in adulthood is predicted by reports of severe animal torture and killing during the childhood and adolescent years of development (the Graduation hypothesis). For example, as many as 75% of aggressive criminals, compared to 31% of non-aggressive criminals and 10% of non-criminals, have been documented to report excessive and repeated animal abuse as children.

In addition, research has shown that animal abuse is predictive of other types of criminal behaviours (the Deviance Generalisation hypothesis). For example, Arluke, Levin, Luke, and Ascione (1999) identified people who had been prosecuted for at least one form of animal cruelty and compared them to a matched sample (on a number of demographic variables) not convicted of animal cruelty. It was found that the animal abusers were significantly more likely than the comparison group participants to be involved in some form of criminal behaviour, including violent offences.

One of the most replicated findings supporting a link between human violence and animal abuse is from research which has reported significant co-occurrence between family or domestic violence and animal abuse. Recent studies have indicated that more than one half of all abused women have companion animals, that many of these companion animals (in as many as 50% of cases) are abused by the perpetrators of the family violence as a means of hurting and/or controlling the women or their children, and that concerns for the safety of their companion animals keep many women (and their children) from leaving or staying separated from their abusers.

On the basis of the research summarised above, there is increasing recognition of the significance of animal abuse in constituting a marker of aggressive, violent, or abusive behaviour toward humans in the form of child abuse, family violence, or violent criminal behaviour toward humans. Incorporating this knowledge into policies and procedures is therefore likely to significantly contribute to early intervention efforts aimed at preventing violence from escalating within the family and within society.

OP159

The Curse of Systems Paradigms: Agricultural Animals’ Health and Wellbeing in Australia

Natalie Edwards

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This paper offers an historical analysis of Australian agricultural production, animal health and veterinary science. It argues that, in the context of the livestock industry, animal wellbeing was largely understood as a means to an end: efficient production. The paper considers resonances between this historical perspective on animal health and contemporary representations of animal welfare as a ‘product component’ or branding device. In recent documents that promote sustainable agricultural systems in Australia, animal welfare is reported to be an increasingly influential factor informing consumer choices. Livestock industries are thus encouraged to meet the demands of this animal-conscious market in order to improve and ‘grow’ business. Groups concerned with both economic and environmental sustainability have produced these reports. While they seek to reform agricultural practices, their discourse contributes to a productivist ethos. The paper concludes with a proposal that effectively turns the status quo on its head.

OP160

Citizen Juries: when scientists meet the public and talk about assessing and monitoring the welfare of farm animals

Mara Miele

Cardiff University, Cardiff, United Kingdom

The EU Welfare Quality® project has, over the last few years developed animal-based, welfare assessment protocols for farmed chickens, pigs and cows, based on scientific findings from welfare science research groups in several countries across the EU. A variety of mechanisms have been built into the project to promote a sustained dialogue between the animal scientists and the 'public' throughout the project lifetime (focus groups, stakeholders workshops, surveys etc..). In this paper I present the first result of a series of citizen juries, which were designed to examine societal opinion in the UK, Italy and Norway about a new outcome-based farm animal welfare assessment scheme that is being developed by the Welfare Quality® project. In particular, the paper highlight interesting similarities and differences between scientific and societal understandings of the quality of life of farm animals and it explores how jurors' lay opinions about farm animal welfare changed over time after they were exposed to a variety of different expert inputs.

The paper also focus attention on the novel methodology here adopted that relates to the extent to which the jury exercise attempted to open up the scientific 'black-box' of the construction of the animal welfare standard to broader societal scrutiny and reaction. In fact, the jury was designed from the premise that even the most seemingly 'technical' facets of scientific enquiry into farm animal welfare (such as scientific methods for measuring animal health/behaviour and mathematical methods for combining and calibrating welfare scores) are shot through with practical and ethical imperatives (see Pickering 1984, Latour 1987) and that, as such, members of the jury might have potentially useful insights to offer even at these levels of specificity. This approach has strong affinities with Strathern (2004) and Mol (2005), who contend that scientific forms of enquiry are best understood at the level of practice.

OP161

Objectification in Animal Agriculture – Problems of Political Ideology and Alienation

Jes Harfeld

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The purpose of this paper is to present a philosophical criticism of the "de-animalisation" and commodification of animals in modern industrial farming and of the political ideology which promotes it.

Today's concern about animal farming addresses the development from traditional animal husbandry to animal industry. Through this intensification of animal agriculture, many farmers have adopted criteria and methods from other types of industries in order to meet the demands of an ever increasing free market; the animals have become "units" and "products" in close-quarter mechanised "assembly line" stalls and cages. The move from husbandry-based farms to factory farms has created numerous ethical problems due to the immediate negative impact on animal welfare. But, correspondingly, the epistemological move to categorising animals as products/objects has created further basis for welfare problems through denial of animals as ethically relevant. Additionally, industrial farming has inherently resulted in a serious reduction of the number of people associated with agriculture: a fact which has alienated the processes (farming) as well as of the products – the animals – themselves from the general public.

In conclusion, any attempt to criticise the objectification of farm animals and the ensuing denial of ethical relevance must address the ideological system behind the change in agriculture. This paper argues for a communitarian value-based approach that denounces the present cost-benefit and free market-oriented approach to food production and, in stead, advocates devising policies through active informed communities and ethical values: a policy paradigm shift which would transform animal farming and simultaneously benefit animal welfare.

OP162

Emotions in Trained Animal Performances

Peta Tait

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In the Euro-American circus of modernity, animal performances evoked fascination, awe, fear and excitement. This paper explores a politics of emotions arising from the advent of trained big cat and elephant acts from the 1890s led by Frank Bostock and Carl Hagenbeck. These animal acts and their anthropomorphic illusions might be considered to exemplify Darwin's (1875/1999) work on emotions in humans and animals. This analysis draws on interdisciplinary approaches: to human-animal relations in modernity (eg. Franklin 1999; Wolfe (ed) 2003); on social ideas about emotions (eg. Harré and Parrott 1996 (eds); Williams 2001; Damasio 2003); animals and emotions (eg. Masson and McCarthy 1996; Bekoff 2007); and body phenomenology (Acampora 2006). Exotic animals embody concepts of geography and emotions.

If wild animals could be understood to have human-like emotions as Darwin proposed, then training would involve watching carefully for changes in moods and emotions. Emotions in animals and humans reflect one aspect of the universality of nature within Darwin's theory of natural selection (Darwin 1999: 355) combined with notions of scientific truth through observation. Darwin writes how "the tiger, when pleased, "emits a peculiar sort of snuffle, accompanied by the close of the eyelids". It is said that the lion, jaguar, and leopard, do not purr." (Darwin 1999: 128). But trained animal performers also straddled an older set of Christian values in which humans were given dominion over nature and therefore its emotions. Cultural beliefs about emotions became central to trained animal performances in the circus.

OP163

How to Get Your Tarsus in the Door: Extreme Makeover for the Non-Charismatic

Mysoon Rizk

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During the closing discussion of Animals and Society's 2007 *Considering Animals* conference, in Hobart, Tasmania, observation was made that an excessive level of attention gets paid to charismatic fauna. This occurs, went the comment, at the expense of addressing less desirable or appealing "vermin," e.g., cockroach. Feeling complicit, having just presented on ever-popular American bison in the work of American New York-based artist David Wojnarowicz (1954-92) -- who died of AIDS-related illnesses survived by a corpus showcasing a menagerie of the mostly pest-like -- I resolved, in my next project, to shift attention to more unpopular species. Given his own long-time outlaw status and especially after the start of the AIDS crisis, Wojnarowicz became preoccupied with the position of feeling illegitimate, something he closely associated with animals, especially those designated as dirty. He frequently deployed such protagonist surrogates as agents to embody alienated human experience, including his own. Although mainly making use of simulated replications -- whether rubber, plastic, or photographic reproduction -- he would also occasionally exploit living animals, largely insects, as in *Cock-A-Bunnies*. ¶Still an unknown and barely emerged artist in 1982, Wojnarowicz was not welcome to contribute to "Beast," a large group show featuring contemporary animal art, held from November to December and curated by Richard Flood for P.S.1, an alternative art space in Long Island City, Queens, NY. According to *Village Voice* critic Richard Goldstein, the exhibition would showcase "soon-to-be-discovered East Village artists" such as Keith Haring. Crashing the opening, Wojnarowicz appropriated a spare plaster pedestal and staged an action installation by introducing uninvited some thirty lively cockroaches. Having previously rubber cemented paper rabbit ears and fuzzy cotton tails to their bodies, he dubbed the costumed creatures "cock-a-bunnies" (or "caca-bunnies"). Absent from Flood's exhibition catalogue, Wojnarowicz's action nevertheless impressed Goldstein deeply enough that the critic would recall the performative event several times in subsequent years, including in 1999, for an article celebrating "the timely resurrection of David Wojnarowicz" -- a comeback signalled by several exhibitions including the artist's posthumous retrospective at New York City's New Museum of Contemporary Art. "Amid the green-haired glitz" at P.S.1, it is the "roach bunnies" Goldstein remembers, especially how "every time they scurried off," the guerrilla artist "would gently pick them up in his gigantic hands and put them back" on the pedestal. ¶Insects are readily conflated with pests and normally consigned to realms of disgust, in spite of their typically fastidious grooming practices, especially cockroaches. Belonging to one of the longest surviving animal families, moreover, cockroaches have had ample opportunities to become disease vectors *par excellence*, perhaps exemplified by 300 million year-old amber-encased and parasitized specimens. Historian Marion Copeland astutely sums up this ambiguous status: "

OP164

The Performing of Not-knowing: Lucy Kimbell, Rats and Art

Steve Baker

University of Central Lancashire, Preston, United Kingdom

Lucy Kimbell describes herself as "an artist and interaction designer" whose recent work "disturbs evaluation cultures in management, technology and the arts." Her performance lecture *One Night with Rats in the Service of Art* (2005-6) is in fact her only animal-themed project to date, though the project's concern with the ways in which rats get enmeshed in human evaluation cultures certainly connects it to other aspects of her art and design practice. In the course of the lecture, she explains to the audience: "In previous projects I have referred to what I do as 'somewhere between Bad Social Science and live art'. Social scientists in particular seemed to appreciate what I did because it resembled what they did, but using bastardized methodologies, using humour and failure." This paper will consider the ways in which this highly unusual performance draws its audience into sharing her fascination with what she might learn from all that she does *not* know about rats.

OP166

Living with Coyotes in North America: Challenges & Opportunities

Camilla Fox

¹*Project Coyote, Larkspur, United States*, ²*Animal Welfare Institute, Washington DC, United States*

The extirpation of large predators, coupled with habitat conversion has led to increases in coyote numbers and range throughout much of North America. As an adaptable, resilient, and intelligent native carnivore, coyotes have colonized even the most urbanized cities in the U.S. from Los Angeles to Chicago and New York City. The abundance of food, water, and shelter found in such humanized landscapes have worked to the coyote's advantage. Intentional and unintentional feeding of coyotes has led to increasing encounters and conflicts- as with dingos in some areas of Australia. How communities address such conflicts lies at the center of public debate, with passionate viewpoints on both ends of the political spectrum. However, many state wildlife agencies and local municipalities lack the resources to effectively implement proactive strategies before sightings and encounters escalate to conflicts, and the lack of agency coordination combined with a largely uninformed populace hinder effective conflict resolutions. As a result, community response to coyote conflicts is usually reactive and fails to address the root of most conflicts: a constant food source. Failure to address these systemic issues often leads to a vicious cycle of trapping and killing. This presentation discusses the opportunities and challenges of living with coyotes in urban landscapes, effective strategies for reducing coyote conflicts, and suggestions for how communities can implement proactive measures that address the root of conflicts. Parallels will be drawn with dingos in Australia.

OP167

Raptors in the City: Increasing Urbanization and Its Direct Effect on Birds of Prey

Alana Shrubsole-Cockwill

North Shore Veterinary Specialist Centre, Crow's Nest, Australia

The increasing urbanization of our world has resulted in the encroachment of the human population on wildlife habitat, directly introducing new hazards to wildlife populations. Raptors (birds of prey) can be directly affected by their close association with human populations and as a result, may face a variety of threats. Raptors can be poisoned (e.g. lead, insecticides, pesticides and rodenticides), hit power lines, become electrocuted, become entangled in barbed wire fences, hit windows, are struck by cars and get caught in leghold traps, other body-gripping traps and fishing lines. Increased awareness of these issues, through public education and community involvement, can help these populations survive. Various clinical cases from The Raptor Center, Minnesota, USA and the Western College of Veterinary Medicine, Saskatchewan, Canada will be used to highlight the effects of human activities on raptors.

OP168

How Can Humans Inhabit Habitat - Along with Other Critters?

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Restoration of land for watershed protection in metropolitan region will bring wildlife back into the city, where they are apt to come into more frequent contact with the city's human residents. The increased presence of urban wildlife presents a complex mosaic of opportunities and constraints for both people and wildlife alike.

Food and other garbage discarded by recreationists may provide wildlife with additional calories, and thus influence the reproductive rates, litter sizes, and body sizes of scavenging animals. Exploitation, disturbance, habitat modification and pollution are also common anthropogenic effects in urban open space, causing results including behavioral changes, reduced reproductive success, and habitat destruction.

In turn, people may benefit from interaction with wildlife through increased residential property values, mental well being, stress relief, improved communication skills, affirmation of personal, spiritual, and aesthetic values, and economic benefits deriving from tourism and even increased agricultural productivity. But residents and park users may also be concerned about animal attacks on recreationists and on pets, the spread of disease, nuisance activities such as animals foraging through trash, harm to private property through nesting, erosion, garden damage, structural damage, and vehicle collision.

Challenges for both people and animals can be successfully managed, however, through the use of a series of best practices. These management strategies include neighborhood outreach and education efforts, stringent park-space ordinances, wildlife-friendly infrastructure, and zoning strategies. By using such approaches in the appropriate contexts, watershed restoration efforts can bring animals back to the city and thus enhance the ecological functioning of metropolitan watersheds as well as the life of urban residents.

OP169

Are Animal Advocates Winning Hearts and Minds?

Glenys Oogjes

Animals Australia, Melbourne, Australia

The question is more correctly; are we winning 'back' hearts and minds? Human civilisation has developed in close proximity to animals – the cats in ancient times, and dogs, cattle and sheep domestication to keep us company and to feed families. Empathy for all animals seems 'natural' to most children, but is often effectively lost during the transition to adulthood.

With the exception of 'pets', what urbanised adults now know about animals, particularly farm animals, has been largely derived from their childhood picture books or shopping centre 'petting farm' installations. It bears no resemblance to the cruel realities of animal use in the 21st century. This ignorance is a function of industrialised farming leaders deliberately restricting public access to their confined and crowded sheds, and to clever product marketing that separates the individual animal (and thus its welfare) from the end product in the supermarket.

Examples of public awareness campaigns such as 'Lucy speaks' – a pregnant pig who speaks from her tiny cement and metal stall - and the resultant positive community reaction to learning of 'Lucy's' situation and her intelligence, shows that human concern for animals is alive and well just beneath a thin veneer of ignorance.

The challenge for animal advocates is primarily to expose current animal use and abuse, and to relate sound scientific knowledge and ethical interpretation of animal suffering to the broader community. We don't need to newly create empathy within individuals; we only need to reawaken it.

OP170

Winning Hearts and Minds

Mark Pearson

Animal Liberation, Sydney, Australia

Animal Liberation is the first organization of this name in Australia, its inception being in 1975 after Peter Singer published his essays and lectured in Australia on that very subject.

We have been educating the community mainly about factory farming through information outlets in the public domain, through exposes using the main current affairs media and through initiating 'test' legal challenges and defenses to trespass assisting sick and dying intensively farmed animals such as battery hens, pigs, 'broiler' chickens and also the plight of 'bobby' calves.

Other legal initiatives have been to seek injunctions in the Supreme court to restrain government departments from authorizing the maiming and killing of 'unwanted' animals.

OP171

Political Parties for Animals

Andrew Knight

Animals Count, London, United Kingdom

Particularly in the UK and US, increasingly militant tactics of grassroots activists have made headlines, including home demonstrations, staff harassment, laboratory raids, animal rescues, property destruction and threatening behaviour. Yet, are these the most productive strategies for advancing animal protection? While some undoubtedly increase opposition to animal abuse, others seem to be achieving the opposite effect. More strategic activism, on the other hand, would significantly speed up the abolition of animal abuse, yet appears to be pursued by the movement too sporadically.

One interesting, recent example of such a strategy is the formation of political parties for animals. The speaker is the President of Animals Count: a UK political party for animals, which aims to contest the EU elections in June 2009. Similar parties exist in Austria, France, Germany, Italy, Spain, Canada and Israel (see http://www.animalscount.org/similar_initiatives.html). Although our party and some others have received thousands of votes, the most successful has been the Dutch Party for the Animals (<http://www.partyfortheanimals.nl/>), which had 20 democratically elected representatives, by the start of 2009—including two MPs and one senator. We believe that broad concern for animals is a mainstream priority, which is poorly reflected in the policies of most political parties. This is despite the facts that many voters share their lives with animals, and that politicians receive more mail on animal issues, than any others.

While our parties for animals will not control governments any time soon, experience has demonstrated that they can sometimes be effective in improving animal protection legislation directly, as well as positively influencing the policies of much larger political parties.

Enormous public sympathy for animals offer great potential for change, but such intelligent, strategic and coordinated activism is necessary to fully realise that potential.

OP172

Ethology and Continental Philosophy in the Context of Twentieth-Century Zoöntology

Ralph Acampora

Hofstra University, Hempstead, United States

This introductory presentation will set the panel topic against the intellectual-historical background of late-modern animal theory. Several major figures and key outlooks will be surveyed briefly to provide suitable context for present discussions.

OP173

Herder and the Roots of Ethology

Brett Buchanan

Laurentian University, Sudbury, Canada

German philosopher Martin Heidegger, in his 1939 course *On The Essence of Language*, draws an insightful connection between the 20th century biologist, Jakob von Uexkuell, and the 18th century essayist Johann Herder. Heidegger's remark is a brief one, but it has interesting implications. Among them is the importance of Herder's writings for our understanding of animal behaviour. Uexkuell, often noted as one of the first true ethologists (and recognized as such by Lorenz), considered his philosophical lineage as deriving from the Enlightenment philosopher Immanuel Kant. However, Heidegger's reference to Herder draws a more likely, and more intriguing, influence. In his 1772 *Essay on the Origin of Language*, Herder theorizes that language does not develop from the emotional outcries of animals (a dominant view of the day), but rather from out of the "world" of the animal. Herder notes that all animals, including humans, live within a contextual "sphere," and it is from within this sphere that an animal's behaviour must be understood. The idea that the animal has a unique world will be furthered in Uexkuell's notion of the *Umwelt* (surrounding environment), to the extent that it has now become commonplace within the respective fields of ethology and contemporary continental philosophy. In this paper I seek to draw out the theoretical and historical implications of Herder's writings in order to demonstrate how he influences both continental philosophy and the emergence of ethology.

OP174

Ethology as Ethical Experiment

Matthew Chrulew

Monash University, Melbourne, Australia

Spinoza's famous declaration that "no one has yet determined what the Body can do" has been put to work by Deleuze and Guattari as an injunction to ethical experimentation, to the modest, patient trial and composition of oneself in relation to others and to the world. For Deleuze, ethics is an ethology, that is, the interaction of bodies understood according to their affective capacities. But if that is the case, what then is ethology? This paper will argue that ethology as a discipline should be thought according to this creative and productive sense of *experiment* as a verb: the scientific experimentation of ethology not only discerns but actively intervenes in modifying animal behaviour. Given that the subjects and objects of this knowledge practice are living beings, it could not be otherwise. The history of behavioural science shows that this intervention has predominantly been restrictive, reducing animals to genetically programmed responses to environmental stimuli. But the Spinozist-Deleuzian understanding of affective bodies shaping and shaped by their world—itself influenced by the work of von Uexküll—allows us to reshape the ethos of human-animal interaction that occurs in ethological science, to reframe it as an ethical experiment. No one has yet determined what animal bodies can do, and nor could we have, as animals' affective conjunction with changing environments, other animals, and inventive humans is inexhaustible (except insofar as we purposely exhaust it). As Spinoza put it, "many things are observed in the lower Animals that far surpass human ingenuity".

OP175

Doggy encounters: Performing new pet relations in the park

Lesley Instone, Kathy Mee

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As Haraway observes, '[b]eing a pet seems to be a very demanding job for a dog' and nowhere are the skills 'self-control and canine emotional and cognitive skills' (2003:38) more in demand for the average sub/urban dog, than in the dog park. The dog park is a new spatiality of emerging pet relations where the relations of dog-as-citizen and dog-as-family-member are made and remade through everyday events. Historically the urban park has been a site for domesticating nature and civilising human bodies, and in delineating specific spaces for dogs, the park extends its moral and social role to a more-than-human civic performance.

This paper explores how encounters among and between dogs and humans both shape and are shaped by public open space in the city. It traces the practices of boundary-making and boundary-crossing that perform the space of a dog park in central Newcastle, Australia, in order to appreciate the public spatialities of new pet relations.

Reference

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OP176

Managing Unwanted Cats and Dogs – Current Practice and Can We Do Better

Linda Marston, Pauleen Bennett

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Throughout the developed world the 'management' of unwanted cats and dogs results in thousands of animals being killed annually by pounds and shelters. Current management strategies include increasing the reclamation rates of 'lost' animals, increasing adoption from shelters, improving owner retention, culling and Trap, Neuter and Release programs. These practices are widespread and most have been utilised for decades, yet they have failed to reduce shelter euthanasia levels so that only physically or behaviourally unhealthy animals are killed. Currently in Victoria, Australia, approximately 30% of dogs and 60% of cats admitted to welfare shelters are killed. While very few puppies are killed, the majority (60%) of kittens are and 40% of these kittens are healthy and sociable enough to rehome, given adequate resources and suitable homes. With almost one quarter of the Victorian population feeding unowned cats, who are sexually entire and in good reproductive condition due to better nutrition, the effect of legislation or mandatory desexing may do little to reduce cat euthanasia levels. This paper reviews current practices and suggest why they are failing. Continuing to repeat management strategies with limited proven effectiveness is pointless. The time has arrived to adopt a systematic, national approach based upon data and science. This requires the development of measures to evaluate strategies undertaken, the identification of the sources of unwanted animals to enable scarce resources to be effectively targeted and the development of a 'toolbox' of strategies to address the diverse cultural and environmental requirements of Australian society.

OP177

Profound Animal Encounters: How do our everyday experiences of animals change the world?

Petra Stapp

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When a human being encounters an animal and experiences agency in that animal it seems to contradict the dominant modern paradigm housed within a framework of anthropocentrism. What kind of a world, phenomenologically speaking, is required for the existence of meaningful subject-to-subject relationships of equality between humans and other animals to be acknowledged?

This research looks at the kind of experiences people have and compares them with the 'norm' in terms of the dominant Western paradigm which overtly and anthropocentrically denies these encounters by denying animals the agency they require to interact in these encounters. If one's experience clashes with the accepted paradigm then the paradigm must be expanded to encompass the experience rather than denying the experience by classifying it as 'unreal'.

Using the work of Val Plumwood and her 'intentional recognition stance' this research hopes to show that a view of animals as agents can be easily accommodated by taking the 'stance' that this is the case and working from there. As Plumwood says in her 2002 book *Environmental Culture: The Ecological Crisis of Reason*, 'you don't "prove" a stance, you choose to adopt it!'

This qualitative research will be based on interviews and autoethnographic writing by those participating and the researcher herself. In this way it is hoped that it will be evident that a different paradigm exists with regard to animals as agents in their own right, one that does not require empirical proof as it is built firmly upon personal and profound experience.

OP178

A Little Vicious: Documenting the 'Bad' Animal

Jennifer McDonell

University of New England, Armidale, Australia

This paper examines several contemporary experimental documentary films that deal with what Australian filmmaker, Mark Lewis calls, 'the Fox rubbish about the good animal gone bad'. Focussing in particular on Immy Humes's *A little Vicious* (1990), which documents Vicki Hearne's handling of the 'Bandit' case; and Mark Lewis's *Animalicious: the Revenge of the Animals* (2002), a satiric take on media-induced panic about seemingly harmless animals who attack their owners, I will explore some of the ways documentary conventions are used to subvert clichés, urban myths and popular prejudices that shadow particular animals. Lewis's hybrid, self-reflexive style of filmmaking sardonically challenges, for example, the master narratives and tropes, unquestioned assumptions and practices informing popular animal film genres especially as disseminated by news media and powerful entertainment brands such as the *Discovery*, *Disney* and *National Geographic Channels*. Humes's homage to Vicki Hearne engages with what are quite literally life and death questions concerning the relationship between dogs and human language, racial and class hostilities. In making aesthetic choices that have an ethical dimension, especially in the cinematographic positioning of animal and human subjects, both filmmakers foreground a representational problem Jonathan Burt has formulated as 'reading the textual animal at the expense of looking at the visual animal'.

OP179

Every Living Being: Profiles of the Veterinary Practitioner

Marie-France Boissonneault, Elizabeth Stone

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The research explores the nature of the veterinarian memoir. Eighteen memoirs were chosen for this study, with a selected sample from each decade over a span of fifty years. They were written by practitioners working with small animals and farm animals, and in circuses, military bases, zoos and conservation settings. Some thematic patterns arising concerned the impact of the veterinary career on personal and family lives, veterinarians' communications with clients, cross-species care, euthanasia, veterinarians' sense of humour, and the human-animal bond. All memoirs covered topics pertaining to the complexity of veterinary communications, including the cost of care, euthanasia, and interactions with the client. The public image of the veterinarian is influenced by the prototypical characterisations formed by mainstream media in, and the obstacles that veterinarians encounter is often overlooked or only tacitly suggested in the popular realm. By allowing self-reflection through the use of memoirs as a teaching tool, the reader is engaged into drawing upon "their own sensory systems and emotions to learn about behaviour" (Persson and Persson, 2008, p.111). The relationships that we form with animals inevitably shape our treatment and values towards them, and the narrative of the literary memoir stimulates reflections on the care offered by the veterinary profession. The veterinarian memoir also provides a medium through which a curious public can develop a greater appreciation and understanding of the veterinary profession and offers veterinary students the opportunity to experience the reality of their future professional responsibilities (Baños, 2007)

OP180

"Mrs Boss! We gotta get those fat cheeky bulls into that big bloody metal ship!": Live export as romantic backdrop in Baz Luhrmann's *Australia*

Melissa Boyde

University of Wollongong, Wollongong, Australia

This paper discusses the representation of cattle in the film *Australia* (2008). *Australia's* romanticised quest is for the Drover and Lady Sarah and a small troupe of outcasts to get 1,500 cattle overland to Darwin before the Australian Army sign a deal with cattle baron 'King' Carney. The cattle, destined to be eaten by Australian troops fighting overseas in WWII, must be loaded ahead of Carney's cattle on a live export ship docked in the harbour. The paper examines what is visually revealed in the film and yet simultaneously concealed behind the powerful national myths of the cattle drive: the cruel realities of the Live Export trade. Taking into account the film's critical reception, and with reference to Giorgio Agamben's (2005) theories of the state of exception, the paper considers not only the situation of animals from the film's fictional 'Faraway Downs' but current farming practices and the conditions of the live export trade in Australia.

As a postscript the paper sheds light on what happened subsequently to animals which appear in the film.

OP181

Putting the Fence at the Top of the cliff: Considering the 'Macro' of Animal Harm

Nik Taylor, Tania Signal

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Research into links between human directed and animal directed violence has become relatively well established over the last two decades (e.g. Ascione & Arkow, 1999) with growing evidence for the thesis that those who are abusive to animals are likely to be abusive towards humans. The majority of this research tends to take place at an individual level, for example, addressing the role of deliberate companion animal harm within families where inter-human violence is present. As a consequence, much of this research is anthropocentrically driven, having at its heart the desire to make human lives better.

Recently researchers have argued that such investigations need to be extended to include an analysis of the broader, conceptual factors in human societies which may play a role in encouraging this kind of behaviour (e.g., Taylor & Signal, 2008). Drawing upon data from several studies which assess human attitudes towards animals generally and towards certain types of deliberate animal harm specifically the authors will argue that individual animal harm such as companion animal abuse may actually be the outcome of broader, institutionally condoned, attitudes towards animals. Taking as their starting point evidence of differing attitudes towards categories of animals (i.e. pest species, companion species) the authors begin to explore various consequences of condoned animal harm. For example, when undergraduate Sociology and Psychology students completed a survey about their early experiences of three types of 'condoned' animal harm (i.e., hunting, fishing and killing of 'pest' animals) it was found that early experience of condoned animal harm had a significant effect on attitudes towards animals and human-directed empathy.

The authors argue that as long as (certain) animals are considered to be disposable commodities, the very behaviour that current theories of the human-animal violence link are trying to mitigate will remain condoned and tacitly encouraged. The conclusion from this is that current, anthropocentrically driven, investigations of the human-animal abuse link may need to be broadened to include societal considerations. That is, individual human-animal violence links need to be taken not just as sign/symptom of something else (child abuse, family dysfunction etc) but as the outcome of larger, societal ills which need addressing concurrently if such abuse is to be reduced/removed.

OP182

Feathers, Fear, Pigs and Pandemics

Mary Murray

Massey University, Palmerston North, New Zealand

This paper offers an analysis of fears about the spread of avian and porcine influenza. Whilst much of the public and media focus on bird and swine flu pandemics has been informed by the scientific discourse of western bio-medicine, this paper considers fears about the spread of bird and pig flu from a social science/humanities perspective. Whilst linking the globalisation of bird and pig flu to the globalisation of factory farming, the paper considers ways in which fears about bird and swine flu activate and articulate discourses of 'otherness' in society, including the animal other, the 'oriental' other, and the other of death. Without wanting to minimise any real threat to human health, the paper attempts to tease out some of the *cultural* meanings and *sociological* significance of anxiety and fear about avian and swine flu that may be refracted through, and is embedded in, the scientific discourse of western bio-medicine.

OP183

Building Relationships? Thinking about animals across disciplines

Lynda Birke

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A human-animal study is very much an interdisciplinary effort. But we remain limited by academic boundaries, so that we have tended to focus on how animals affect people, or on how people perceive/affect nonhuman animals. In this paper, I argue that one result of this heritage is that we have not been particularly good at exploring *relationships* with nonhumans – how they build and develop over time.

I will illustrate these themes by reference to my own work on horses and horse cultures. On the one hand, I am an ethologist, and do studies of equine welfare; in particular, these are concerned with the impact of people on horses. But on the other hand, drawing on my experience in social studies of science, I have done studies of recent changes in “horsey culture” among owners of leisure horses. Neither of these approaches, however, enables us to understand the significance of the bond between human and horse.

To do this would require a much more integrated interdisciplinary approach. There are some suggestive studies (such as Ann Game’s analysis of riding) which emphasise the embodiedness of being with horses. This is a key aspect of building a bond with these animals: we need to find better ways of understanding how the day-to-day relationships we have with many animals build up, how we learn to anticipate and communicate with one another. This has implications not only for how good relationships develop, but also for how relationships sometimes fail.

Relationships matter: it is, after all, that deeply felt bond between two beings that is the very thing that motivates those of us who are passionate about horses.

OP184

Animal Suffering Made Legal

Glenys Oogies

Animals Australia, Melbourne, Australia

Australia’s numerous animal welfare laws appear to reflect community beliefs that animal cruelty is unacceptable. However, unbeknown to most Australians State animal legislation excludes whole categories of animals from its protection - millions of individuals each year – despite these animals having the same capacity to suffer.

Those animals denied protection include ‘unwanted’ or abundant animals such as introduced wildlife (foxes, rabbits etc), those that have gone ‘feral’ (pigs, horses), and ‘vermin’ such as rodents. These animals can be pursued and killed by methods (shooting, poisoning, trapping) that cause extreme, often prolonged pain and suffering. Animal protection laws either do not list fish as ‘animals’ or exclude normal fishing practices from the Act; agricultural animals are exempted from protection if covered by ‘Codes of Practice’ (which allow cruel confinement and surgical procedures without pain relief); waterbirds, deer, mutton birds and even some native mammals can be hunted and killed with inhumane weapons such as shotguns and bows and arrows (for deer). Similar treatment of a domestic cat or dog would land the perpetrator in jail.

Responsible State Government Ministers repeatedly approve the national Model Codes of Practice which allow unacceptable suffering to farm animals, and they have also pandered to the fishing and hunting lobbies to enable the virtually unfettered pursuit and killing of ‘feral’ animals and unrestricted recreational fishing - despite clear evidence of the sentience of all these animals. Only heightened public concern can break the nexus between Government and existing unethical practices.

OP185

International Law and the Question of the Animal: The Social Justice Movement of the 21st Century

Yoriko Otomo

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Professor David Weisbrot, President of the Australian Law Reform Commission, recently announced that the question of the animal may be the next great social justice movement in Australia [1]. The regulation of animal life by Law, however, remains troubled. Laws regulating animal life are divided into autonomous fragmented fields (such as food industry vs. endangered species protection legislation at the national level, or trade vs. environmental treaty regimes in international law) and the discourse surrounding them is deeply conflicted. These conflicts and fragmentation demonstrate an impasse created by existing theoretical tools which are inadequate in addressing the ethical and political aspects of engaging with animals in the Law. This paper traces the legal identification and representation of 'the animal' through a deconstruction of recently enacted animal welfare laws around the world. The question with which I will begin my theoretical intervention is not 'Can animals *suffer?*' but rather 'Can they die?' This is in response to animal welfare laws which endorse the position effected by Bentham's famous quote "the question is, not, can they reason? nor, can they speak? but, can they suffer?" to promote the *regulation* of non-human life, but which refuse to extend the concept of suffering to the killing of the animals which they regulate.

[1] Weisbrot, D., 'Introduction' in *Reform*, Australian Law Reform Commission, 2007/08

OP186

The use of animals in New Zealand: Regulation and Practice

Michael Morris

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New Zealand animal welfare legislation has been promoted as being among the best in the world when it comes to protecting animals. However, while the Animal Welfare Act 1999 does in theory provide a strong degree of protection, the reality is far different. The Act prohibits mis-treatment of animals, including depriving animals of the opportunity to display "normal patterns of behaviour", but it provides a loophole for agricultural practices. Exemptions are supposed to only apply in "exceptional circumstances", but a combination of legislative apathy and industry lobbying has meant that many inhumane practices such as sow stalls, farrowing crates, battery cages and intensive broiler production are allowed to continue.

Similarly, the Animal Welfare Act supposedly provides protection for animals used for research, testing or teaching by requiring a rigorous cost-benefit analysis before any manipulation is approved. Such an analysis is supposed to be conducted by independent Animal Ethics Committees attached to each institution. These committees are supposed to take into account non-intrusive or non-animal alternatives. Committees are also required to have one member from a local council, representing the public, and one representative from a recognised animal welfare organisation (currently the RNZSPCA).

Examinations of meeting minutes and applications for approval however show that alternatives are rarely considered, the cost-benefit analyses are cursory and committees are stacked with researchers from the institution requesting approval. Committee members representing the public and animal welfare organisations also report being intimidated, marginalised or sidelined. Many painful experiments of dubious value are therefore approved. New Zealand is unusual that most of these experiments are not medical but agricultural in nature. Experiments are conducted to improve agricultural productivity or to control vertebrate "pests", including the introduced possum, which spreads tuberculosis in cows.

OP187

Further Considerations and Fieldwork in Cat Phenomenology

Jeffrey Bussolini

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This paper seeks to revisit an earlier effort in using the ontological ethics of Baruch Spinoza, and some aspects of it which have been taken up by Gilles Deleuze, to develop a phenomenological, interactive philosophical framework for studying nonhuman animal relations and human-nonhuman animal relations.

Via Spinoza's subtle and powerful conception of god/nature and immanence, and Deleuze's interpretation of it as 'plane of immanence,' there is a philosophical line of thought which seems promising in presenting a radically non-anthropocentric mode of studying animal interactions, and which works through some of the significant pitfalls of the (human) consciousness centered versions of phenomenology. Specifically, this line of thought allows for the evaluation of modes of thought and being (on/as the plane of immanence) that do not constantly refract back to the privilege of human mind, thought, and body. At the same time, un-careful readings of Deleuze have severed important points of relation with the phenomenological tradition and ways in which the Spinozist-Deleuzian line can contribute to a robustly relational phenomenological tradition (Gabriel Simondon is clearly important in this respect).

This paper proceeds along two deeply interrelated lines: extending the conceptual development of a Spinozistic phenomenology of immanence that poses a powerful challenge to anthropocentrism, and drawing on close, participant-observation ethnographic fieldwork of feline-human and feline-feline interactions carried out with ten different felines and several different humans (four primarily) since 1994 to pay heed to particular aspects of situated dwelling and relational ontology.

OP188

Humanity's Lasting Debt Towards Animals

Dominique Lestel

ENS, Paris, France

The question of animality is too often taken in a way that deeply impoverishes the animal. Unconsciously seeing humans as a peak, paleoanthropologists still too often think of other primates as a kind of draft of humans, even if they would be the first to reject that very idea were it explicitly presented to them. Philosophers are hardly more generous. Their representations of the animal are still too grounded in the paradigm of the "poor beast" (poor in world, poor in meaning, etc.) as with Heidegger, or in the paradigm of the "poor beast" where the animal is a victim of humans – the latter being the most usual representation in the western world. A third paradigm nevertheless slowly appears. It is that of the complex and obscure animal whose apparent simplicity hides formidable difficulties. One finds such a vision in German-speaking thinkers such as Adolf Portmann and Hans Jonas. It is interesting to note, besides, that biosemiotics, which has been showing a noteworthy revival over 15 years (in particular at the University of Tartu, with Kaveli Kull, and the University of Copenhagen, with Jesper Hoffmeyer and Claus Emmeche) leaves the question of animality aside. But the third paradigm is also found in French-speaking philosophers such as Gilles Deleuze, Félix Guattari, Vinciane Despret (a noteworthy Belgian philosopher) and Jacques Derrida, who perceive the depth of the animal in the relationships between humans and animals, or more precisely in their *life in common*. After a short description of the other traditions, I shall discuss the French approach, starting from the way Derrida evokes his coexistence with his cat. Situating myself in this French tradition, I shall discuss the idea that humanity has a *lasting debt* towards the animal, a debt whose essence is that it can never be repaid. Such a debt could be the main pillar of a new ethics towards animals, one very different from the usual ethics developed by animal protection movements – a *prescriptive* bioethics (that improves the situation) more than a *proscriptive* one (that forbids certain acts).

OP189

Animals & Continental Philosophy II – A Summary

Marc Bekoff

University of Colorado, Boulder, United States

Mark Bekoff will provide a summary of the session

OP190

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

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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 themselves 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.

OP191

Minding Elephants and the Rhetorics of Destruction

Dan Wylie

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While elephants world-wide suffer population depletion through poaching, falling birth-rates and habitat destruction, Southern Africa periodically suffers paroxysms of public concern over apparent elephant over-population in its national parks. In particular, recent proposals to resume mass culling of elephant populations have tended to polarise between scientific and managerial officials, and animals rights groups supported by a public which is largely informed by neither scientific nor ethical primary literature, but by magazine, journalistic and film-documentary presentations. These “popular” interpretations are themselves underpinned by cultural predispositions of deep historical provenance, traceable through fiction, art and poetry as much as through scientific developments. Furthermore, such culturally ingrained assumptions intersect the political specifics of South Africa’s racially-inflected dynamics of land-use, as well as attitudes towards animals more widely.

It is the argument of this paper that such assumptions have been inadequately explored, a failing which has contributed to a certain stasis in the present debate about the ethics of culling. The central terminologies of “preservation of biodiversity” are conventionally levelled against those of protection of individual, intelligent, even spiritualised elephants bearing “rights” to life analogous to those accorded humans. This is arguably an oversimplification. This paper proposes to explore a more complex inquiry into the representation of elephants (specifically, of the scene of culling) in selected South African texts – journalistic, fictional, and scientific. It aims to elucidate emotional and attitudinal preconceptions underpinning representations of elephants’ sensibilities, “mind” and “inner world”. Close stylistic analysis, combined with recent philosophical perspectives on ethics and culling, may help ease the current impasse in the debate

OP192

Breaking or Forging Love Between the Two? Training Thai Elephants and their *Mahouts*

Nikki Savvides

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In Thailand, the Asian elephant is a symbol of wisdom, strength and victory, but the reality of these animals' existence contradicts their hallowed status. At the age of three or four, young elephants are separated from their mothers and subjected to a cruel tradition known as the *phaajaan*, which literally means 'breaking the love between the two'. For up to a week these animals suffer as they are broken in to the chains they will wear for the rest of their lives. Enslaved in camps aimed to attract tourists with promises of rides and shows, elephants become little more than entertainment and a meal ticket for their *mahouts* (trainers).

This paper examines the meaning behind the *phaajaan*, and questions why it finds perpetuity in Thailand. It asks whether tourism is necessary for these animals' survival, and provides evidence for alternative forms of 'eco-tourism' that aim to protect elephants and their habitat. Based on my own experiences as a volunteer at northern Thailand's Elephant Nature Park, the paper tells the tales of a handful of elephants rescued from cruelty who have found sanctuary in a pristine jungle environment. The stories of their *mahouts*, Burmese refugees who have found sanctuary at the Park of a different kind, will further demonstrate how positive training benefits both animal and human. By forging positive human-animal relations, the paper will demonstrate how *mahout* and elephant become companions, rather than master and slave.

OP193

British Popular Factual Television and Public Debates About Companion Animal Welfare

Claire Molloy

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This paper examines the role of popular media, and specifically British popular factual television in mobilising public opinion about animal welfare and identifies certain representations and discourses that are privileged in animal narratives. It argues that across a range of debates that connect with animal issues the popular media occupies a major position being centrally involved in the construction of representations, the organisation of discourses and informing public understanding.

The 1990s saw a rapid growth in factual entertainment programming with 'pet programmes' attracting in excess of a 30% audience share. The narratives of such programmes created moments of dramatic tension that often relied on representations of animal suffering due to illness or human cruelty. They highlighted the moral value of animals as companions in narratives that privileged emotion and sentiment within human/animal relations, framed by a normative ethics of care (Hill, 2004).

In the 2000s, 'pet programmes' have focussed on the behavioural and health problems associated with companion animals. The narratives continue to present life or death situations with the companion animal facing euthanasia particularly if behavioural problems are not resolved by the end of the programme. Referring to these examples, this paper assesses the degree to which factual entertainment programming is part of the critical discussion and public debate about companion animals. With reference to narratives of animal suffering in 'pet programmes', it identifies the ethical issues raised and considers how these are framed within discourses of care and welfare.

OP194

Some Reflections on Donkeys in Literature and Film

Jill Bough

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There is growing awareness that we need to rethink our relationship with animals. An important aspect of that awareness is an examination of a society's cultural representations of animals. This paper will consider some of the ways in which donkeys have been represented across time and place in the literature of various cultures, before presenting an examination of the donkey in the French film classic, *Au Hasard Balthazar* (1966). The donkey has embedded itself into the fabric of human society, its thoughts and its expressions. Philosophers, historians, writers, artists, theologians, all have used the donkey as muse and companion. Donkeys feature in, amongst others, the poems of Homer, the philosophies of Plato and Aristotle, in the histories of Herodotus and the fables of Aesop. They continue to feature in modern literary classics, perhaps most famously in *Don Quixote* and *Platero and I*. *Au Hasard Balthazar*, however, represents not only the poetics of the donkey, but also shows how the world might look from the donkey's perspective. Balthazar is both mythological and biblical but he is also a real donkey who suffers and endures and, finally, dies. Perhaps such attempts at imagining the world from the perspective of the nonhuman animal, as in the representation of the donkey Balthazar, is one step in the human journey to towards treating animals with the compassion and respect that they deserve.

OP195

The Minding Animals Documentaries Festival: an overview

Randy Malamud

Georgia State University, Atlanta, United States

Randy Malamud will give an overview of the week's documentaries festival.

OP196

Recent animal welfare developments for controlling the impacts of invasive animals in Australia

Tony Peacock¹, Glen Saunders², Trudy Sharp²

¹*Invasive Animals CRC, Canberra, Australia*, ²*NSW Department of Primary Industries, Orange, Australia*

In Australia, invasive animals cause enormous damage to the environment, to our native biodiversity, to our agricultural industries, and to public health, and the community has for a long time demanded that they be effectively controlled. Past approaches to invasive animal control focussed primarily on lethality to the pest and cost-effectiveness. However, community expectations regarding animal welfare, even for invasive animals, have changed markedly in recent decades. Ignoring these animal welfare concerns would jeopardise the transparency, public acceptance and long-term implementation of effective invasive animal control programs.

Over the last decade the promotion of best practice pest control strategies that aim to minimise negative impacts on both target and non-target species have seen changes to traditional approaches. Nationally applicable standard operating procedures and codes of practice have been developed and published for a range of invasive animal species. These documents openly identify negative and unacceptable welfare impacts and promote strategies to reduce these impacts. A model has also been developed to assess the overall humaneness of invasive animal control techniques. This model utilises published scientific information and informed judgement to examine the negative impacts that a method has on an animal's welfare and, if a lethal method, how the animal is killed.

Technical advancements are also being made in the humaneness of techniques we use to control invasive animals. These include the development of a new toxin for the control of foxes and wild dogs, and a fumigator for rabbit warrens which emits carbon monoxide.

This paper examines the development of these processes and the impact they have had on improving the humaneness of invasive animal management in Australia.

OP197

Convergence of culture, ecology and ethics: management of feral swamp buffalo in northern Australia

Glenn Albrecht¹, Clive McMahon², David Bowman³, Cory Bradshaw⁴

¹Murdoch University, Perth, Australia, ²Charles Darwin University, Darwin, Australia, ³University of Tasmania, Hobart, Australia, ⁴University of Adelaide, Adelaide, Australia

This paper examines the identity of Asian swamp buffalo (*Bubalus bubalis*) from different value orientations. Buffalo were introduced into Northern (Top End) Australia in the early nineteenth century. A team of transdisciplinary researchers, including an ethicist, has been engaged in field research on feral buffalo in Arnhem Land over the past three years. Using historical documents, literature review, field observations, interviews with key informants and interaction with the

Indigenous land owners, an understanding of the diverse views on the scientific, cultural and economic significance of buffalo was obtained. While the diverse stakeholders in buffalo exploitation and management have historically delivered divergent value orientations on the nature of the human-buffalo relationship, we argue that over time there is the

possibility of values and ethical convergence. Such convergence is possible via transdisciplinary and transcultural agreement on the value stances that constitute the construction of the being or identity of buffalo in the face of the overwhelming need to manage population density and gross numbers.

OP198

Mediating the Grey-headed Flying Fox: “pest” versus “pollinator”?

Craig Williams

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This paper represents a cultural studies contribution to the growing international literature investigating the nature of conflicts between humans and particular animals designated as "wildlife". In order to develop a range of arguments about the political dimensions of clashes between human/s and non-human animals, this paper focuses on some selected research into conflictive relations between people and the Grey-headed Flying Fox (*Pteropus poliocephalus*) in Australia. The species is endemic to Australia, with complex migratory dynamics established along the eastern coastal plain from Queensland, through New South Wales, and extending into eastern Victoria. Due to habitat loss and culling, populations have been dramatically reduced in recent years. Consequently, and controversially, the Grey-headed Flying Fox has been listed as a threatened species in State and Federal government legislation.

Flying foxes receive significant, and often negative media attention and exposure, primarily as a consequence of animals occupying mass-roost sites in close proximity to the urban interface in a number of locations along the eastern coast. My research engages with a cross-section of representations of these animals, from different media forms and contexts, and in the process considers the challenges posed by inadequate theories of representation when it comes to how humans engage with nonhuman animals generally. In spite of supplementary, educative and informational representations generated by government agencies to support threatened species listing, large numbers of Australian people continue to regard flying fox as vermin. Their popular status as “pest” thus leaves the species extremely vulnerable to a range of destructive practices, stranded in the space between rhetorics of conservation and eradication.

OP199

Attending to Animals: Feminism, Care and Relationality

Lynda Birke

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In this paper, I want to ask how thinking about animals can draw on feminist ideas, and why it is important to emphasise attentiveness in thinking about how we relate to animal others. Although much mainstream feminist theory has neglected nonhuman animals, there are several theorists who have shown that feminism and animal theory intersect in important ways. Here, I want to draw on feminist ideas about relationality and performativity; gender can be understood as in terms of how it is performed, but so too can animality. To understand our relationships with animal others means engaging with what we mean by being animal, as well as with their own animal selves. To do so also means paying attention, and – like other contributors to this panel – I will argue that attentiveness to others (of whatever species) is crucial both to ethics and to our relationships with animals.

OP200

The Feminist Care Tradition in Animal Ethics: Politicizing Care and Enlarging Activism

Carol Adams

Richardson, United States

In the introduction to *The Feminist Care Tradition in Animal Ethics*, Josephine Donovan and I explain that the feminist care ethic rejects abstract rule-based ethics in favour of one that is more situational. As with feminism in general, care theory resists hierarchical dominative dualisms, which establish the powerful (humans, males, whites) over the subordinate (animals, women, people of colour). The feminist ethic of care sees animals as individuals who do have feelings, who can communicate those feelings, and to whom therefore humans have moral obligations. *Attention* is a key word in feminist ethic-of-care theorizing about animals. Attention to the individual suffering animal but also attention to the political and economic systems that are causing the suffering. The feminist care approach in short recognizes the importance of each individual animal while also developing a more comprehensive analysis of her situation. A major problem with the animal rights approach is that it devalues, suppresses, or denies the emotions. This means that a major basis for the human-animal connection—love—is not encompassed. The approach Donovan and I identify -- that developed by radical and cultural feminists—recognizes the linkage between the oppressions of women and animals and identifies the patriarchal roots of their subjugation. We endorse a unified radical and cultural feminist approach to animal issues, repositioning the ethic of care within the political perspective of the radical feminist tradition. Based on this politicized care approach, my presentation will examine animal activism that oppresses women either by objectifying women or because it exhibits an avoidance of “care” language. I will critique “male-identified standards” in activism and argue that when animal activism is sexist in its language, its approach, or its images, it defeats itself.

OP201

Beyond the Model of Abstinence: An Ecofeminist Approach to Veganism

Marti Kheel

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In the West, vegetarianism is often considered a recent trend, confined mainly among members of the white middle class. Yet vegetarianism has existed for thousands of years throughout a wide range of cultures. While a variety of reasons for a flesh-free diet have been advanced, they have often been linked to religious ideas, and in particular the notion of asceticism. According to this perspective, abstinence from meat is an exercise in discipline for the purpose of spiritual purification. Through abstaining from flesh (as well as sex) the renouncer conquers the “beastly” passions that lurk within sinful human nature. In this paper I contrast this ascetic approach to vegetarianism with an ecofeminist approach to vegetarianism (or more specifically veganism) that flows from empathy and care for animals. This perspective draws on the notion of an “ecology of care.” By ecology of care I refer to the social, psychological, and political processes that promote care as well as the ones that impede its development.

Focusing on the ascetic vegetarian traditions within Christianity, Buddhism, and Jainism, I suggest that by contrast a radical ecofeminists’ abstention from meat springs from a different source. It is not a form of self-denial but rather embraces vegetarian (ideally vegan) food due to its positive allure. As vegans we are not denying ourselves the pleasure of animal products, nor are we conquering our beastly nature. We are realigning our psychic energies in relation to all life and working toward a world of peace and non-violence for all living beings.

OP202

Binaries, Boundaries and Bullfighting: Multiple and alternative human-animal relations in the bullfight from horseback

Kirrilly Thompson

University of South Australia, Adelaide, Australia

The literature on the Spanish bullfight has favoured the footed bullfight over the mounted bullfight. This has resulted in a number of hierarchical binary interpretations of the bullfight as a cultural expression of the dominance of culture over nature, taming over wildness, males over females and humans over animals. Because the mounted bullfight is founded on a triadic relationship between human, horse and bull, the aforementioned dualisms become problematic. In this paper, I argue that the mounted bullfight articulates multiple and alternative human-animal relations which suggest a greater diversity of human-animal inter-relations in the bullfight than previously acknowledged. Specifically, I present alternative interpretations of aspects of the bullfight which could be seen to affirm the human/animal hierarchical dichotomy. These are: the death of the bull, the dismounting of the rider, his/her exit on the shoulders of humans and the semantics of the ‘last man standing’. An alternative interpretation of these examples revealed that rather than affirming the human-animal boundary, they can be interpreted as instances of boundary transcendence. My intention is not to ignore aspects that may express the human-animal boundary, but to recognise multiple and mutually inclusive ways of being human and animal whilst acknowledging the Otherness in human and animal. This paper is based on 15 months of ethnographic fieldwork in Spain spanning 2000-2001 and continued interest in the bullfight as a case-study for human-animal relations.

OP203

Senses of Being: Narratives of Bird Sounds and Emplacement in Britain, Australia and New Zealand

Andrew Whitehouse

University of Aberdeen, Aberdeen, United Kingdom

This paper is drawn from narratives received through the *Listening to Birds* project, which explores how people perceive and respond to bird sounds. Many narratives describe how people resonate with birds through sound, that is, how they attend to birds by listening as they go about their own activities. This resonance is integral to emplacement and a 'sense of being' and generates feelings of belonging, contentment and home. Listening to birds becomes focal to a whole bodily experience of the landscape. But when circumstances change so often do the bird sounds and this paper explores how people narrate their responses to these changes by comparing the stories of people who have moved between the UK and Australia and New Zealand, nations with contrasting avifauna. These describe the sometimes alienating, sometimes thrilling initial experience of birds sounding 'wrong' or different and how people then learn to relate to the different sounds and landscapes of a new home. It also explores the ways in which the sounds of the old homeland are remembered and what feelings this remembering stirs. These narratives are intensely personal but they describe aesthetic experiences of place and nation, defining and scrutinising how home should sound. They emphasise that belonging involves sensory engagement with non-human, as well as human, elements of one's environment and that the companionship that birds provide through sound can be a particularly powerful way that people learn to resonate with their surroundings.

OP204

Appalachian Subsistence, Gender, and Animals

Ralph Mann

University of Colorado, Boulder, United States

Nineteenth-century Appalachian settlers lived in a time and place where hunting was a necessary supplement to a subsistence regime based on corn and salt pork. Hunters of deer and bear necessarily took pride of place in folklore and family stories. Defending subsistence from predators—be they squirrels in the corn field or wolves in the sheep pen—was, again, a vital, celebrated role, but unlike deer and bear hunters who were adult males, these protectors of the home place could be women or boys. Stories of settlers and animals, especially large predators, are, therefore, a major part of the tales of mountain life, and two themes repeatedly appear. First, value in subsistence determines how realistic the tale will be. Accounts of white-tail deer hunts describe common deer behaviour and hunter skill—venison and deer hides were basic commodities. But bear hunts were called bear fights, and while oil, meat, and fur were valuable, stories emphasized bears standing and fighting—though most threatened black bears would likely climb a tree and would fight only if cornered. Mountain lions (panthers) have no subsistence value, they are simply threats; their described behaviour has little touch with reality, except in their attack behaviour. Second, interactions with predators are strongly and stereotypically gendered. Bears stand and fight like a man, and killing one honours male roles of provider and protector. But stories about panthers stress close calls from danger; they attack from above and behind, they can't be eaten, their pelt is worthless. And panther stories, unlike bear tales, are often domestic—they menace cabins and endanger women and children. Indeed they are commonly associated with women; they scream like women in childbirth (or orgasm), but more importantly, women must defend their domestic sphere and their children (men usually are absent in these stories) from panthers—using objects gendered female: brooms, cloth, and especially quilts. Women show real courage, ingenuity, and skill in coping with panthers, but only in the narrow context of cabin and children.

OP205

Do “Go Veg” Campaigns Promote Animal Rights? How U.S. Animal Rights Organizations Frame Values and Ethical Ideology in Food Advocacy

Carrie Freeman

Georgia State University, Atlanta, United States

The animal rights movement is challenged to transform discriminatory worldviews against nonhuman animals (NHAs) to create respect for them as inherently valuable subjects, and an increasing focus of U.S. animal rights organizations (AROs) is on transforming instrumental views of animals exploited for food. To analyze how and to what extent U.S. AROs construct less speciesist frames that resonate with a largely speciesist, meat-eating American public, food advocacy materials are analyzed and interviews are conducted in 2008 with leaders of five national AROs: Compassion Over Killing, Farm Animal Rights Movement, Farm Sanctuary, People for the Ethical Treatment of Animals, and Vegan Outreach.

Findings reveal AROs frame problems with agribusiness around farmed animal cruelty and commodification, human and environmental harm, and unnecessary killing. ARO solution frames suggest consumers eat a total or largely plant-based diet, and some propose industry welfare reforms. To motivate audiences, AROs appeal to values, such as: compassion, sentience, moral consistency, desire to make a difference, choice, pleasurable and convenient food, belonging, life, concern for fellow human beings, honesty, American populism, naturalness, freedom, and American pride. Overall, while some messages support animal rights via promoting veganism and respect for NHA subject status, many frames use animal welfare ideology to achieve animal rights solutions, avoiding a direct challenge to the dominant human/animal dualism that sustains speciesism.

To support frame transformation and ideological integrity that directly aligns animal rights theory with advocacy practice, this study recommends emphasizing frames of justice, respect, freedom, life, and a shared animality.

OP206

Narratives of Slaughter in Cooking Shows and Food Writing

Jovian Parry

University of Canterbury, Christchurch, New Zealand

This paper focuses on the increasing visibility of animal slaughter in popular gastronomic culture. Books, feature articles, and television cooking programmes alike present raising animals for meat and personally witnessing their slaughter as a welcome antidote to the alienation of consumer capitalist society, a means of healing the popularly perceived "deep disconnect" between production and consumption so endemic to contemporary Western societies (see Lovenheim, 2002). This new, heightened visibility of the transformation of animals into meat stands in contrast to the earlier observations of several key theorists in the field (see Adams, 1990; Vialles, 1994; Fiddes, 1991), who have argued that animal slaughter has become physically and conceptually invisible in (post-) modernity; likewise, this new trend contradicts the long-standing 'folk' wisdom encapsulated in the assertion that "if slaughterhouses had glass walls, we'd all be vegetarians" (see Adams, 1990).

This paper considers this new visibility of slaughter in relation to Barthes' (1972:129) theory of the naturalizing power of myth in everyday life, wherein nothing problematic is completely hidden, but is rather rendered insignificant through common consent. Following Barthes, I will argue that the suffering of animals in the process of meat production is not invisible, but rather is mediated and stripped of its significance through the myths constructed in these popular texts. Often, this is accomplished through a transferral of this suffering to the human protagonist of the book, article, documentary or television show, who in undergoing such a "terrible but enlightening rite" of emotional catharsis (see French, 1999) may accomplish a re-sacralization of the animal (Berger, 1971), rejecting both the wilful ignorance of the urban meat-eater and the petty 'sentimentalism' of the animal advocate alike. Thus, the process of meat production may be highly visible, and yet for many viewers remain unproblematic.

OP207

Becoming Bird in Irigaray

Rebecca Hill

RMIT University, Melbourne, Australia

This paper evaluates the inter-implications of animality and difference in Luce Irigaray. The fundamental task of her oeuvre is to think and live the difference between the human sexes non-hierarchically. At first glance, this gesture consigns her feminism to anthropocentric terrain. I suggest, however, that the nature of Irigaray's construal of difference remains open, in principle, to the generation of posthuman relations. In "Animal Compassion", the relation between human beings and other animals is affirmed as a place of "mystery" (Irigaray: 200). I read this mysterious relation as another modality of difference by no means secondary to sexual difference.

While Irigaray's affirmation of difference between human being and other animals is an important step towards a posthuman ethics, the gesture of establishing an interval between human and animal sets up an 'us' and 'them' relation that tends to preclude a thinking of human animality and the connections and symbioses within and among animals that are indispensable to life. I suggest a more promising way of thinking difference is implied her writing on birds and birdsong where she articulates difference beyond a relational logic as a passage of pure becoming; Irigaray's discourse elaborates a becoming bird.

Irigaray, L. (2004) "Animal Compassion." Trans. Marilyn Gaddis Rose. *Animal Philosophy: Essential Reading in Continental Thought*. Ed. Matthew Calarco and Peter Atterton. London: Continuum. 193-201.

OP208

The Equivocal Animal – Hybrid Entities in Contemporary Art

Anne Taylor

Griffith University, Brisbane, Australia

The pervasiveness of the concept of dualism in western culture has been identified by Val Plumwood (1993, p. 33) as a central cause of the excessive exploitation of nature by humankind. Through the creation of hierarchies applied to difference, qualities are polarized so that one term is devalued and subordinated, while also being appropriated and absorbed by the dominant discourse, setting up a denied dependency. Consequently dualisms become naturalized, rendered invisible and are perpetuated in the culture.

This logic of domination assigns moral superiority to humans, sanctioning exploitative behaviour which subjects the animal world to mastery through the methods of denial, radical exclusion, instrumentalization and stereotyping. However, recent philosophical and ethical theory has rejected the rigid distinction between human and animal existence, proposing a respect for the variety and interdependence of living entities (Calarco 2008, p. 3). Cognitive processes can be identified in the adaptation and evolution of organisms, a process designated "autopoiesis" by the neuroscientist Humberto Maturana (1980, p. xvii), extending agency to the most basic and divergent life-forms.

Responding to our complex relationships with the animal world, contemporary artists have developed an imaginative vocabulary of hybridity to remodel or recontextualize natural entities, as well as adapting or reinventing scientific material in order to examine cultural attitudes to nature. Artists' engagement with technology and science expands the bodily sensorium into highly mediated realms, generating an exploratory curiosity which probes and entangles the categories of human and animal. Through distortions, slippages and unlikely conjunctions, recent art presents metaphoric alternatives to the entrenched divisions between techno-culture and nature.

OP209

Animals as Ambassadors: Reordering Habits in the Ecosystem

Madeleine Kelly

Griffith University, Brisbane, Australia

This paper will examine the extent to which hybrid animal/humans can metaphorically merge the distinction between nature and culture to disrupt and question the nature/culture dichotomy and the consumer orientated society that it supports, benefits and validates. Through a semiotic analysis of contemporary and historical examples of art, I will uncover the ways in which artists who feature animals in their works visualize humanity's relationship to nature.



I will then explore how some of these concerns extend into my own works, narratives where nature is depicted as transient and ephemeral within ambiguous environments that reverse or rearrange ordered thinking. In these works constellations of hybrid animal/humans signify a focus on discerning social consciousness of finite resources. These metaphors for human behaviour were inspired by the myths Claude Levi-Strauss examined in *The Raw and the Cooked*, and are emblematic of our moral life. In the Brazilian myths Levi-Strauss deconstructs, the deer, for example, represents water and conversely is diametrically opposed to fire, hence its role smouldering fire or pumping water in my paintings. However, the paintings add a contemporary dimension to these ancient myths by examining an extreme form of cooking: the combustion of fossil fuels. As I deconstruct the signifiers in my work, I will reveal how images of hybrid animal/humans can suggest a revision of societies systems of ordering and classifying nature and challenge the control/exploitation of natural resources.

(1) Levi-Stauss (1969) *The Raw and the Cooked*, New York : Octagon Book

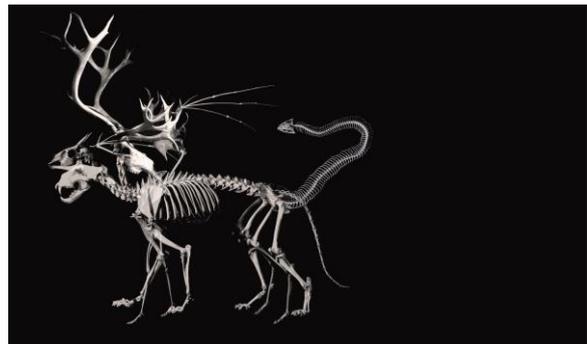
OP210

In Vetland: a Report from an Artist in Residency at the Murdoch University School of Veterinary and Biomedical Sciences

Perdita Phillips

Curtin University of Technology, Perth, Australia

From February to April 2009 Perdita was the second artist hosted by Murdoch University's School of Veterinary and Biomedical Sciences. The residency aims to open both the artist and Veterinary Science staff and students to new ways of thinking, seeing and experiencing the world. By its very nature the residency encompasses exceptional opportunities to draw and film animals and converse with them and their human companions. In *Vetland* is part of the artist's continuing investigation the boundaries between the human and nonhuman worlds and their spatial expression.



Chimera, 2008 digital image

At its outset it was proposed to involve the staff and students in exploring the notions of public and private by making anonymous chimerical collage portraits that encompass different aspects of one's life and aspirations – breaking the mould of what it might be to work with animals in a university institution – in a way that entangles fact and fantasy, human and nonhuman. These animated portraits are contrasted with documentary photographs of workspaces. A second proposal involved exploring the use of haptic, 3-dimensional perception of animals, so important to veterinary practice and its relationship to 2d scanning technologies such as X-rays and ultrasound. The intention was to delve metaphorically into the very pragmatic need to learn these skills of translating between 2D and 3D, to produce hybrid art-science research. Other creative possibilities unearthed as part of the process which will be documented at http://www.perditaphillips.com/in_vetland_blog/.

The paper will present the artistic results of the project and draw out questions generated by the residency revolving around veterinary spaces, humans and the nonhuman worlds.

OP211

Minimising the Number of Individuals Killed in Long-term Vertebrate Pest Management Programmes.

Bruce Warburton, Phil Cowan

Landcare Research, Lincoln, New Zealand

Many countries have invasive mammal pests that pose a threat to biodiversity, production and human health values. In response to these threats control programmes are often developed that rely heavily on the application of lethal methods such as trapping, poisoning, or shooting. Although research and policy has focussed on minimising welfare impacts on individual animals through improvement in the control tools used, there has been little attempt to optimise control programmes to minimise the number of individuals needing to be killed. Using a similar approach to sustained yield harvesting, we have used the population dynamics of two representative species (brushtail possums as a slow reproducer) and ship rats (as a fast reproducer) to develop optimal control strategies focussed on minimising the numbers of individuals killed. This minimum sustained kill (MSK) can then be used within an animal ethics framework along with costs and technical constraints to select the most appropriate control programmes for managing invasive species, and finding a balance between the demands of animal rights and conservation proponents.

OP212

Uncertainty in the City

Mark Wilson, Bryndis Snaebjornsdottir

¹*University of Cumbria, Carlisle, Cumbria, United Kingdom*, ²*University of Gothenburg, Gothenburg, Sweden*

The division afforded by cities, between 'culture' and 'nature' has proved increasingly porous as more and more animals and birds consider concentrations of human population an attraction rather than a deterrent because of the opportunities such culture provides in terms of habitat and feeding. For some, the presence of these creatures – pigeons, starlings, rats, mice, foxes, and all manner of insects is a threat of some kind, a kind of leakage and therefore a representation of the fragility of our insulation from the 'wild', the unpredictability and 'chaos' of 'nature'.



The late anthropologist Mary Douglas coined the term "*...dirt is matter out of place*" to indicate how societies distinguish between that which is acceptable and desirable and that which is unacceptable and offensive – the difference between what is 'pure' and 'polluted'. So, 'Pests', like 'Dirt' are thought to be so when and where they are encountered 'out of place' – the issue of just what is **in** and what is **out** of place, seems to be a matter of variable opinion, both **between** cultures and **within** those cultures.

This art project, which has its first public manifestation, *Radio Animal* in June 2009, explores specific perceptions and limits of tolerance and 'animal infringement' in the city of Lancaster and its surroundings. During our research we've observed territorial ambivalence and contradictory vested interests in relation to a wide range of species. Most significant to us is this *mixture* of responses, the paradoxical nature of human attitudes towards agents of 'the wild' and the implicit cohesion-in-tension of the human/nature paradigm.

OP213

Value to Vermin: the donkey 'out of place' in Australia

Jill Bough

Newcastle University, Newcastle, Australia

When donkeys were useful as 'beasts of burden' to the European colonisers of Australia, they were regarded as 'valuable' animals; once that use was outlived, however, the very reasons for the donkeys' value, created the conditions for their current outcast status as 'vermin'. British colonisers imported donkeys from Afghanistan in 1866 into South Australia. From there, they journeyed to arid outback areas of central, western and northern Australia because they could survive where horses and bullocks could not. They worked in times of drought, cost nothing to feed and were not affected by the diseases that killed cattle and horses in the nineteenth century. They were formed into great teams, which are unique to Australia, as they hauled wool to ports and railheads or carted goods to isolated stations. With the advent of motorised transport in the 1930s, donkeys became redundant to European colonisers and were set free. Conditions in the outback were ideal for their survival and before long their numbers had grown to such an extent that they were reputedly competing with cattle for food and were a nuisance to pastoralists generally, especially in the far north and northwest of the continent. Donkeys were labelled 'vermin' in 1948 in the Northern Territory and targeted for extermination. They are accused of threatening the native biota in the 'fragile' Australian environment and complete eradication is planned, aided by the Judas Collar Program.

OP214

Feminist Pornography Theory and the sexual (ab)use of non-human animals

Rheya Linden

University of Melbourne, Melbourne, Australia

My paper challenges contemporary feminist discourse by articulating the politics of pornographic objectification and sexual abuse of non-human animals.

Although anecdotal evidence suggests that sexual exploitation has been a perennial form of animal abuse, this paper considers the proliferation and commercial exploitation of bestiality as a component of the global sex industry's "product line".

Discourse about animal sexual encounters has gained currency in print, electronic and visual media and, subject to a process of "normalization" in the nebulous amorality of cyberspace, has far-reaching and alarming cultural and political consequences. Yet, except for a few feminist theorists, notably Carol Adams (1990, 2003), the "wake-up call" is largely unheeded by contemporary Feminist Pornography Theory.

Carol Adams makes a strong case for the connection between sexual violation of women and culturally-sanitized practices of violence against non-human animals, identifying "a structure of overlapping but absent referents"; my paper supports the validity of Adams' claim that if animals are the absent referent in the phrase 'the butchering of women', women are the absent referent in the phrase 'the rape of animals' (43) by considering case studies from animal welfare agency and police files as well as dialogue between perpetrators on animal pornography websites.

My paper concludes that as women and feminists we cannot but identify with the objectification and non-consensual violation that characterize the sexual abuse of animals. In failing to integrate the challenge presented by animal sexual abuse, contemporary feminism risks becoming limited by femocentric speciesism and blighted by apparent collusion with patriarchy.

OP215

Wolf Girls and Hirsute Heroines: Fur, Hair and the Feminine

Jazmina Cininas

RMIT University, Melbourne, Australia

Humanity has long had an ambivalent relationship with fur and hair, reflecting the equally contested boundary of the human and nonhuman worlds. Norse Berserkers donned wolf- and bearskins prior to entering battle believing the pelts imbued the wearer with the animal's ferocity and fighting prowess; shamans wore skins when invoking guidance from their totemic ancestors, and for centuries none but royalty were permitted to wear ermine. Depending on the context, furred attire might signify the barbarian, the noble savage, the divine, the cursed fairytale hero/heroine, or privilege and wealth, reflecting the broad spectrum of clichés – both positive and negative – about animal/human boundaries and dichotomies. The clichés are increasingly confused, however, when 'fur' is not worn, but rather 'grown' by the human body, with excessive body hair or hirsutism occupying a contentious zone, particularly for the female sex.

Notwithstanding a generation of women liberated from the razor, the glut of depilatory products on the market and the proliferation of Brazilian waxing salons indicate that female body hair is still viewed largely as undesirable or, indeed, regressive. Ginger Fitzgerald, heroine of the recent cult Canadian werewolf flick, *Ginger Snaps*, confirms both her lycanthropy and her unwitting transgression of social ideals when she laments to her sister, "I can't have a hairy chest B, that's fucked." Tara Talbot, the star attraction in a Canadian travelling freak show in *Wolf Girl*, suffers from genetic hypertrichosis, a hormone imbalance responsible for many a celebrity bearded lady, and goes to extreme measures to rid herself of her unwanted hair in a quest to appear more 'human.'

Going against type, Tara's increasingly 'human' appearance corresponds inversely with progressively antisocial and 'bestial' behaviour. As such, Tara's coat of hair operates in much the same way as Mary Magdalene's penitential pelt, both signifying freedom from earthly vanities. *Wilderness* heroine Alice White also comes to the realisation that the wolf is the best part of her, ultimately relinquishing her 'humanity' altogether in favour of a fully canine existence. While rare, these recent, positive representations of the furred female body challenge the long held conceit of human superiority over animals, and culture over nature.

This illustrated paper will explore the human/animal boundary through social attitudes towards fur/body hair and the feminine, as exemplified by representations of wolf girls and female werewolves in film.

OP216

Flesh Made Fur: Interfacing Animals and Women

Stella North

University of Sydney, Sydney, Australia

Fur as we know it functions as an interface between contradictions; an interface both conceptual and corporeal. Wilderness made tame, evocative of both coldness and warmth, aggression and delicacy, it renders brutality elegant, even sublime. Corporeally, it interfaces bodily surfaces; non-human animal skin glossing that of human woman. Flayed from its original owner, the pelt-made-garment becomes a 'second skin'. This is more than figurative; before the fur was someone's second skin, it was somebody's first.² Wearing fur, the woman's skin is seconded; reinforced by a stolen second. Deputised to serve as both protection and allure, fur's function is doubled and doubled again. It speaks of both visceral tactility and, in its glamorisation, a denial of the physical reality of its origins. At once revealing and concealing the skin on which it sits, fur promises both touch and the impossibility thereof; 'hide hides hide, which hides . . . nothing but other hides'.² Fetishised as an archetype of cruel hauteur, the Venus in Furs,² the fur-wearing woman embodies the attributes of predator and prey at once, and thus is a crucial trope in any examination of their encounter. The figure of the fur-clad woman is emblematic of the feminisation of animals produced for and by human abuse; she both wears, and is, a trophy of sexualised violence. Emphasising the importance of physicality to the human-fur transaction allows for a more corporeal conception of animal rights theory and practice more generally; animals not just minded, but bodied.



Figure 1: From front cover of *The New Yorker*, February 2, 2004. Art by Ana Juan.

¹ This formulation is indebted to Adams C.J.; *The Pornography of Meat*; Continuum: New York; London, 2003, e.g. p.25. ² Taylor, M. C; *Hiding*; University of Chicago Press, Chicago, 1997, p. 12. ³ In reference to both Leopold von Sacher-Masoch's novel *Venus in Furs*, and to the cultural trope which its vision of fur-wearing woman enshrined.

OP217

Shifting from Threatened to Popular Nuisance - the Successful Conservation of Crocodiles through Sustainable Use in Northern Australia

Robyn Delaney

Department of Natural Resources, Environment, the Arts and Sport, Darwin, Australia

Saltwater crocodiles are the largest predator in Australia. The abundant pre-European populations in northern Australia were hunted almost to extinction over a short 50-year period last century. In 1971 hunting stopped in the Northern Territory when the species was declared threatened and protected. The estimated numbers were very low and it was uncertain if the intervention had occurred too late for crocodile populations to recover. Little thought was initially given to what would happen if the populations recovered. Within a decade government and community resolve was tested with a series of fatal and non-fatal attacks on humans.

The species recovery depended on the community valuing crocodiles for more than just their intrinsic value. The NT government's incentive-driven conservation approach was designed to influence public opinion to favour crocodile conservation. Positive commercial incentives were balanced with actively managing nuisance crocodiles in the more highly populated and popular areas. That approach then became the impetus behind the Territory's strategy for conservation through the sustainable use of wildlife [1].

In the last decade investment in the crocodile industry has significantly increased and there is increased competition for wild harvested eggs. The wild crocodile population continues to expand during the ongoing egg harvest program and there is now evidence that the species is reaching its maximum ecological capacity in the Northern Territory.

By any measure the recovery of saltwater crocodile populations has been a major success story. The crocodile industry is a significant employer generating export income. The NT crocodile program is particularly significant for remote Indigenous communities. Critically, landholders value the income from crocodiles to the extent that they are now managing feral animals, weeds and fire to improve wetland habitats for crocodiles and other species. Furthermore the public sees crocodiles and their place in the Top End as part of the local environment and culture, and accept their predatory status.

[1] Parks and Wildlife Commission Northern Territory. **1994**. *A strategy for conservation through the sustainable use of wildlife in the Northern Territory of Australia*. Parks and Wildlife Service of the Northern Territory.

OP218

Commercial use of wildlife: the prevailing conservation viewpoint

Dan Lunney

NSW Department of Environment and Climate Change, Sydney, Australia

Since European settlement of Australia, there has been a long history of the commercial use of wildlife, with little of it being sustainable. By the late 20th century, the conservation paradigm had become dominant at the level of state administration, with commercial elements remaining in place, from licensed keeping of birds and reptiles, to the harvesting of kangaroos. While the principle of sustainable use of wildlife is supported internationally, it is also strongly opposed. The most contested field is that of the four large species of kangaroos. A history of the debate on their commercial harvesting shows that they have been represented as pests, a commercial resource, an iconic Australian symbol, and as endangered species. A report in 1998 into the *Commercial Utilisation of Australia Native Wildlife* concluded "that it is a legitimate activity of the Federal Government to support an export industry based on the commercial harvesting of kangaroos, which is being prejudiced overseas by public campaigns based on false information." Peter Singer, in 2005, took the view that "Those who see kangaroos only as a resource overlook the ethical aspects of how we are treating other sentient beings." In their 2006 review of the NSW Kangaroo Management Program, Olsen and Low concluded that shooting appears to be achieving its current twin goals of sustainable use of natural resources and the maintenance of viable populations. The historical record demonstrates that current management plans are the outcome of a long and public debate.

OP219

Commercial Kangaroo Industry

Lindy Stacker

World League for the Protection of Animals, Sydney, Australia

The commercial kangaroo industry has consistently been presented to the Australian populous as a necessary tool of management, which economically achieves large-scale “pest” control. In fact, nothing could be further from the truth.

We will demonstrate this throughout our report in conjunction with our arguments dispelling traditional views on kangaroos and kangaroo management. We will also address the recent UNSW “FATE” program which attempts to legitimise further commercialisation of kangaroos, aided by the support of our Federal Government and various other agricultural authorities.

With escalating quotas, increasing commercial pressure, habitat loss, introduction of new commercial killing zones, the impact of climate change and a lack of connecting wildlife corridors throughout each state, we hold grave fears for the future survival of the species. Exacerbating these factors, we are now seeing escalating political pressure emanating from institutions such as UNSW, farmers’ organisations and private enterprise (like the Kangaroo Industry Association) which are now looking to the very animal they have demonised for 200 years to rescue them from agricultural ruin.

It is becoming increasingly obvious that we do not have a “wildlife” problem but a “people” problem. Wildlife “management” should not inevitably result in wildlife extermination.

OP220

‘Most farmers prefer Blondes’: Entanglements of Gender and Nature in Animals’ Becoming Meat

Erika Cudworth

University of East London, London, United Kingdom

There are varied social formations of contemporary human-animal relations, but the dominant interaction which most of us in wealthy regions of the globe have with domestic animal species, is that we eat them. This paper uses the case of domesticated animals in industrial agriculture, to argue that such animals are subject to a social system of domination based on species, which privileges the human. This system is based on particular institutions (such as farms, slaughterhouses and meat markets) and social practices (such as the consumption of certain animals as food or the breeding of particular traits in agricultural animals).

The paper draws on an empirical British study of animal farming, slaughter and butchery - the processes through which certain animals are transformed into meat and other products. These institutions and practices are not only shaped by differences and inequalities of species, but of class and gender too. The British meat industry has a very marked gender division of labour, and the practices of slaughter and butchering are heavily masculinised. Agricultural animals themselves receive different treatment according to gender and animal breeders select for gendered characteristics. The treatment of agricultural animals is also shaped by capitalist relations, for profit is to be made from maximising output and minimal consideration of animal welfare.

In examining the conceptions, lives, deaths and dismemberments of meat animals, the paper argues that agricultural animals are subject to a complex system of natured domination. However, the social relations of species are cross-cut by persistent social inequalities.

OP221

Vegetarianism and Living Well

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I argue that many philosophical arguments for veganism and vegetarianism underestimate what is at stake for humans who give up eating animal products. By saying all that's at stake for humans is taste and characterizing taste in simplistic terms, they underestimate the reasonable resistance vegetarian and vegan arguments will encounter. Taste, after all, is trivial. Recently, a few philosophers have argued that our culinary practices involve something more significant than taste (e.g., artistic achievement, identification, engagement with the world, and a kind of authenticity). Using their arguments, I argue that we can best understand reasonable resistance to becoming a vegetarian or vegan in light of the connection between culinary practices and how lives gain meaning for the people living them. People who are morally concerned with animal welfare may find dietary change more difficult, in part, because of the meaning certain culinary traditions have for them. This conclusion, then, has significant implications for the animal welfare movement. Given the intense suffering caused by contemporary animal agriculture, concern for meaning is not sufficient to justify eating meat and often dairy. Concern for meaning does, however, require that we look for ways to preserve and extend culinary traditions while making them more humane. Concern for meaning also lends support to arguments in favour of more humane animal agriculture over the elimination of animal agriculture, and in favour of *in vitro* meat and vegan meat substitutes, though not as much support as the popular critics of vegetarianism believe.

OP222

'Do I like animals? I eat them, so I suppose I must like them': The Ethics of Eating in some recent Narratives

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Literature may be just as persuasive as documentaries about advocacy issues in relation to nonhuman animals. The ethics of eating nonhuman animals, for example, has featured in a number of recent novels. This paper will argue that these texts cajole the omnivorous reader, sometimes in unobtrusive ways, to reflect on his/her habits of eating.

Such narratives may restore animals to presence, sometimes representing them as individual subjects, so that they are not relegated to what Carol J. Adams calls 'absent referents.' Rather than haranguing readers, Douglas Adams in *The Restaurant at the End of the Universe* satirises meat-eating through his depiction of the phlegmatic cow who invites diners to choose parts of her body to consume. Jonathan Safran Foer in *Everything is Illuminated* also deploys humour when a ravenous vegetarian attempts to get a Ukrainian meal he can eat without compromising his beliefs.

In *The Lives of Animals* by JM Coetzee, by contrast, the actual act of meat-eating is graphically represented as a violent act. The consumption of nonhuman animals is also elided with violence in *Disgrace* when David Lurie refuses meat after the rape of his daughter, Lucy, and is unable to eat the slaughtered sheep he had attempted to befriend before their deaths. Mohsin Hamid's *The Reluctant Fundamentalist* skilfully correlates carnivorousness with the potential menace of 'terrorism' or its adversary. *Under the Skin* by Michel Faber, a futuristic consideration of the ethics of meat-eating, extensively defamiliarises accepted conventions of who consumes whom.

All these narratives, then, engage with what Derrida call 'the war on pity' as they question the sacrificial structures of modernity which have nonhuman animals as mere (edible) resources. These texts, I would argue, demand ontological self-reflection of readers who have not yet questioned their habits of omnivorous eating.

OP223

Dogland and Dickens' "Two Dog Shows"

Brian Hudson

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In When Species Meet, Donna Haraway describes the competing discourses in the community that she labels "dog world." This community encompasses those who participate in dog agility sports, as Haraway does, but also those involved in breeding, rescuing, showing, and other canine-related activities. This paper historicizes the conflicting debates among these dog enthusiasts by tracing it back at least as far as 1862. In this year, in Dicken's journal All The Year Round, a short story titled "Two Dog Shows" illustrates one of these conflicts poignantly. Dickens journal first ran the serials that became A Tale of Two Cities and Great Expectations. Although a few texts attribute this particular story to Dickens, I have not found conclusive proof (yet) that it was he who authored it. As different writers published stories for Dickens in this venue, it could as easily been Wilkie Collins or Elizabeth Gaskell who penned the piece, as they often did. Sans the proof of authorship, this text is nonetheless important in that it reveals the divisions in what those outside of "dog world" see as a homogenous community and discourse. It will also prove a productive text with which to re-evaluate animal imagery in the author's body of work.

OP224

Slavery's Bestiary: Joel Chandler Harris's *Uncle Remus Tales*

Christopher Peterson

University of Western Sydney, Sydney, Australia

The critical reception of Joel Chandler Harris's *Uncle Remus Tales* has often interpreted these animal fables as allegories of American slavery. Such an approach, however, risks what Steve Baker calls the "denial of the animal," which displaces animal signifiers onto human signifieds. What would it mean, on the contrary, to take seriously the numerous historical, political, and philosophical questions posed by the animal "form" that these characters assume? In "The Wonderful Tar-Baby Story," for instance, how does the inability of the eponymous character to feel pain relate not only to the racist denial of black sentience, but also to Bentham's question with regard to animals: "Can they suffer?" As Derrida observes, the affirmation of animal suffering does not require the volitional subject that the traditional philosophical focus on speech and reason presupposes. Insofar as it constitutes a condition rather than an intentional performance, suffering thus belies the strict Cartesian opposition between animal reaction and human response. Turning to Remus's story, "How the Birds Talk," which focuses on a black man who interprets an owl's hooting as an intelligible language rather than as a mindless reaction, I argue that Remus challenges our understandings of both race and language by portraying this seeming linguistic misprision not as attesting to any mental or racial inferiority, but as demonstrating the divergence between signifier and signified inherent in all scenes of linguistic address. In the final analysis, Remus's focus on the insurgency of the signifier releases language from the tyranny of human mastery.

OP225

Primal Perception: The Artist as Animal in Jules Laforgue's Oeuvre

Claire Nettleton

University of Southern California, Los Angeles, United States

Abstract not available for publication.

OP226

Society and Animals

Kenneth Shapiro

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Beginning with a brief history of the development of Society and Animals, I then situate the journal among other current offerings. Several problematics are touched on: the goal of establishment of a devoted field versus assimilation of animal issues into existing fields (sui generis methods versus traditional disciplinary methods); the relationship between scholarship and advocacy (the view from nowhere versus embeddedness; credibility and independence versus application and policy development); nonspeciesist language; electronic publication.

OP228

Meeting Conservation and Animal Welfare Goals

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At first glance, it seems that animal welfarists and conservationists have little in common. The conservationist is concerned with the welfare and sustainability of populations, and is more likely to let an animal live its natural life even if animal welfare is impacted. They are more likely to think of animals in terms of their intrinsic value and use natural existence as a baseline to judge welfare. Species is important in an assessment of value and unwanted species might be ranked lower than, and killed to protect, treasured, endemic, or rare species.

By contrast, the animal welfarist is concerned about the welfare of each individual and may recognise a moral obligation to intervene where such human intervention can improve welfare. They may see animals more in terms of their instrumental value and use a zero-suffering baseline to assess welfare. Regarding value, the introduced animal is no better or worse than any other animal – if it can suffer, its interests should be considered and its welfare protected.

The fact that both conservationists and welfarists care about animals and are concerned about negative impacts of human activities on animals, might provide a pathway forward. We consider this in light of some recent thinking about the intersection between conservation and animal welfare, including a suggested list of principles to guide practice. Rather than being concerned about differences in ethos between conservation and animal welfare, we should be encouraged by the generality of these principles to apply them to our work and our lives.

OP229

Anthropomorphism unravelled: Can similarity assessment promote public involvement in wildlife conservation?

Amy Smith, Michael Nelson

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Anthropomorphizing a nonhuman animal increases the likelihood humans will care about the animal's survival (Opotow 1993). Symbolic representations of flagship species (those cute, charismatic animals) are increasingly being used by environmental organizations (e.g. World Wildlife Fund) to successfully promote public support for wildlife conservation (e.g. pandas; Zhi et al. 2000). Anthropomorphizing a flagship species may further heighten public motivation to act, but testing this theory is inhibited because science has conflicting conceptualizations (and views on the acceptability) of "anthropomorphism."

Anthropomorphism generally refers to the attribution of human characteristics to nonhuman entities. However, content analysis of a random sample of peer-reviewed journal articles with "anthropomorph*" (e.g. anthropomorphism, anthropomorphize, anthropomorphic) in the title, revealed that definitions have ranged in intensity from being *human-like* to actually *being* human. Other treatments have used qualifying adjectives like the (1) *inappropriate* attribution of (2) *uniquely* human characteristics. Because scholars have not reached a consensus as to what it means to be characteristically human, it seems quite impossible to accurately attribute human characteristics to nonhuman entities.

To avoid the debate surrounding "human characteristics," we argue for a more broadly inclusive definition of anthropomorphism. A common component among the anthropomorphism definitions identified is an evaluation of the similarities (and differences) between self (a human) and other. Because the literature suggests anthropomorphism's influence on caring is based on this type of similarity assessment, it is hypothesized that similarity assessments between self and a flagship species will heighten a person's level of care or concern for the species.

OPOTOW, S. (1993) Animals and the scope of justice. *Journal of Social Issues*, 49, 71-85.

ZHI, L., WENSHI, P., XIAOJIAN, Z., DAJUN, W. & HAO, W. (2000) What has the panda taught us? IN ENTWISTLE, A. & DUNSTON, N. (Eds.) *Priorities for the conservation of mammalian diversity: Has the panda had its day?* (pp. 325-334). Cambridge, Cambridge University Press.

OP230

A Translocal Perspective: Mustang Images in the Social, Economic and Political Landscape

Karen Dalke

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Translocal spaces are created out of the process of globalization whereby interventions such as electronic media and migration radically change social relations and breakdown the isomorphism of space, place, and culture (Hannerz 1992). This approach is useful in examining the controversy surrounding the wild horse or mustang. This paper explores how different social constructions influence the management of mustangs as they move between the local, state and national level. At each cultural level, political, economic, and environmental issues converge encouraging the emphasis of some cultural constructions over others. These socially constructed images give insight into what the mustang means to a post-industrial culture and it may simultaneously contribute to the animal's eventual demise.



OP231

“Animals & Us: Bringing Human-Animal Studies into New Zealand Secondary Schools”

Nichola Kriek

SAFE Inc, Christchurch, New Zealand

In a world obsessed with consumerism, compressed by globalisation and depressed by overwhelming social and environmental problems, it becomes increasingly difficult for people to look outside the sphere of their own existence and concern themselves with animal issues. In spite of incredible advances in our knowledge and understanding of non-human animals, society habitually views “the animal” in possessive and consumptive terms. Bringing humane education principles that focus on the interests of animals into mainstream teaching and learning can therefore present a challenge for educators. Whilst humane education remains outside the educative curricular framework and is not a formalised part of teaching and learning, SAFE (Save Animals From Exploitation) have been creating a humane education programme specifically designed to capitalise on the principles, key competencies and values on which the New Zealand curriculum is based.

This education programme called *Animals & Us* provides opportunities for teachers and students to explore these important principles in the context of human-animal relationships, and it prepares students for and complements recent advancements in Human-Animal Studies at tertiary level, such as the courses offered by the New Zealand Centre for Human-Animal Studies. The *Animals & Us* humane education programme has met with enthusiastic approval from New Zealand educators and is supported by leading academics working in the field of Human-Animal Studies.

This presentation will give a brief introduction to the New Zealand educational and animal advocacy context, followed by an overview of the *Animals & Us* programme. I will describe some of the challenges we have faced in creating the programme, summarise the response we have had so far, and outline our plans for the future.

OP232

Public Attitudes Towards the Control of Stray and Feral Cats in New Zealand

Mark Farnworth, Joanna Campbell, Nigel Adams

Unitec Institute of Technology, Auckland, New Zealand

A questionnaire (total responses 354) was distributed within New Zealand to identify how acceptable current lethal and non-lethal controls for cats were. These were limited to poisoning, shooting, lethal-trapping, Trap-Neuter-Release (TNR), Trap-Neuter-Rehome (TNRh) and contraception. Additionally respondents were asked to indicate how much consideration they gave to conservation, disease transfer and animal welfare when answering the preceding question. There were clear differences in public perception of the different control methods for stray ($\chi^2=594.872$; DF=5; $P<0.0001$) and feral cats ($\chi^2=139.206$; DF=5; $P<0.0001$). TNRh and lethal-trapping were the most popular methods of control for stray and feral cats respectively. All lethal methods were more acceptable for feral cats than stray cats ($P<0.0001$) and non-lethal methods were less acceptable ($P<0.0001$). TNR, considered the most ethical and humane process of cat control, was only marginally more acceptable than lethal-trapping for strays and much less popular for feral cats.

Considerations behind public attitudes to control methods were significantly different with respect to both stray ($\chi^2=431.461$; DF=3; $P<0.0001$) and feral cats ($\chi^2=262.131$; DF=3; $P<0.0001$). Responses strongly indicated that conservation and disease transfer were the most important considerations. The welfare of feral cats was significantly less important than that of stray cats ($Z=-7.223$; $P<0.0001$).

These findings suggest the way the public perceive cats can significantly impact upon their considerations of them. Similarly, within New Zealand, animal welfare plays a lesser role in forming public attitudes towards cat control. Perhaps of most significance is the apparent lack of support for TNR campaigns which have proven successful in other countries.

OP233

The Mind/Body Connection: Effectiveness of Behavioral Interventions to Increase Positive Emotions and Mucosal Immune Competence in Shelter Cats

Nadine Gourkow, Clive Phillips, Gregg Dean, Diane Frank

University of Queensland, Brisbane, Australia

Conditions for cats in animal shelters are associated with negative affect and a high prevalence of pathogens causing upper respiratory infection (URI). Emotional stress is a known factor in the onset of viral shedding in 70% of latent carriers of Feline Herpes Virus -1 (FHV-1) and is known to weaken immune competence in cats. In North American shelters, FHV-1 affects about 52% of shelter cats (Pedersen et al 2004), and infection may result in euthanasia. The mucosal immune system is the first line of defence against infection by pathogens in the environment. The main antibody of this immune system, secretory immunoglobulin A (s-IgA) interferes with the ability of antigens, including viruses and bacteria to adhere to and penetrate the mucosa (Janeway 2004.) Secretion of s-IgA is influenced in part by emotional states (Pressman and Cohen 2005). In humans, interventions that successfully induced positive emotional states have resulted in up-regulation of s-IgA (Hucklebridge et al 2000; Kreutz et al 2003; Barak 2006.) Conversely, down regulation of s-IgA has been reported in dogs (Skandakumar et al 2005), rats (Hau et al 2001) and reindeers (Rehbinder and Hau 2006) under stressful conditions. As in other species, feline s-IgA is quantifiable (Adédoyin 2007). However, the relationship between s-IgA and emotional states in cats has not been examined. Whilst stress management for shelter cats is widely discussed in the literature, interventions designed to target specific negative emotions and induce positive affect have not been considered.

The present study investigates the relationship between cat behaviour, affect and the health of shelter cats. The initial study examined the interrelationship between naturally-occurring affect (under usual housing /handling conditions), fecal cortisol and fecal immunoglobulin A. The second study examines the effectiveness of behavioural interventions and changing emotional valence from negative to positive and increasing quantities of s-IgA. The study also examines treatment effect on FHV-1 shedding and occurrence of URI.

The presentation will focus on results of the first study for which a sample of 39 cats was videotaped 24 hours a day using infra red cameras and fecal samples were collected daily. Results should reveal the interrelationship between affect and immune function.

The uncovered knowledge will contribute to the understanding of the mind/body relationship in cats and help shelter staff provide conditions to improve welfare.

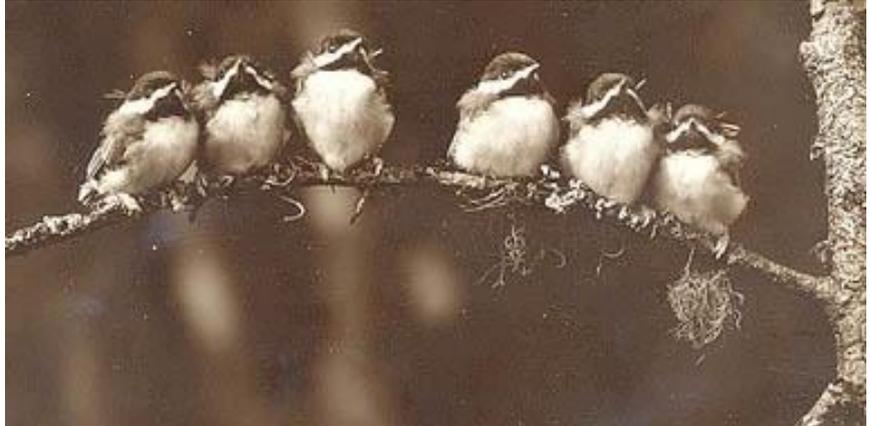
OP234

Filial Science: Behind the Blind in Ellsworth, Maine with Cordelia Stanwood during the Early Twentieth Century

Cynthia Melendy

Texas Tech University, Lubbock, United States

When Cordelia Stanwood returned to her family home in Ellsworth, Maine in 1904, she had 19 years of teaching and nature study experience. "I never had time for the birds until I stopped teaching," she was known to say. Stanwood began her study with enthusiasm, locating nests, constructing blinds, searching for nestling food, and photographing bird parents and their young. What began as serious scientific research, published in the best early ornithological journals, also



developed into close relationships with the avian residents at Birdsacre, the name she had given her family farm. Birds bounded out of nests, fled from their covies, and got lost in the photography studio when she brought them indoors for their portraits. These adventures became popular ornithological articles illustrated by such characters as "Pet" the tame hermit thrush, or Beppo, the tame crow, whose antics brought down the wrath of her neighbours. Although "tongues wagged" when she walked the nesting territories of the birds, she maintained her bird studies until she was well into her 70s. Was Stanwood only a crazy old spinster, as she was so often dismissed by her conservative downeast neighbours? Did her intimate relationship with the birds make for better science? Did her tame birds help become her the pioneer ornithologist whose research and observations have stood the test of time, her stories unparalleled in humans' relationship with the birds? A close look reveals how avian filia can bring humans to an intimate understanding of the lives of the birds.

OP235

Walking the Dog: Explorations and Negotiations of Species Difference

Erika Cudworth

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This paper develops the concept of 'dwelling in mixed communities' to incorporate both the difference of species, and gendered and other forms of human social difference. It also subjects the notion of posthumanism to empirical interrogation, arguing that species location and the policing of boundaries remain only partially contested by the contemporary social relations of companion species.

The paper draws on a study of companion animals in human households and across social/natural spaces and deploys material gained by ethnographic observation and 'walk and talk' interviews with dog walkers. The paper argues that the micro-communities of dogs and their human companions exemplify the notion of 'dwelling in mixed communities' of species in different kinds of natural/cultural spaces and places. This notion, coming from 'deep' ecologism is problematic however, in that it does not take account of the specific difference of varied species, the co-constituted contexts in which humans and other animals emerge as species companions, or the ways in which both of these elements are shaped by intersected social differences (of ethnicity, class, gender, age and so on). Whilst companion species relations do challenge some of the simplicities of a dichotomous understanding of human/animal social relations, the paper maintains that they are shaped in important ways by the enduring features of non-human animal existence in modernity – that is, the use of non-human animals as a source of food, clothing and labour power.

OP236

The Lives of Animals in Art

Carol Gigliotti

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Art, new media, including online networks, film, video, television, and commercial advertising are blending into one large pipeline of representations of contemporary life. Where do representations of animals and the particular animals they represent fit in the current amalgamated global media space? Has this montage of media forms, and its transfer of ideas and attitudes, also reinscribed the traditional views of animals as existing only for human purpose, or has it also offered possibilities for challenges to these ideas and considerations of animal agency? This panel offers four different takes on those pressing questions from four different scholars:

New media scholar Carol Gigliotti's presentation "The Lives of Animals in Art" looks at the barrage of contemporary and new media artists using live animals as part of their work, often in destructive and cruel ways. Upon what assumptions about animals do these works rely, how do they reinforce or question those assumptions, and what roles has the web and other media played in reactions to these pieces? Examples of work will include: Mircea Cantor's video *Departure* of a deer and wolf placed together in a white gallery space; Marco's Evaristti's piece *Helena*, in which 10 goldfish were placed in water in 10 separate blenders and the audience was invited to push the buttons; Huang Yong Ping's *Theatre of the World* Exhibit in which live snakes, lizards, scorpions and insects were presented together in a large terrarium, devoid of warmth or water as a metaphor for the clash of human cultures; and the growing number of bioart artists using animals.

OP237

Blurring the Boundaries in Wildlife Docudrama

Carol Freeman

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Wildlife content in global media such as television, video and the internet has boomed over the last two decades and is receiving growing critical attention from animal studies and media scholars, including charges of fakery, anthropomorphism, and invasive techniques. One television series, however, is rarely mentioned. In 1996, the BBC Natural History Unit launched what they dubbed "a revolution in wildlife documentary making". Filmed in the Masai Mara Reserve in Kenya, the series claims to follow the everyday lives of named feline families. *Big Cat Diary* is marketed as a wildlife soap opera and broadcast in 11 countries. It has attracted audiences of up to 7 million in UK (rivalling *Big Brother* and *Neighbours*), where it was shown 4 days a week in 2004-2006, with spin-off series *Big Cat Uncut* and then *Big Cat Live* in 2008. Regular news bulletins, updates, and blogs about the animal 'stars' appear on the BBC and Mara Conservancy websites. The series' episodes are generally presented in traditional nature documentary style, but in contrast with the genre's conventions humans, jeeps and film equipment are part of almost every scene. Their presence provides lions, leopards and cheetahs with the opportunity to use the vehicles as urinals and vantage points for spotting prey, while warthogs regularly interfere with the onsite editing process. By breaking the rules that govern 'blue chip' wildlife films, *Big Cat Dairy* may offer advantages for animals but vexing issues for humans. This presentation discusses the series through the prism of blurred boundaries and the narrowing of space between the film's subject and its global audience. It asks the slippery question — does this new approach to visualizing wildlife ultimately sustain or obstruct the lives of the nonhuman animals involved and how, indeed, are their interests determined?

OP239

Animal Nostalgia and Solastalgia: The Animal Mind and Psychoterratic Distress

Glenn Albrecht

Murdoch University, Western Australia, Australia

As development pressure increases and global climate changes, there are psychoterratic or earth-related psychic disturbances to human well-being. I have created the concept of solastalgia, defined as the melancholia or homesickness you have when you are still at home, to account for the direct experience of such negatively perceived change in humans. The threat to one's sense of place leads to an assault on one's psychic identity. The concept of solastalgia has its genesis in the human response to large scale development pressures such as open cut (pit) mining and coal-fired power station fallout, but it is also applicable to anthropogenic climate change pressures. Humans experience the melancholia of nostalgia when they become completely removed, displaced, detached or alienated from loved landscapes and the home environment. They have the melancholia of solastalgia at the lived experience of the degradation and desolation of their home environment, including the loss of its biodiversity. As global warming and subsequent climate change shift eco-climatic zones away from their former locations, non-human animals experience a mismatch between their eco-evolutionary niche and the transformed home environment. Some species are capable of adaptation by migration with the direction of change. Movement further up mountains, for example, is a limited adaptation strategy for an alpine species in the face of a warming climate. However, many species cannot adapt to rapid change and become threatened or face extinction. The case for the relevance of psychoterratic or earth related mental health syndromes affecting human well-being has now been put (Albrecht et al 2007), and in this paper I explore the idea that non-human animals are already, or are likely to experience in the near future, negative impacts on their psychic integrity and well-being as a result of habitat contraction, destruction and climate change. A changing phenology of place is likely to have profound implications for animal psychology. From the early C19 onwards there has been academic speculation on manias, disturbances, delirium, melancholia and psychoparalysis in animals. More recent research on animals in held in captivity and domesticity has noted a range of psychological disorders including stereotypical actions, anxiety and the symptoms of depression. The endemic sense of place held by wild animals is likely to be strongly felt and if threatened, a source of profound distress. Psychoterratic illness such as nostalgia and solastalgia in non-human animals is likely to be just as serious a threat to their mental integrity as that to be found in humans. The emergent field of comparative, interspecies, psychoterratic mental health studies shall be openly explored in this paper.

OP240

A Trace of Kinship: The Place of Animals in Environmental Aesthetics

Marc Fellnz

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I argue that headway toward solving some of the difficult problems of environmental aesthetics may be made by exploring the underappreciated place of nonhuman animals in the aesthetics of nature. The experience of natural environments as habitats for animate beings to which humans are related in complex ways creates the occasion for aesthetically powerful recollections of our historical and pre-historical ties to the world surrounding our domesticated enclaves. Given how remotely many humans live from that world and the prospect that the distance will only increase, these recollections will inform our most valuable aesthetic encounters with nature. The inspiration for this approach comes from two sources. First, it has been argued that our traditional ethical models are inadequate for articulating the normative value of the animal's world; a viable alternative is that the axiology of animals and the natural environment also be fuelled by direct experience and aesthetic appreciation, and not only by concern for the logical consistency of our moral reasoning. Second, I show that a deconstruction of Plotinus's well-known analysis of physical beauty discloses a rich account of the phenomenology of aesthetic experience, one that gives expression to several features that are especially relevant to the aesthetic appreciation of nature. I conclude that the insight gained from this analysis—what I term the “kinship model” of aesthetic experience—illuminates the unique role that animals play in the aesthetic appreciation of the nonhuman world, and offers advantages over other models of nature aesthetics.

OP241

All Together Now: Opinions on Animal Issues at Canada's Largest Animal NGO

Geoffrey Urton

British Columbia Society for the Prevention of Cruelty to Animals, Vancouver, Canada

In 2007, 100 staff and volunteers at Canada's largest animal welfare organization (the British Columbia SPCA) were surveyed for their opinion on 50 animal welfare issues spanning the use of companion, farm, research, and wild animals. Respondents were categorized according to whether they were staff or volunteers and whether they worked at one of BC SPCA's 36 animal shelters (AS) or the head office (HO) (where education, advocacy and administrative departments are housed). Data were analysed with Mann-Whitney U-tests.

Among the most strongly opposed practices were animal fighting, cosmetic research and trophy hunting. In total, 15 questions elicited a significant difference in opinion between the groups described above, but none of these differences in opinion were polarized. For example, the majority of respondents (84%) accepted the use of dogs for law enforcement, but volunteers were significantly more supportive than staff ($p=0.001$), and AS were significantly more supportive than HO respondents ($p=0.006$). HO were also more strongly opposed to sled dog racing ($p=0.01$) and were less supportive of using animals for the production of milk and eggs ($p=0.03$). HO also answered "unsure/need more information" twice as frequently as AS, suggesting that they were more either careful in drawing conclusions with the limited information provided or that they were more indifferent to some issues. In conclusion, it is possible to find agreement on a variety of animal welfare issues within a large and diverse organization. Increased internal education may further increase consistency of opinions.

OP242

The Politics of Neospeciesism: A Critical Discourse Analysis of Swedish Animal Welfare Ideology

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The Swedish animal protection law from 1988 is often hailed as one of the most progressive pieces of animal welfare legislation in the world. The law states that nonhuman animals should be protected from unnecessary suffering and disease (2 §), and that they should be kept in environments that will promote their health and allow them to exercise their natural behaviour (4 §).

Nevertheless, there is a clear discrepancy between the norms expressed in the law, and the actual treatment of nonhuman animals. Since the inception of the law, very few structural changes have been made and the number of nonhumans used by the animal industries has in fact increased. The question therefore needs to be posed if the official rhetoric of animal protection actually serves to ideologically legitimize the exploitation of nonhumans by naturalizing and de-politicizing their moral subordination?

This paper presents an animal rights-informed reading of Swedish animal welfarism as a discourse highly conducive to the reproduction of speciesist norms, attitudes and practices. A critical discourse analysis of the current law and its background documents in fact suggests a radically different way to view late modern animal protection politics: as a manifestation of a *neospeciesist ideology* which has been very effective in reaffirming traditional speciesist assumptions of the human-animal relationship, as well as in repositioning nonhuman animals as resources for humans to use.

OP243

Conflicting Goals of Welfare Assessment Schemes – A Case Study

Rikke Ingemann^{1,2}, Peter Sandøe¹, Peter Enemark², Björn Forkman¹

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The purpose of this presentation is to discuss the use of welfare assessments by the farming industry. A welfare assessment scheme developed by Danish Cattle Federation (DCF) is chosen as a case. This scheme is allegedly intended to improve animal welfare, farmers' economy, and dialogue with the public.

The welfare definition endorsed by DCF is that "Animal welfare consists of the positive and negative experiences of the animals". DCF's welfare measures are: cleanliness, body condition, skin condition, injuries, health, hoofs, rising behaviour, human-animal relationship, and lameness.

DCF's measures of welfare are compared to the chosen definition of welfare and discussed on the basis of results of farmers' and citizens' answers to a questionnaire, comments from welfare inspectors, and a comparison with three other welfare schemes.

There is a discrepancy between DCF's definition of welfare and measures of welfare. Measures of frustration and of positive experiences are absent in the scheme. Farmers find the measures of welfare relevant and agree that good animal welfare improves their economy, but the scheme does not measure what the Danish citizens find relevant for welfare. Compared to the other schemes DCF's scheme has a narrow focus on health and hygiene.

DCF's definition of welfare is broad but the measures of welfare are much more limited. This may not be a problem if the goal is to improve farmers' economy. If the goal is to improve welfare, the limited measures are problematic, and this may undermine the third stated goal: to improve dialogue with the public.

OP244

Animal Welfare and the International Community

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Nation states have acknowledged the importance of animal welfare and have put measures in place to ensure that animal welfare is maintained, as seen by the enactment of animal welfare legislation throughout the developed and developing world. Yet, animals are not only managed within nation states; they are also part of the global economy. In the absence of a global government, it is unclear how well animal welfare is maintained internationally, if at all. Therefore, this paper will seek to determine how well the international community deals with global animal welfare standards.

An analysis of several international regulatory regimes, including the United Nations and the World Organisation for Animal Health, will consider whether an international animal welfare deficit exists. The study will also examine how animal welfare considerations might be incorporated in the future, and will explore whether or not existing international regimes are the most effective way to address global animal welfare standards.

The analysis will be considered in relation to the live export of bovines out of Australia, and will use the findings of this particular case study as a platform to suggest how global animal welfare standards may be applied more broadly.

OP245

Kiwis Against Possums: A Critical Analysis of Anti-Possum Rhetoric in New Zealand

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The history of brushtail possums in New Zealand is bleak. Forcibly removed from their native Australia during the nineteenth century, possums were brought to New Zealand to establish a profitable fur industry. Originally valued as economic assets in this colony, possums have over the past eighty years been increasingly scapegoated for the negative impact their presence in New Zealand has had on the native environment and wildlife. Now this marsupial, blamed and despised, suffers the most miserable of reputations, and is extensively targeted as the nation's number one pest. This paper examines anti-possum rhetoric in New Zealand, identifying the operation of several distinct yet related discourses negatively situating the possum as (i) an unwanted foreign invader and a threat to what makes New Zealand unique; (ii) the subject of revenge and punishment (ergo the deserving recipient of exploitation and commodification); and (iii) recognizably 'cute, *but ...*' merely a pest and therefore unworthy of compassion. It is argued that the demonization of possums in New Zealand is over-determined and extreme, as well as unhelpfully entangled in notions of patriotism and nationalism.

OP246

Wildlife Cruelty, and Relational Ethics: Conservation, Welfare and the Ecovercity

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Cruelty and wildlife objectification is an every day aspect of Australian society that eschews values of human kindness and the uniqueness and importance of life in the natural world. Fostered by institutional failure, greed and the worst aspects of human disregard and brutality the objectification of animals has its roots in longstanding Western anthropocentric philosophical perspectives and the global uptake of neoliberal capitalism has enabled brutality to escalate to a horrifying zenith. While conservation, animal rights and welfare movements have their place they have not stemmed growing wildlife brutality. So-called 'green wash' rhetoric attempts to give the violence 'a respectable' cover in the public arena by creating deceitful attachment to otherwise worthwhile movements. Relational objectification has increased the psycho-emotional distance between humans and wildlife enabling entrenched cruelty.

In this paper we propose an approach to address the burgeoning culture of wildlife cruelty comprising three elements. First, a relational ethic based on intrinsic understanding of the way wildlife might view humans (Derrida 2004). Second, a geography of place and space (Bauman 1995 and 2001; Smith 2001) that has implications for how we ascribe contextual meaning and practice in human - animal relations. Third, following Orr (1992), learning needs to be designed around our ethical relations with others, beyond the biophysical and novelty, in delivering on the common good for wildlife.

We propose the 'ecovercity' (Matthews and Garlick 2008), as a scholarly and practical framework for focussing the intersection of these three elements as an ethical approach to wildlife relations by humans.

OP247

“Dogs Will Be Destroyed!”

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It is well established in the literature that human-nonhuman animal relationships are full of contradictions and complexities. This paper explores one of these contradictions, in light of current discussions in the philosophies of nature field. The study is based on the written material presented on a warning sign at a popular tourism destination and wildlife refuge in the Otago region of New Zealand. The Department of Conservation implements strict policies for native fauna and flora protection throughout the nation, and Yellow-eyed penguins are one of the species to receive significant attention due to their endangered status. Furthermore, penguins are what has been called charismatic fauna, that attracts tourists' interest and consequently revenue for the industry. Dogs, on the other hand, are popular companion animals that receive, as in almost every Western country, significant care and attention in every day experiences. However, the latter are predators of the former species and hence receive dual and contradictory treatments from the government and the general public. In an attempt to protect penguins, a sign warns visitors that their “dogs will be *destroyed*” if caught in the area where penguins can be found and often breed. The use of the word *destroyed* demonstrates the dual character of dogs: one, a loving companion animal and the other a ‘thing’ that can simply be *destroyed*. The complexities associated with the popular rhetoric and the philosophies of nature related to those are the focus of this paper.

OP248

Reading Animals: Empathy and Compassion as Critical Tools

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Australian author Peter Carey proposes that it is “a writer’s responsibility to imagine what it is to be others. It’s an act of empathy, and it’s not only what we do, it’s a socially useful act to imagine oneself to be other than one is” (cited in Koval 672). J.M. Coetzee, similarly, comments that “[w]riters are reputed to possess this faculty [sympathy] particularly strongly” (cited in Engström, “Animals, Humans, Cruelty and Literature”).

Focussing on Carey's novel *Illywhacker* and Richard Flanagan's *Gould's Book of Fish*, this paper explores the use of empathy and compassion in fictional representations of nonhuman animals and its effect on readers. I propose that it not only breaks down the Cartesian separation of human and nonhuman animals and highlights nonhuman animals as “others” worthy of consideration, but it also makes hidden histories visible and thus dismantles those foundational myths of Australian nationhood that are intimately linked with animal industries.

Carey and Flanagan implicitly ask their readers to make reading—whether it is reading fiction, history, or the interactions of daily life—an act of empathy. Drawing on examples from their novels, this paper will demonstrate ways in which an empathetic awareness for nonhuman animals can be employed as a tool for critical analysis, which addresses previous critical blindspots and sets Animal Studies apart from other animal-focussed research in Literary Studies.

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OP249

Through an Experience of Embodied Encounter: The Human/animal Issues in Edward Albee's *Seascape*

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In Edward Albee's *Seascape* (1975), a play which presents a direct contact of human and animal on stage, he reveals issues concerning human-animal relationship. On a surface level, the play demonstrates a critique of patriarchal, dualistic, and hierarchal mode of perception in Western thought system and an ecofeminist advocacy of the interconnectedness among species based on common experience of survival on earth. On a deeper level, the play hints at a Deleuzean conceptualization of animal-becoming as a resolution of the problem of hierarchal dualism. Through the implicit indication of concept of becoming, the audience is promoted to contemplate in human/animal relation the significance of interchange rather than progress, difference and multiplicity rather than individuality and population, horizontal rather than vertical connection, symbiosis rather than service.

OP250

Not the End of the Story: Animal Agents in Extinction Fictions

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This paper examines how contemporary fictions use different forms of animal agency to complicate critical perspectives on species extinction, indicating how in some ways literature models productive conversations across stakeholders in ecosystems. Offering insight into recent developments in literary theory, it analyzes how such stories do so not by attempting to refute deconstructive characterizations of animal subjectivity as a formal impossibility [1], so much as by deliberately situating animal subjects as powerful fictions alongside other potentials, including animal and human-animal forms of social agency. This analysis thus responds also to animal studies scholars' calls for more nuanced approaches to animal agency [2], by exploring how extinction fictions reveal that the all-too-human subject form is not the end of the story for animal agents.

Three recent narratives represent the histories of different cultures and continents—including Japanese filmmaker Hayao Miyazaki's animated feature *Princess Mononoke* (1997), Native American novelist Linda Hogan's *Power* (1998), and exiled Libyan novelist Ibrahim Al-Koni's *The Bleeding of the Stone* (2002)—to focus attention on the complex plight of human and animal populations together faced with immanent extermination. Of particular interest to scholars and activists alike are their juxtapositions of subjects (i.e., subjects of rights, a subject of a life) with two other agency forms in these stories: intersubjective partnerships, an anthropological term for a culturally valued sense of interdependence rooted in shared human-animal actions [3]; and "feral agents," the narrative form through which animal actions build in resistance to dominating structures [4]. Providing some means of moving discussions beyond deadlocked oppositions of rights (for instance, in public discussions of the resumption of Makah whaling), these structures come together in ways that elaborate the peculiarly vital operations of animal agency, the ways of inhabiting literature without somehow being represented therein, as against the overwhelming sense of doom that characterizes both historical referents and contemporary counterparts.

[1] See for example: Wolfe, C. *Animal Rites: American Culture, the Discourse of Species, and Posthumanist Theory*; University of Chicago Press: Chicago, 2003; and Norris, M. *Beasts of the Modern Imagination: Darwin, Kafka, Nietzsche, Ernst, and Lawrence*; Johns Hopkins University Press: Baltimore, 1985.

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[4] Armstrong, P. *What Animals Mean in the Fiction of Modernity*; Routledge: New York and London, 2008.

OP251

Inventionist Ethology: Sustainable Designs for Reawakening Human-Animal Interactivity

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Part of the cultural imperative of devising ecologically sustainable praxis is the demand for revival and enhancement of human beings' (inter)relations with other animals (especially free-ranging ones). Of late, dormant tendencies of biophilia have been stoked by developments in diverse fields such as inter-species ethics, comparative psychology, and zoocentric artwork. This presentation considers innovative technologies for cross-species encounter -- for example, as designed and implemented by engineer/artist Natalie Jeremijenko. These designs can be understood as an ethological variant or retooling of Frederick Turner's "inventionist ecology" of creative environmental restoration. New interventions of this sort resist misguided attempts at preserving artistry and animality by mummifying them in museums, whether galleries or zoos; instead, they proactively seek to recreate living connections and biotic conscience *in situ*. What is morally distinctive about this programme of endeavors is how it upsets the paradigm of species apartheid perpetrated by most of dominant civilization (via socially invisible regimes of abuse) and paradoxically perpetuated even by some abolitionist forms of animal liberation (no-contact dictates).

OP252

The Gaze of Animals

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In his influential essay "Why Look at Animals?" (1980), John Berger suggested that the visual relationship between humans and other animals was once characterized by a kind of equality. In this (perhaps mythical) moment of mutual regard, when the eyes of an animal "consider" a human being "a power is ascribed to the animal, comparable with human power but never coinciding with it". When it looks like this, "[t]he animal has secrets which, unlike the secrets of caves, mountains, seas, are specifically addressed" to the human – yet they remain secret.

However, Berger asserted, the advent of modernity meant that this rich, authentic and unpredictable visual relationship was replaced by an irremediable difference in power. The historical ruptures represented by Cartesianism, industrialization and urbanization made it impossible for modern humans to encounter the gaze of animals. As a result, Berger asserts, no matter how longingly we stare at them, zoo animals will not look at us, while the eyes of pets, toy animals and Disney animals provide nothing more than "coloured mirrors" that reflect back to us our own desires and anxieties.

This paper will test out Berger's hypothesis by surveying how the gaze of nonhuman animals is represented in a selection of texts – including bestiaries, natural history texts, literary fiction and philosophy – over several centuries. It will assess the notion that the potency of animals' look has been devalued by modernity, and will also consider whether postmodernity might be enabling a renewal, or a renewed appreciation, of the kinds of agency and non-human challenge that can be read in the eyes of animals. Examples will include texts by Edward Topsell, H.G. Wells, Rudyard Kipling, D.H. Lawrence, Ernest Hemingway, Margaret Atwood, Maurice Merleau-Ponty, Jacques Lacan and Jacques Derrida.

At the heart of this paper will be the question of how our perception of animals' consciousness – as signified by their gaze – affects and is affected by our treatment of them.

OP254

Human Hazards, Human Primacy and the Oppression of Nonhuman Animals

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Risk has become a key and much-publicized concept in modern Western societies. The hazards that preoccupy us are myriad indeed, and among the most commonly talked about are hazards to human health. In this regard humans seek to moderate or eliminate many human health hazards through scientific and medical advancement; however, the pursuit of human health safety has cost nonhuman animals dearly. Annually over one hundred million nonhuman animals are used in experiments worldwide, and human health benefits are offered as a major rationale. Although there is considerable determined opposition to nonhuman animal experiments even some of those associated with such movements argue that, in the case of human health, if there is no alternative nonhuman animals can, or indeed must, be used. How have humans sought to justify this position? In this paper, I contend that such justifications are rooted in acceptance of humans as having essential primacy over nonhuman animals and lies in the power relations associated with human primacy identity claims. To challenge essentialist notions of human identity and human primacy I utilise a performative conceptualisation of identity. By exploring discourses associated with the justification of nonhuman animal experimentation, I argue that discourses extolling scientific advancements that minimize health hazards to humans, made on the basis of experiments on nonhuman animals, reiterate an immoral human primacy identity that exploits power relations to privilege the human.

OP255

Speaker to be confirmed

Speaker to be confirmed

OP256

A Preliminary Investigation into Attitudes towards the Use of Electric Collars as a Canine Training Device

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Electric training collars are a common dog training device used worldwide. The use of these collars is controversial from a welfare perspective. Correct usage relies heavily on understanding learning theory and there is much anecdotal evidence to suggest that misuse of these collars is frequent. A questionnaire was conducted into the use of, and attitudes towards, electric training collars comprising of 105 respondents (33 hunters, 72 pet dog owners). 31% of respondents had used electric collars on their dog(s) with hunters significantly more likely to utilise electric collars ($\chi^2=8.368$, $df=1$, $P=0.003$). Reasons for the use of electric collars included general training purposes (20.15) and for interfering with stock/poultry (7.45%). Hunters were less likely to cite welfare reasons for not utilizing an electric collar ($\chi^2=10.416$, $df=3$, $P=0.015$). 42.2% of respondents considered electric collar training as an effective training technique, with hunters more likely to consider electric collars an effective training technique ($\chi^2=12.711$, $df=4$, $P=0.003$). When asked specifically if there is a welfare issue using electric collars 68% of respondents stated 'Yes' and no statistical significant difference between hunters and the general public was found ($\chi^2=3.867$, $df=4$, $P=0.424$). Despite this, only 5.65% (of the 69% that had not used an electric collar) initially indicated welfare concerns as their reason for not using electric collars. In conclusion, when asked directly about animal welfare, the majority of respondents considered that there is welfare compromise associated with electric collar training. However, hunters were more accepting of the use of electric collars than pet dog owners.

OP257

Restoration Ecology and Reintroduction Biology: Implicating the tourist

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Internationally, projects are underway transforming sites labelled undesirable or degraded environments into restoration landscapes. Increasingly, these landscapes are intended to support numerous species of flora and fauna endemic and native to the area and to be free of invasive plant and animal species. The term *rewilding* is commonly being used to describe this process. One approach to rewilding, Restoration Ecology, typically involves attempting to reproduce, as nearly as possible, historical whole-ecosystem assemblages and processes, primarily by planting suitable vegetation and thus producing habitat able to support increasing biodiversity. Another approach, Reintroduction Biology, emphasises the production or utilisation of a mosaic of habitats typically favouring, at least initially, target species identified as having high potential for reproductive success there .

These two approaches to the production of desired landscapes invite the formation and practice of distinct and often conflicting human-nonhuman animal relationships in terms of ethics of environment, management, aesthetics, the concept of naturalness, proximity and feeding. Restoration Ecology typically privileges naturalness, a focus that circumscribes roles appropriate for visitors to sites. Reintroduction Biology has no conceptual limitations to engaging with tourism and the individual tourist as agents in the production and management of such desired landscapes.

Long Point is a recently-purchased, currently-grazed significant headland in the Catlins region of southern New Zealand. Producing a Management Plan has involved engaging directly with contested and often incompatible ideas of the acceptable roles of human and nonhuman animals in the rewilding of the site. This paper situates this rewilding within available theoretical frameworks.

OP258

Pain Management for Wildlife

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Wild species of birds, mammals, reptiles and amphibians suffer illness, injury and/or deprivation

as do other species. This often goes unrecognised as wild species are secretive, try not to display distress, are ignored or are assumed to be different in this regard to other living creatures. Pain and suffering often accompany injury. Management to relieve pain in wildlife has been difficult because of limited access to the individual, problems associated with application of physical means of pain modification and administration of chemical analgesics, great variability in the response of different species to standard techniques and potential for significant complications when treating non compliant individuals.

There has been great progress in the available knowledge about anaesthesia and analgesia in wild species and the development of a number of techniques and chemical agents that may be effectively used to relieve pain and distress in wild species. There has also been an accelerating awareness that pain management in wild creatures is necessary.

OP259

Wildlife in Research – Choosing life for our native animals

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Statistics show that in 2006, over 400,000 native mammals were used in research in Australia, (no statistics have been presented by Queensland, ACT or NT).

These statistics include animals in laboratories as well as those trapped for biopsy or other study then released. They do not include non-mammals.

Animals in laboratories suffer some or all of the following: pain, fear, deprivation and death however, it would be true to say that wild animals suffer even more from the fear and frustration that confinement and laboratory practices inflict. Animals in the wild who are subjected to surveys, trapping, tagging and other procedures often risk injury and or death in the process.

Theoretically, the main reasons for researching native animals would be; to improve our understanding and knowledge of them, to improve their health and to inform the management of their environment and habitats for their benefit.

But while researchers continue to subject wild animals to procedures that are often inhumane and unnecessary, populations of native animals continue to diminish daily and the number of endangered and extinct animals rises.

Can research benefit animals, contribute to their survival and engender respect for their intrinsic value?

The winner of the 2008 Voiceless Eureka Prize, Dr Maxine Piggott of Monash University has worked with Dr Andrea Taylor on the development and application of non-invasive research methods of studying wildlife without capture. They have shown that when the welfare of animals is made the priority in research, both animals and humans benefit.

OP260

Habitat and *habitus*: the Green and Golden Bell Frog, environmental science and the artist

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When leading Australian artist Fiona Hall was commissioned in 2006 to develop a public artwork at the University of Wollongong's new Innovation Campus, located amongst coastal wetlands, she conceived a landscape scheme which centres on creating a viable habitat for the Green and Golden Bell Frog. Once thriving in muddy water at industrial and parkland sites at Port Kembla and elsewhere in the Illawarra, the Green and Golden Bell Frog has recently been declared a rare and threatened species. Several large local companies and a property developer have also taken initiatives to create habitats to save the frogs and local residents have been called on to develop frog-friendly ponds in their backyards.

This paper discusses the role of the artist as environmental interventionist and how a contemporary arts practice might relate to or be distinguished from the work of scientists or the response of corporations and communities. Following Pierre Bourdieu's articulation of the artist's *habitus*, (1993) the paper asks: what are the particularities that the artists brings to such a project? What are the ethical issues involved in aestheticising the frog? Or can a refusal to manipulate or aestheticise be discerned in Hall's approach? And what are the implications for the frog at the centre of the various interests in its survival?

OP261

Frogs, Physiognomy and Aesthetics

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Scholars investigating the relationship between human and nonhuman animals have recently taken a renewed interest in one of the most compellingly inventive images published in the early nineteenth century (Bindman 2002, pp. 209 – 11). This was Johann Caspar Lavater's (1741 – 1801) *Stufenfolge Vom Frosch zum Dichter-Apoll*, a series of drawings showing the successive stages of a morphological transformation of a frog head into the idealized profile of (the poet) Apollo (Schögl 1999). . In this paper I will highlight the profound contemporary impact and the philosophical, iconographic and metaphorical origins of these line engravings, that first appeared in the fourth volume of the 1803 French edition of Lavater's *Physiognomische Fragmente* and the final volume of the English (Holcroft) edition *Essays on Physiognomy* of 1804. Almost all of the more than 150 subsequent nineteenth-century European editions of Lavater's *Physiognomy* contain the frog-to-Apollo engravings (Woodrow 2005, p. 90 n 21).

My aim is to demonstrate that, because Lavater's idiosyncratic invention of a link between idealized humans and the 'most ignoble and bestial' of creatures was based on aesthetic judgment and the mytho-moral foundations of his physiognomic science, his approach has particular resonance and relevance in understanding the contemporary status of the frog. The frog has transcended its place in animated fable and fairy tale to become the locus of concern for the degradation of the natural world, creating an imperceptible, imaginary linkage between human and frog.

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OP262

“Talking Toads”: community perceptions of the threat, impact and management of cane toads in northern Australia

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The cane toad *Bufo marinus* was introduced to Gordonvale, Queensland in 1935. Since then the cane toad has spread throughout Queensland, parts of New South Wales, the Northern Territory, and has recently reached the Western Australian border. While there has been some research around the ecological impacts of cane toads on Australian ecosystems, there has been little research on the impact of the cane toad on society and in communities. This qualitative research investigated the perceptions about threats, impacts and management of cane toads across northern Australia in order to gauge how these perceptions changed relative to the period of cane toad occupation in different areas. Six case study sites were selected for the research: Cairns, which is 25 kilometres from the original release site; Kowanyama, on the western side of the Cape York Peninsula; Ngukurr and Darwin in the Northern Territory and Kununurra and Broome, where the cane toad is yet to arrive. Key themes emerging include concern about local wildlife, threats to food sources, humane treatment of toads and a wide range of management suggestions. It is suggested that future planning for management of invasive species in Australia needs to address community concerns as well as ecological impacts.

OP263

The Word Made Animal Flesh: J.M. Coetzee’s Elizabeth Costello

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J.M. Coetzee’s 2003 novel *Elizabeth Costello* is both a startling examination and an unsettling staging of the problem of literary embodiment. According to the semi-academic ruminations of the title character, literature embeds us in life by allowing us to inhabit another body. “[T]here is no limit to the extent to which we can think ourselves into the being of another”, avers Costello. “There are no bounds to the sympathetic imagination.” She arrives at the limit-case of this type of thinking about literature with the surprising confession that, “For instants at a time, ... I know what it is like to be a corpse.” For Costello, what institutes the community of literary writers and readers is the possibility of knowing what it is like to be a corpse. In this paper, I want to make sense of Costello’s claim that literature ultimately refers to a dead body by seeing it as a rejection of the Christian—and, more specifically, Pauline—discourse on resurrection. “An animal—and we are all animals—is an embodied soul”, says Costello at one point. For her—and for Coetzee as well—literature remains committed to the corporeal and corruptible—rather than the incorporeal and incorruptible—soul. In this sense, literature may be defined as the word made animal flesh.

OP264

Homeless and Not Human: Narrative Inquiries on the Substance of Species

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In my research on the persistent problem of human homelessness in the United States, I address narratives by and about the homeless. Among these narratives, the most confounding have been those that posit the homeless as a species separate from humans. The concept of the homeless as 'mere humans' or even metaphorically 'animal' can be an effective literary tool to discuss the loss of civil rights and/or the conditions of bare life (a life forged by necessities). In this paper I address two narratives that acknowledge these literary conventions but earnestly examine the process of becoming-animal and becoming-human as the same process. Paul Auster's novel Timbuktu (1999) replaces its human narrator with a canine narrator to tell a more coherent and realistic story of homelessness in the U.S., and Dawn Prince-Hughes' memoir Songs of the Gorilla Nation: My Journey Through Autism (2004) documents an escape from homelessness as a result of relationships forged with captive gorillas. I draw from Animal Studies research by Mary Midgley, Giorgio Agamben, and Margot Norris, as well as geographers Jody Emel, Jennifer Wolch, Chris Philo, and Chris Wilbert to structure the contributions these literary texts make to ongoing discussions of species and humanism in Animal Studies and to the project of social justice in contemporary American literature.

OP265

The dog as myth and mate in Australian Literature

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The dog, as the dingo, entered into partnership with humans late in Australia—less than 3500 years ago, with the appearance of the dingo in the archaeological record. And yet the dingo was apparently quickly absorbed into Aboriginal skin group nomenclature, and there is at least one recorded dog burial given all the elaborations of human internments.

From 1788 a people with a far more pervasive but more deeply ambiguous dog culture entered Australia. Some of these ambiguities can be traced through a 220 year span of representative writers, including Watkin Tench, Walter de Boos, Henry Lawson, Barbara Baynton, and Louis de Berniere. What is extraordinary in many of these

is that, as they describe a steady de-humanisation and demoralisation of their human characters, their dogs develop from casual backdrops to human action to positions of increasing narrative dominance, often as the only upholders of human or humane values. Despite this, and despite the dependence of much of the pastoral economy on the work of well trained dogs and the dependence of many of the workers in this economy on canine companionship, the evolving Australian lexicon of the 19th and early 20th Centuries used canine descriptors to depict some of the worst aspects of human behaviour. This included, amazingly, 'dog' to mean 'one who would betray his mates to the authorities'. As the one totally unarguable characteristic of the domestic dog is loyalty, the gap between the valorised dog of fiction and day to day casual abuse requires closer investigation.

OP269

British gulls versus the U-boat, 1915-17

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To develop anti-submarine measures in the First World War, the Board of Invention and Research invited and received suggestions from scientists, naval personnel and members of the public. The last source produced many bizarre ideas but among those considered worth investigating were proposals to train gulls and other birds to indicate the presence of U-boats. In this paper, the historical and organizational context of the investigations is discussed before an examination is made of the proposals themselves, in particular those tested and unsuccessfully promoted by the wealthy Australian gold-mine owner, Thomas Mills.

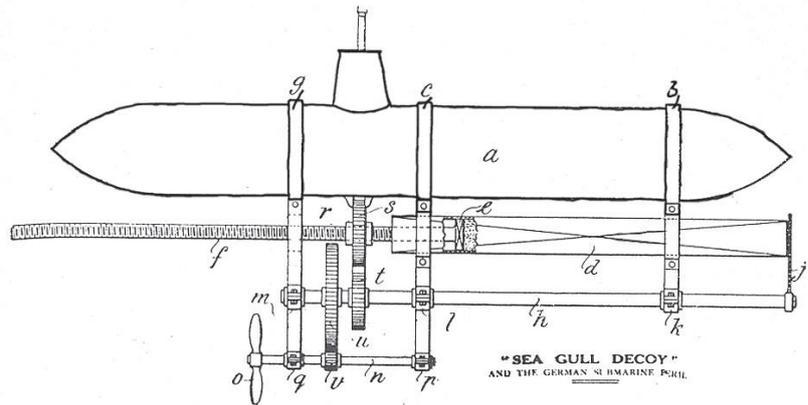
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OP270

Rinderpest – the end of a veterinary scourge

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Rinderpest, cattle plague, is a viral disease of cattle which kills virtually all susceptible animals including cattle and wild bovidae. It is a disease recognised for several millennia. The 18th century rinderpest plagues in Europe triggered the development of veterinary science and a veterinary school was opened in France in 1762. In 1866 rinderpest killed 400,000 cattle in Britain. Rinderpest entered Africa in the 19th century and cattle people (e.g. the Masai) were decimated. Cattle losses and attempts by settlers to control rinderpest probably triggered the Matabele rebellion. Cattle mortality impacts greatly upon subsistence farmers who use cattle for ploughing and harvesting, and upon cattle societies who depend on cattle for food and also cultural expression.

Vaccination, by injecting bile from infected animals, allowed some success in controlling the disease. In the early part of the 20th century the disease was eradicated in Southern Africa and held north of Tanganika (Tanzania) using a vaccine made by killing cattle infected with the virus, mincing their spleens and lymph nodes and mixing this with glycerine and formalin. One cattle beast produced about 250 doses of vaccine.

The development of a live attenuated vaccine by Plowright in the 1950s made the control of rinderpest easier. This vaccine could be used safely in all types of cattle. A major epidemic started in India in the 1970s and was stopped in Yemen in the 1980s before it got to Africa. It is predicted that rinderpest may be eliminated by 2010 and thereby become the first animal disease to be eliminated worldwide.

OP271

Speaking with Beasts: Early Modern Ideas about Human-Animal Communication

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This paper will look at the various ways in which writers in early modern England contemplated animals' capacity to communicate. It will also look at the possibilities of human-animal communication in the period and at what such communication might mean for the natural hierarchy that placed 'man' at the top of the scale that was so embedded in early modern ideas. As such this paper develops ideas about the reasonable capacity of animals in pre- and post-Cartesian ideas in England that I studied in *Brutal Reasoning* (2006) and focuses not only on speech (often defined as a specifically *human* quality), but also on other ways by which communication was deemed possible in this period. Included here are questions about the body as a meaning-maker – in discussions of acting, the sign language of the deaf, gestural language; and on non-linguistic modes of communication including tone and musicality, touch, scent, taste.

As well as focusing on human-animal communication and its ethical implications this paper will be responding to current developments in the fields of sensory studies and disability studies and will be thinking about how far these areas of academic inquiry can be taken up by those of us working in the field of animal studies. The paper will also be assessing how far history can engage with what is not written; how far (human or animal) body language, for example, can be retrieved for analysis, and what it might mean for a history of animals if such records are lost forever.

The early modern materials used in this paper will include works of philosophy, natural history, play texts, horse training manuals, and early anthropological enquiries. It will be the argument of the paper that this wide range of materials is necessary if a fuller picture of sixteenth- and seventeenth-century conceptions of animals' communicative capacities is to be produced.

OP272

The Neglect of Cruelty to Human and Nonhuman Animals in the Social-Scientific Literature

Lyle Munro

Monash University, Melbourne, Australia

This paper focuses on the neglect in the social- scientific literature of the social problem of cruelty. While cruelty includes both intra- and inter-species forms of man's inhumanity, the main emphasis in the paper is on the latter, which is variously described as cruelty, animal abuse, exploitation and speciesism. The paper begins with a survey of how cruelty is usually defined by philosophers and social scientists and goes on to examine the dearth of writing on animal cruelty in the social sciences. While novelists and dramatists treat animals as a genuine problem, this is not the case with most social scientists, especially sociologists who tend to ignore the presence of nonhuman animals in the *social* world. Furthermore, animal cruelty has been identified as one of the last remaining unaddressed legal problems of our age and yet it is not widely perceived as an authentic social problem in the way that for example, sexism and racism are. The social construction of social problems approach suggests the existence of three dominant discourses of "the animal issue": (1) the dangerous animal frame; (2) the dangerous activist frame and (3) the animal cruelty frame. In the latter, activists are engaged in social problems work in the animal protection movement in which they challenge the commodification of sentient nonhuman animals as research tools, food, sporting trophies and objects of entertainment.

The third construction of "the animal issue" is the framing of cruelty and speciesism as the primary concern of the animal movement. Cruelty to individual animals perpetrated by isolated individuals is often an offence in law if not always in practice. Cruelty of this kind was the subject of Hogarth's *Four Stages of Cruelty* in 1751 which was meant as a morality tale to save humans as much as animals from the ugly consequences of animal torture. The prevention of abuse and prosecution of animal abusers - typically domestic animals like cats, dogs and horses - has been the mission of the RSPCA since early in the 19th century. From an animal welfare organization's perspective, the prevention of cruelty is understood as not going beyond moral orthodoxy, that is, animals matter, but not as much as humans. Being kind to individual animals however is viewed by animal rights supporters as a wholly inadequate response to what they believe is the pervasive ideology of speciesism which underpins intensive farming, animal research and hunting and entertainment. The paper calls for a social science that bears witness to the suffering of both human and nonhuman animals with the aim of eliminating cruelty as the worst vice of ostensibly decent societies.

OP273

“Technoscientific Bespoking” in Action: Analyzing *Nature Biotechnology* Journal’s Texts on Nonhuman Animals

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Recent advances in applications of biotechnology to animals have revolutionized many areas of biomedicine and agriculture. Biosciences and technology play a powerful role in constructing our understanding of other animals and animality. Besides changing the genetic make-up of animals, biotechnological research may also shape the cultural conceptions of nonhuman animals and human-animal relationship.

Meanings of humans and other animals are constructed in scientific journals by various linguistic practices. This paper examines the representation of genetically altered nonhuman animals in biotechnological texts. Empirical data consists of editorials, commentaries and research news from a leading scientific journal of biotechnology, *Nature Biotechnology*, issued from January 2003 to December 2004. Texts have been analyzed using methods of discourse analysis.

Animals are represented in the texts through the physical/material, technical, biomedical and utilitarian discourses, as well as the discourse on manageable risks. Animals are described primarily as modifiable biological material and designable products: they are made “ready-to-order” [1]. Despite many ethical problems involving animal biotechnology, the limitations to genetic modification and cloning of animals are regarded mostly as biological and technical. Considering that there are immense possibilities, yet currently minor ethical limitations, it is likely that biotechnological research will further increase the instrumentalisation of animals.

[1] Michael, M. Technoscientific Bespoking. Animals, Publics and the New Genetics. *New Genetics and Society*, 2001, 3, 205-224.

OP274

Brazilian Contemporary Zoo-literature

Maria Esther Maciel Borges

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My paper aims at investigating how animals have been portrayed fictionally by some contemporary Brazilian writers, such as Guimarães Rosa, Clarice Lispector, Carlos Drummond de Andrade and Wilson Bueno. The purpose is to discuss, through a critical vision of the western zoo-literary traditions, the ways in which those authors deal with the so-called “question of animal” and refuse to enclose the animals within the boundaries of the allegory and the metaphorical representation. It may be said that their zoo-poetics, far from being mere erudite restorations of the genre “bestiary”, are fictional spaces for critical reflection on literary, cultural, and political aspects of earlier models. Besides, they are concerned about ethical matters related to the animal world. My paper also examines the contributions of J. M. Coetzee, Jacques Derrida and Armelle le Bras-Chopard to recent debates on these topics in the fields of philosophy and literary theory.

OP275

Bias in Species Protection: the New Zealand Possum Story

Lorraine Weston-Webb

Oamaru, New Zealand

New Zealanders have a strong awareness of conservation issues, but we have a culture of contradictory attitudes to animals. We revere indigenous fauna, but are scathing and malevolent to introduced species. While protected in their homeland Australia, Brushtail Possums have been made the scapegoat for all New Zealand's ecological problems, even though there are many other serious causes of ecological devastation, particularly human. Our culture demonises possums to justify persecuting them.

The bias against possums in New Zealand leads us to astonishingly cruel behaviour and shameful abuse. Our attitude to our animal contemporaries is based on logically and ethically flawed assumptions informed by insubstantial cultural notions.

The problem of species loss is a huge issue, but committing atrocities against sentient individuals is ethically reprehensible. We talk about animal 'control' as if it is not killing. It is not who we treat with cruelty and lack of empathy, it is the unkind attitude itself that needs to be abolished. An attitude of compassion and self-control would alleviate the pervasive violent attitude. By looking at and restraining our cruel tendencies toward animals we can re-develop our cultural model, just as has been achieved world-wide for the similarly corrupt practices of human slavery, apartheid and the subjugation of women. Acceptance of animal cruelty is cultural brainwashing that we are all exposed to, but we can mitigate this by kind experiences with animals and by sharing stories of kindness. Raising orphan possums succeeded in freeing me from disdain for their kind, and is just such a story...

OP276

Minding the Indigenous; Minding the Exotic: The Conservation/Animal Rights Conundrum

Helen Tiffin

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This paper will consider some of the questions posed by the human "management" (or mis-management) of two differently categorised animal groups: those regarded as indigenous, and those imported by (or with) Europeans in settler-colonies.

Focussing on Australia (and in particular on the Lord Howe Island World Heritage site) the paper will briefly outline value shifts, during the twentieth century, in relation to indigenous animals. It will then discuss some current problems, conflicts and ironies arising from this history at a time when animal rights and consideration of animals as individuals (rather than just as species) is being given more serious attention.

OP277

Recovery of a Stray Cat Population following a one-time Capture, Neuter and Return Program in the Asia-Pacific

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In the aftermath of the 2004 Tsunami, the Soi Dog Foundation implemented a Capture, Neuter and Return (CNR) program on the remaining cat (*felis catus*) population of Phi Phi Island, Thailand. Approximately 115 surviving cats were found in the Tsunami affected areas of the island, 95 percent of which were sterilised. Although the number of intact cats remaining on the island was unknown, any such population was likely to be small. The aim of this observational study was to examine the long-term impact of this CNR program on the Phi Phi island cat population. A comprehensive census of the stray and owned cat population was conducted over the period July-October in 2008. Data collection involved digital photography (front, right and left flanks) and descriptive data relating to gender, age, coat and eye colour, fecundity, ownership status, health status and distinguishing features. On the basis of this census, it was determined that 625 cats resided in the human-inhabited regions of southern Phi Phi island. A formal evaluation of the long-term efficacy of the CNR program was impeded by the unmonitored immigration of cats to the island by new residents. Future population dynamics will be estimated from current demographic data using formal population modelling processes. Welfare and ethical issues will be explored and the need for future cross-cultural research that examines community attitudes towards stray animal management strategies will be highlighted. Finally, implications for community-based responsible animal ownership programs will be considered.

OP278

“I am I because my little dog knows me”: Gertrude Stein and the human-animal subject

Kate Livett

ACU National, Strathfield, Australia

In this paper I consider Gertrude Stein's line “I am I because my little dog knows me” as a stand-alone poetic aphorism that recurs in several of her texts across thirty years of her experimental writing. In each text, I argue, the line performs the function of recasting the philosophical reflections that surround it, in terms of a human-animal intersubjectivity. Using Emmanuel Levinas' essay on the recognition of the human in the face of the dog, and its importance to an ethics of the human, I explore the implications of Stein's human-animal line as a formulation of Modernist identity founded on a basis of the otherness of the animal, the homosexual, and the Jew in Europe during the first half of the twentieth century. Where and how Stein's particular formulation of this is a gendered subject is crucial to this investigation.

OP279

'From Silence to the Silenced: The Animal Kingdom in the Work of Marguerite Yourcenar (1903-1987)'

Jane Southwood

University of New England, Armidale, Australia

This paper seeks to give an overview of an area largely neglected by critics of the fictional and non-fictional work of French Academician, Marguerite Yourcenar (1903-1987). Though her love of animals, her involvement with the environment and her outspoken stance on the maltreatment of non-human creatures—the massacre of seals, for example—are known, Yourcenar's 'take' on these matters is often considered as merely a quaint aberration. Her position on the animal kingdom can, however, be seen as central to her vision of the world and to an understanding of her work.

Writings which will be considered in this paper include Marguerite Yourcenar's essays,¹ articles and her anthology of sayings from around the world,² her memoirs,³ and passages taken from two fictional works: *Mémoires d'Hadrien*⁴ (*Memoirs of Hadrian*), first published in 1951 and *L'Œuvre au Noir*⁵ (*The Abyss*), first published in the tumultuous year of 1968.

¹ 'Bêtes à fourrure'; 'Qui sait si l'âme des bêtes va en bas', *Le Temps, ce grand sculpteur*, (Paris: Gallimard (NRF), 1983), pp. 89-93; pp. 147-157; 'Suite d'estampes pour Kou-Kou Haiï', *En Pèlerin et en étranger* (Paris: Gallimard (NRF), 1989)

² *La Voix des choses* (Paris: Gallimard (NRF), 1987).

³ *Le Labyrinthe du monde, Essais et mémoires* (Paris: Gallimard (NRF), 1991 pp.73-1433.

⁴ *Œuvres romanesques* (Paris: Gallimard, 1982), pp. 287-555

⁵ *Œuvres romanesques* (Paris: Gallimard, 1982), pp. 557-877.

OP280

The Animal Figure in Janet Frame's *Mona Minim and the Smell of the Sun*

Annie Finnie

University of Canterbury, Christchurch, New Zealand

Janet Frame's body of work has, thus far, escaped the attention of scholars of human-animal relations. And yet her work touches on many of the fundamental concerns raised by such scholars about the place and treatment of animals within modern western society. Her writing registers an underlying concern over modernity's impact on the outsider. Frame reveals a tacit scepticism towards the promulgation of modernity as progressive by exploring the underbelly of its so-called advancements. Instead she questions the impact of capitalism, imperial expansion, rational science and the clinical side of orthodox modern medicine. Frame implicitly links them to their counterparts from urban entrapment to the Nazi death camps, all of which result in a dehumanisation of society and effectively ostracise certain groups as misfits and oddballs. Animals are part of this ousted category and are natural figures for Frame to acknowledge and include. Many of the themes and ideas that she tackles are retold through an animal framework which alludes to the plight of the real animal as well as utilising the figurative animal in order to discuss the predicament of the Other in human terms. This paper looks specifically at Frame's only children's book, *Mona Minim and the Smell of the Sun*, and explores this work as an exemplary illustration of some of these issues. It also addresses some of the limitations that arise from a human attempt at unabated identification and sympathy through text and language, particularly when narrative is complicated by the inclusion of illustrations.

OP281

Best New Course: An(im)alogies of Moral Monstrosity

Ralph Acampora

Hofstra University, Hempstead, United States

Do atrocities of slavery, genocide, extreme misogyny, and animal exploitation have anything in common—such as massive scale or institutional structure? If so, (how) does that matter ethically? If not, (why) are some boundaries of moral comparison not to be crossed? Should grave kinds of immorality be analyzed separately, and on what terms? Is the category of 'evil' ever appropriate or is the very concept of wickedness exhausted?

OP282

Reading (and Writing) Animals? Learning from Pedagogical Challenges in Literary Animal Studies

Susan McHugh

University of New England, Biddeford, United States

A central paradox that I have asked students to join me in grappling with in my courses is that animals abound in literature across all ages and cultures, with stories as varied as the people who share them and the creatures they purport to describe, but only in recent years have these representations become the focal point of systematic literary study. Far from unique to literature as a discipline, the excitement of participating in the emerging interdisciplinary area of animal studies brings with it the risks of challenging traditions rooted in methods and texts. Learning several ways to read and to write about animals follows from active involvements with alternate perspectives, an aspect that proves as crucial for students as scholars in carving a future for productive engagements with the intellectual and other challenges of species. My paper illuminates this problem by discussing my redesign of a particular course to include sequenced writing assignments that engage students more directly with these movements of animal issues within and beyond disciplinary thought.

More specifically, this paper focuses on my experience with developing "Animals, Literature, and Culture" as an undergraduate English major and general (core curriculum) elective that centers on a concern central to my scholarship in literary animal studies: why do species differences, especially between humans and animals, remain among the most enduring means of marking social divisions? Focusing just on the challenge of helping students to learn how to read animals in texts, the first time I taught it I selected texts that represent a range of emerging forms that are proving significant to representing species, and in so doing framed the course squarely outside the traditional literary canon. Some students' discomfort and confusion with an approach so directly opposed to their secondary-school learning (i.e., that literary animals are only ever metaphors for people) prompted me to rethink my own assumptions about how this course can work better as an introduction to literary as well as animal studies. Next time, I combined reading and writing assignments sequentially, getting students to begin by describing their own prior knowledges and experiences, and to move on to support and develop these ideas through close textual comparison. More explicitly inviting canonical critique, the final challenge of the course involved assignments that synthesized rhetorical analysis with more creative challenges to forms and systems of thought. By sharing teaching materials and experiences as part of the panel "Teaching Animal Studies in Tertiary Environments," my aim is to expand and learn further from discussions of how animal studies presents more than just new topics and texts to academic institutions.

OP283

Using popular culture to promote learning in Human-Animal Studies

Annie Potts

New Zealand Centre for Human-Animal Studies, Christchurch, New Zealand

In 2004 an interdisciplinary course called *From Bambi to Kong: The Animal in American Popular Culture* became the first Human-Animal Studies course to be offered at undergraduate level at the University of Canterbury, Christchurch, New Zealand. As such, this course has facilitated the expansion of Human-Animal Studies as a field at our university, played a part in the establishment of the Animal Studies Aotearoa research network, and assisted the formation of the inaugural New Zealand Centre for Human-Animal Studies (www.nzchas.canterbury.ac.nz). In 2008 this course was awarded the Humane Society of the United States Established Course Award.

From Bambi to Kong has reliably drawn 40 or so students per year; and, as an interdisciplinary course (predominantly influenced by Cultural Studies approaches to HAS), it has attracted not only students from within the Faculty of Arts, but also consistently drawn students from Law, Commerce and Science Faculties. This is particularly poignant as the course deals with issues relating to animals and the law (in terms of 'property', welfare and 'rights'), the commodification and commercial use of animals (in battery farming, pet shops, food, fashion, art and film), and the use of animals in science (vivisection, inter-species communication studies, conservation etc).

This presentation focuses on the pedagogical framework employed in *From Bambi to Kong*. For example, I believe one of the reasons *From Bambi to Kong* has been so successful centres on the employment of popular cultural texts (TV programs, films, documentaries, novels, the internet etc) as ways to introduce students to, and engage them with, a variety of issues and concerns involving human preconceptions about, and treatment of, nonhuman animals in the West. I propose that students are more receptive to considering, discussing and debating the more controversial or provocative relationships humans have with animals (such as animal experimentation and the use of animals in art) if they are first exposed to representations of these within film or fiction. They are then able to engage with issues they might otherwise not choose to consider in depth because such concerns are raised in the familiar and relatively non-threatening forums of film and television.

OP284

Global Conservation Status of Whales, Dolphins and Porpoises

Peter Harrison

Southern Cross University, Lismore, Australia

Cetaceans are extraordinary and iconic marine mammals that have a wide range of natural ecological values, and socio-economic and cultural values for people. At least 86 species of whales, dolphins and porpoises are currently known, although additional species are likely to be recognised in future. This presentation highlights the global conservation status of the world's cetaceans, and the key threats to their survival.

The conservation status of 85 cetacean species, plus additional subspecies and subpopulations was re-assessed by the IUCN Cetacean Specialist Group in 2008. The Yangtze River baiji and the vaquita porpoise are listed as Critically Endangered, however the baiji is now considered likely to be Extinct. Seven species are Endangered (North Atlantic right whale, North Pacific right whale, blue whale, sei whale, fin whale, South Asian river dolphin, and Hector's dolphin), and a further five species are Vulnerable (sperm whale, franciscana, finless porpoise, Irrawaddy dolphin, and the Atlantic humpback dolphin). Thus, 16% of cetacean species are now listed as threatened, and only 22 species (26%) of cetaceans are considered to be secure and listed as being of Least Concern. Key threats to cetaceans include overexploitation from a resumption of large-scale commercial whaling and increased 'special permit' whaling, unsustainable hunting, fisheries impacts (particularly bycatch), climate change, disease outbreaks, habitat loss, pollution and other human impacts. The number of threatened cetacean species is likely to increase in future unless urgent action is taken to immediately reduce or remove key threats, and to substantially improve conservation planning and effective management.

OP285

Human-Dolphin Encounters Through Tourism: How can we protect the charismatic creatures of the sea whose lives remain largely a mystery?

Elizabeth Hawkins

Southern Cross University, Lismore, Australia

The evident fascination and unique relationship between humans and dolphins has been documented throughout history. This fascination has continued into the modern era and in the last two decades has led to the development and rapid expansion of a valuable dolphin-watching industry throughout the world. In most cases, the development of dolphin-watching tourism has occurred where there is very little known about the dolphin populations being targeted. In many cases, the industry has been developed around coastal dolphin populations that consist of cohesive, site specific groups that are particularly vulnerable to disturbances from human activities. Despite their reputation for displaying a mutual curiosity towards humans, recent evidence suggests that dolphins are more sensitive to disturbances from encounters with humans through tourism, than previously thought. Dolphins from populations that are exposed to either low or high levels of vessel-based dolphin-watching both display short-term behavioural and acoustical changes from these encounters resulting in disruption, for example, to key daily tasks and group cohesion. These changes can differ both within and between populations and species. The responses of dolphins are dependent on a variety of factors including; the behaviour state, habitat type and the presence or absence of calves, in addition to, the type and activity of the vessels being encountered. Over time, disturbances from vessel-based dolphin-watching tourism can lead to detrimental long-term consequences on an individual and population level. Much of the ecology of dolphins still remains a mystery and the extent of disturbances at a population level can not be detected without long-term data sets. There is now an urgent need to establish a consistent, adaptable and effective management framework for dolphin-tourism encounters which integrates monitoring programs to conserve dolphin populations, particularly those located adjacent to major towns and cities.

OP286

An Unsettling Resemblance: Monitoring dolphins and chasing whales

Eric Shelton

University of Otago, Dunedin, New Zealand

Bottlenose dolphin numbers in Doubtful Sound, Fiordland, New Zealand have been steadily declining. Several factors have been identified as possible causes of this decline and, although no one cause has been scientifically proven, human disturbance, particularly tourism, has been strongly implicated. In order to have access to a control population, dolphin numbers in nearby Dusky Sound are monitored, involving locating pods and photographing individual dorsal fins to generate a database for comparisons of population dynamics at the two sites. This paper, presented as a DVD, presents the process of the first monitoring effort, searching for pods of dolphins and getting close enough to obtain unambiguous photographs. Lay individuals paid for an opportunity to assist with this monitoring. While intended to find ways to ameliorate human disturbance of dolphins, the monitoring activity is unavoidably intrusive and visually has an unsettling metaphoric resemblance to commercial whaling. This presentation engages with these tensions. Key academic citations are included and a distinction is made between mindful and mindless tourist engagement with the natural world.

OP287

Dog training techniques used by the general public of New Zealand

Jessica Walker, Rochelle Freeman, Arnja Dale

Unitec, Auckland, New Zealand

Little research has been conducted into the use and efficiency of assorted dog training techniques. A web-based questionnaire investigated dog training techniques used by the general public within New Zealand. 566 dog owners completed the questionnaire comprising of 1028 dogs. Owners of dogs belonging to different NZ breed categories indicated significant differences in training techniques employed. For example, owners of dogs belonging to the toy group reported to use the training technique 'smacking' significantly more frequently than dogs belonging to the working group ($\chi^2 = 12.622$, $df = 1$, $p = 0.002$). Whereas, owners of dogs belonging to the terrier group reported to use the training techniques 'praise' and 'food' significantly more frequently than dogs belonging to the hound group ($\chi^2 = 10.099$, $df = 1$, $p = 0.002$; $\chi^2 = 17.267$, $df = 1$, $p < 0.0001$ respectively). Owner demographics also influenced attitudes towards, and use of, various training techniques. For example, owners who indicated that they were under the age of 20yrs showed significant disagreement with the use of choker chains during training ($\chi^2 = 13.074$, $df = 4$, $p = 0.012$). Furthermore, female dog-owners agreed significantly more than males with the use of a 'clicker' during training ($z = -3.622$, $p < 0.0001$). Training advice received from professionals (veterinarians, behaviourists, trainers and obedience schools) also showed significant inconsistencies, as an example, veterinarians were significantly more frequently suggesting the use of the technique 'smacking' than dog trainers ($\chi^2 = 6.2$, $df = 1$, $p = 0.016$) or obedience schools ($\chi^2 = 6.153$, $df = 1$, $p = 0.016$). We conclude that the dog training techniques practiced within New Zealand correlate with breed categories and owner demographics. Also the training advice received from professional sources varied significantly.

OP288

Exploring Choice and Control Opportunities Applied in Enrichment and Training

Sabrina Brando

AnimalConcepts, Lelystad, Flevoland, Netherlands

Providing choices and control to our animals over the environment they inhabit is one of the many tasks we have as professional animal caretakers. Through our enrichment and behaviour management programs we offer many opportunities on different physical and mental levels.

Preference testing, research on the reservation price and the application of the theory of demand are some of the methods which have been and are used to gain insight about the preferences the animals have and choices they make.

When we research, design, plan, build or implement our enrichment and behavioural programs and ideas we are often on the look out for new technologies, theories or practical ideas. These to be tested or used in an applied manner to the daily care of our animals. Variation in location, time, duration, frequency and type are some of the different possibilities with a large variety of opportunities, provided, organised and timed by us, chosen by us.

Animals readily learn to respond to a large variety of signals, learn to associate and discriminate different circumstances with specific stimuli as has been shown in enrichment and training research projects.

I would like to offer and explore some of the possibilities and ideas of providing another level of choice and control; the possibility to associate and discriminate signals communicating the choices available for enrichment and training. The opportunity for the animals to start a session, to choose where, when and what they want to do. To develop a 2-way communication which is based on more than often the sole option to participate or not. Combining an animal care program which includes choices and control in social structure, exercise, habitat and mental stimulation together with creativity, teamwork and science to test and explore other avenues in future animal care.

OP289

The Relevance of Tronto's Conceptualisation of Care for Care of Pet Dogs

Fiona Slattery

University Of Western Sydney, Sydney, Australia

Pets and their care are important in Australian society: emotionally, practically and economically. Yet there are differing beliefs about what constitutes “good” or “adequate” care. While a number of research studies address care of pets, there appears to be no comprehensive conceptual framework for the layered complexities of caring for pets. This paper investigates the relevance of Joan Tronto’s conceptual framework of care of people for the context of caring for pets: specifically, for pet dogs. The framework allows a systematic analysis of care. It involves the private and the public, the individual and the social, emotional and physical work. Ethical dimensions of care are an important part of the framework. I suggest that the adoption of a comprehensive conceptual framework of care would assist researchers in taking into account the less obvious and less considered aspects of care, and to locate their work within a care nexus.

OP290

Why can't we be Friends? The Practical Problems with Animal Protection Theories

Joanna Unferdorben

University of Melbourne, Melbourne, Australia

What impact does the philosophical discourse on animal rights and welfare have on the lives of non-human animals? This question can best be answered by looking at the effect of such discourse on the animal protection movement and its human operators. When it comes to running a successful animal protection campaign, the issue of rights versus welfare may be of less significance than literature on the topic may have us believe and how activists locate themselves on the spectrum of animal protection is seemingly more dependent on strategic differences between organisations than ideological differences.

Preliminary analysis of data collected from twelve months of ethnographic research with animal activists in Melbourne suggests that this discourse may not be the defining factor in the movement and therefore may not hold the key to understanding and overcoming animal exploitation and cruelty. Using examples from interviews and a local case study, I will discuss what significance this discourse does have on activists and what does matter when it comes to forming one’s social identity within the movement. Finally, this paper will consider the consequences of disputes amongst animal protection organisations and advocates over this debate for the non-human animals they are attempting to help.

OP291

Do lawyers have something to offer animal advocates?

Katrina Sharman

Voiceless, Paddington, Sydney, Australia

While the emergence of animal welfare laws over the last century demonstrates a growing commitment to eliminating deliberate acts of animal cruelty, the magnitude of animal suffering today is increasing at a greater rate than ever before. This is largely a result of the global factory farming phenomenon, and the sanctioning of practices and procedures which impose substantial pain and suffering on farm animals in order to provide animal-derived food products more cheaply and efficiently.

Lawyers who are willing to advocate for the fundamental interests of animals play a unique role in this context. This is because they possess the professional skills necessary to highlight the deficiencies with the current regulatory framework for animal welfare and to challenge the status quo, through creative, strategic litigation.

In this Panel, Ms Sharman will argue that although the law has been used as a weapon to institutionalise farm animal suffering, it can equally be used as a tool to secure widespread, meaningful protections. Such victories however, cannot be secured by lawyers working alone. To the contrary, lawyers must interact with a range of other animal advocates, including scientists, veterinary surgeons and community activists who may possess specific knowledge about animal suffering because they have witnessed it first-hand.

Ms Sharman will explore how lawyers have traditionally worked with animal advocates to 'lift the veil of secrecy' on farm animals in both the Australian and international context. She will also seek to highlight future legal avenues to secure meaningful change.

OP292

Preservation of global threatening kinds of birds and extraction of carbon fuel in oil and gas areas of the Big Vasjugansky bog

Tatyana Blinova

Tomsk State University, Tomsk, Russian Federation

The Big Vasjugansky bog is the largest bog in the world: its area is 5.2 million hectare. At the same time, the system of the landscape marsh complex, the developed hydrological network involves in a seasonal migration of globally rare birds: Anser, Cygnus, Irufibranta, Rufikoelis and other. Also here its nest builds Ciconia nigra, Pandion haliaetus, Aguila clanga, Haliaeetus albicilla.

Emergency oil spill, oil pipelines, industrial platforms create threat of preservation of these rare special of birds. Wildlife management and protection of birds is a conflict of interests which demand search compromise.

OP293

Wolfish Imaginations: Writing the Wild Child and Pawing at the Human/Animal Boundary

Anne Fagan

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This paper addresses the crucial issue of the human/animal boundary by considering the possibilities of writing the Human-Animal in fictional and factual accounts of “wolf” children. Real or imagined, “wild” or “feral” children exist at a pressure point on the human/animal divide — as hum-animals they occupy what could be described as the un-languaged regions of humanity. Writing the wild child, therefore, becomes an exercise in empathy, requiring a leap of the imagination into a completely different physiopsychological experience of humanness.

In discussing such texts as David Malouf’s *An Imaginary Life*, Keri Hulme’s *The Bone People*, and the fictions based on documented cases of feral children, including Francois Truffaut’s famous 1970 film *L’enfant Sauvage (The Wild Child)*, the paper will consider the ways that different forms of literature access this Other, animal region of humanity. It will measure the degree to which the writer attempts to evoke this Otherness, or continues to deny the animality of the human by dragging the “animal” of the wild child kicking and screaming into the human world. While this paper is concerned predominantly with language and literary artefacts, at its kernel is the important ethical issue of cordoning off our human selves from the lives of other species; what it means to separate our humanity from our animality. This paper’s proposition is that rather than using language to “elevate” the human above other animal species, we could use literature to imagine the lives of our animal others, and to explore our hum-animal selves.

OP294

The Role of Animal Fantasy Novels in Developing Sympathetic Imagination

Heather Kendrick

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Martha Nussbaum, in *Poetic Justice*, argues that reading good literature can sharpen our moral judgement through the development of a sympathetic imagination. A novel asks us to imagine ourselves in the place of another, a skill which is essential for moral judgment (1995). Nussbaum claims that it is morally beneficial to “extend this literary understanding by seeking out literary experiences in which we do identify sympathetically with individual members of marginalised or oppressed groups. . .” (1995, p. 92). More recently, in *Frontiers of Justice*, Nussbaum claims that imagination and storytelling can assist us in making judgements that are necessary for treating animals justly (2006, p. 353). It seems, then, that Nussbaum would regard animals as one of those “marginalised or oppressed groups” with which we should seek out literary experiences. I argue that the works most likely to portray animals in a way that would help to inform our ethical judgements are those commonly referred to as “animal fantasies.” I discuss the perils of anthropomorphisation in animal fantasies, including both the danger of failing to engage the reader’s sympathy toward real animals because the characters are recognisable as merely humans in animal skins, and the danger of successfully but illegitimately swaying sympathy by portraying animals’ abilities inaccurately. I conclude that animal fantasies may, but need not, fall into either of these traps, and that at their best they can help develop our sympathetic imagination of animals.

References

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OP295

The Controversy of *Saving Luna*

Michael Parfit

Mountainside Films, Sidney, Canada

Saving Luna, the award-winning film about a young, wild orca who tried to create a social life with humans, builds a case that the term friendship may be used to describe a relationship between species and that such a relationship can be functional and of value in rare instances. This is described in very general terms throughout the film. But how did the filmmakers decide that this was an appropriate message for the public, particularly in light of controversy in both the scientific and NGO communities about human anthropomorphic tendencies and the potential harm caused to wild animals by human intrusion into their lives? Michael Parfit, one of the co-directors of *Saving Luna* and the author of the film's script, will describe the process in which the filmmakers made certain choices that led to the film's thematic core and that brought them into conflict with government policies and even the law.

OP296

They shoot-up horses, don't they? Thoroughbred ethics on public display

Glenn Albrecht, Margaret Gollagher

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The catastrophic breakdown of the filly Eight Belles and her subsequent euthanasia by lethal injection on the track in front of thousands at the Kentucky Derby in 2008 put on public display a face of the thoroughbred industry that rarely receives public attention. As a result of the Eight Belles incident, then the spectacular failure of the champion horse, Big Brown, in a major US race, the thoroughbred industry has come under intense international scrutiny. Major ethical and welfare issues are raised by the direction of the breeding of the conformation of thoroughbreds (soundness), techniques used to prepare horses for sale and track work, the age at which horses commence racing and extended steroid use (in some parts of the racing world) to mask pain, speed up injury recovery and enhance performance. In addition, traditions in the industry such as the use of the whip remain contentious and the subject of major ethical concern for the well being of horses. This paper will present an overview of the ethical issues in contemporary thoroughbred breeding, training and racing and will conclude with an evaluation of how the industry compares and contrasts with animal use in other commercial contexts.

OP297

Urban warfare: horses in the built environment

Sandra Burr

University of Canberra, Canberra, ACT, Australia

OP298

Thoroughbred Breeding Landscapes: A Critique of Manufactured Idylls and the Practices they Perpetuate

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OP299

The Biopolitics of Endangered Species Preservation

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Zoological gardens have justified themselves by reference to the preservation of endangered species. Using governmental tools from studbooks to species survival plans, and biotechnologies from artificial insemination to cloning, zoos have been part of a network devoted to the safeguarding of species life. Under the threat of extinction, and utilising the discourse of molecular biology, animals are apprehended in terms of their genetic fitness. The greater the level of endangerment, the stronger certain individuals are held within the grip of medical discipline—while for others, the consequence of being judged surplus to the supposed arks' carrying capacity is enforced euthanasia. Thus the divergent analyses of Foucault and Agamben come together in the complementary faces of contemporary animal biopolitics.

OP300

The fallacies of zoo education

Randy Malamud

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When social currents generate assaults on the institutions of zoos, the primary defense offered in response is that they are important venues of education: places that uniquely offer people a chance to learn about, and connect with, other species, in ways that will (implicitly) make people better ecological citizens.

I disagree.

I consider zoos sites of blatant miseducation. They teach exactly the wrong things about animals: that they are “ours” in some way, and that they may be experienced in an artificial urban compound at our convenience. Animals' habitats (and natural behaviours in those habitats) are wholly dismissed in the zoo setting, suggesting that they don't matter – that the animal can be experienced apart from them.

Ecologically, this is a tremendously retrograde message: the implication is that we needn't worry about destroying habitats, as animals may be salvaged and viewed in isolation.

Zoos draw on an imperial (overprivileged) ethos in their presentation of nonhuman animals: look what a breadth of the animal kingdom we “possess,” they advertise. See how well we are caring for nature, how benevolent we are towards our furry cousins. (Of course, we are not by any measure doing a good job as stewards of animals – again, we see the zoo distorting the truth in its “educational” messages.) The zoo - institutionalized cultural entertainment -- is enmeshed in a discourse of consumerism, which is diametrically opposed to the ecological sensibility that we really need to disseminate in our education about animals. The zoo's educational message is that we are in control of our ark, steering it safely through the floods; the truth is that the animals would be much safer if they could escape this ark and all the other anthropocentric constructs and contexts we impose on them.

OP301

Zoos and the Right Distance: how the Human-Animal Relationship is shaped through Space?

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This paper will focus on the role of micro-distances in zoos and specifically on how they contribute to shaping and reasserting such fundamental categories as humanity and animality.

My hypothesis is that material distance between animals and people in zoos has a highly symbolic value and constitutes the most appropriate means of analyzing the paradoxical function of zoos: safe proximity to the otherness of wild and exotic animals. I will argue that a 'right distance' between human and animals is emerging from the tension between the appeal of more and more proximity to the animals and the need for material and symbolic safety in these institutions.

I will first focus on material boundaries in zoos and analyze how their shifting technology towards more and more proximity and invisibility can be related to a new way of thinking the relationship between human and animals.

I will then focus on the way boundaries are negotiated and transgressed both by the public and the zookeepers. I will argue that it is precisely because these boundaries are very strong as categories that the confrontation is possible.

This paper will be mainly based on fieldwork that has been conducted over the past two years in almost 30 zoos in Europe and America, consisting of a series of pictures, observations, and interviews along with some four weeks of internships. I will also use relevant literature on zoo architecture and biology [1],

[1] For example: Hancocks, D. *Animals and Architecture*; Praeger: New York, 1971,

Heidiger, H. *Man and animal in the zoo: Zoo Biology*; Routledge & Kegan Paul: London, 1970.

OP302

Game Birds: The Ethics of Shooting Birds for Sport

Rebekah Humphreys

Cardiff University of Wales, Cardiff, United Kingdom

This paper aims to provide an ethical assessment of the shooting of animals for sport. In particular, it will discuss the use of partridges and peacocks for shooting. While opposition to hunting and shooting large wild animals is strong, game birds have often taken a back seat in everyday animal welfare concerns. However, the practice of raising game birds for sport poses significant ethical issues. Most birds shot are raised in factory farming conditions, and there is a considerable amount of evidence to show that these birds endure extensive suffering on these farms. Considering the fact that birds do have interests, including interests in life and not suffering, what are the ethical implications of using them for blood-sports? Indeed, in light of the suffering that game birds endure in factory farms, it may be that shooting such birds for sport is more morally problematic than other types of hunting and shooting which many people are often fiercely opposed to, for while it seems plausible to say that some animals may be harmed more by death than others (due to, say, their greater capacities), there may be harms that are worse than death (such as a life of intolerable suffering). My objective is to assess the ethics of shooting animals for sport, and in particular the practice of raising game birds for use in blood-sports, by applying principles commonly used in ethics; specifically the principle of nonmaleficence and equal consideration of (like) interests.

OP303

Insects and their Vicissitudes

Undine Sellbach

University of Tasmania, Hobart, Australia

For Freud “instinct” is by necessity an obscure, fragmented and partial concept. Its origins in the body appears to us only in translation, as if a biological pressure is transposed into (and intervenes with) the grammar of mental representation. In “Instincts and their Vicissitudes,” Freud draws on this ambiguity to argue that in the instinctual life of human beings, powerful but indistinct bodily pressures are reconfigured and sublimated into a multitude of images, stories and grammatical forms. One might say that Freud gives rhetorical shape to the various instincts he charts, on the proviso that the general concept of “instinct” remains quite empty.

In my paper, “Insects and their Vicissitudes” I respond to this emptiness by substituting the word “insects” for “instincts.” My wager is that Freud’s indistinct general concept is quite capable of taking on a vital imaginative life. The purpose of this paper is two fold. Firstly, to ask if Freud’s open and malleable account of instincts might have any bearing on the way we view the insect world - a domain which is often reduced to pre-determined biological drives - and secondly, to investigate the insect-like quality of his account of instincts. To help explore these ideas I want to turn to a very particular vicissitude of insect life, Mark Copeland’s “Great Travelling Insect Circus Museum & Peep Show Mechanical Menagerie.”

OP304

Deserving to Die: Hunters’ Selection of Target Animals

Arianne Carvalhedo Reis

University of Otago, Dunedin, New Zealand

The relationships between hunter and prey have received significant attention from various fields of study, most particularly animal studies and environmental philosophy. There is still, however, considerable debate regarding the philosophical issues involved in such relationships, principally concerning ethics and the kill. The present paper explores one less discussed aspect of these relationships that nonetheless raises important ethical issues: the different relationships that hunters establish with their prey according to its species. It is well recognized that nonhuman animals receive varying treatment from humans according to their different characteristics, such as having an endangered or pest status, being companion animals or charismatic mega-fauna, among others. However, not many studies have attempted to discuss the dissimilar positions established by hunters with respect to the various species they target, such as, in the case of New Zealand hunting, rabbits, waterfowl, pigs and deer. This study presents preliminary conclusions drawn from in-depth interviews and informal conversations with several hunters in New Zealand and discusses the different discourses and associated environmental philosophies that these hunters engage with in order to make sense of contradictory feelings and behaviors associated with prey and kill.

OP305

Glazing the Gaze; a human animal encounter

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Abstract.

This paper explores prevailing ideas about 'the wild' through an examination of human relationships with animals in relation to an art project entitled 'seal' produced by Snæbjörnsdóttir/Wilson.

'*seal*' is a recent visual art project (currently a work in progress) that explores human relationships to the seal, an animal widely appropriated in Western culture for a variety of human representations, and emotional and political ends. For the purpose of the project the artists (Snæbjörnsdóttir/ Wilson) have focused on the animal in a specific geographical context, one that offers access to a multiplicity of human attitudes towards the animal. The project aims to draw attention to those attitudes in an attempt to separate the 'represented' animal from the 'living' animal. Through its site-specificity, the project also explores cultural territories and the shaping of 'belonging' and nationhood. The research for this project has included a series of interviews with people who have had some contact with the seal through observation, caring, and hunting and we have filmed various activities involved in the preparation and aftermath of a hunt. The final stage of this research (planned for the autumn 2008) is a film involving the process of taxidermy – the making of a stuffed seal. The project is part of a practice-based PhD submission (scheduled for Spring 2009) in the Faculty of Fine Art at Gothenburg University, Sweden.

We propose that what we refer to today as 'animal' is a complex and evolving construction, which humans use to project and carry ideas and desires concerning nature and wilderness. Obsession with controlling and dominating 'nature' and its representation, through various forms of confinement, from zoos to natural history collections to wild-life photography and film, has arguably culminated in the 'killing' of the term 'animal' and ultimately resulted in an 'eclipse' of the 'real/living' animal (Lippit 2000).

In pursuance of the argument, the paper explores the visual art methodology employed in the project and its relationship to relevant contemporary and historical writings.

(Please note that we have been offered an exhibition at the Podspace Gallery for 3 weeks during the conference where the art work relating to this research and paper will be shown.)

Reference:

Lippit, A.M. (2000) Electric Animal. Minneapolis, London, University of Minnesota Press.

OP306

Contemporary Art and Animals: the Curator - Carer or Keeper?

Rosemarie McGoldrick

London Metropolitan University, London, United Kingdom

Discrimination - grasping difference and making adverse distinctions - is the curator's job. In the exhibition of art that intersects with animal/human studies, ethical filters and aesthetic shibboleths obtain in theory and practice. Who shapes these and why? With the emergence of live art, digital art and interdisciplinary practice in a globalised arena, the issues that a curator of contemporary art around animals now faces are changing, as are the conditions under which that curator must labour. Is the museum or gallery as a paradigmatically humanist institution commensurate with or complicit in an ordinary anthropocentrism, and in what ways can art and its curators offer critique in this respect? I intend to draw on the experience of four curators of group shows around animals in the UK, Germany and the USA over the last 9 months and how this relates to current artistic practice, as well as my own experience in curating a 40-artist group show in London last November entitled *The Animal Gaze*.

OP307

When Pigs Fly

Trevor Weekes

University of Newcastle, Newcastle, Australia

With the publication of his first book, 'The Teach your chicken to fly Training Manual', Trevor Weekes had readers, chicken fanciers and critics crowing with delight; his many admirers began crying out for more. Weekes, meanwhile, had been far from idle. His dedication to the association he established Rights for non flying birds was legendary. He became the Mandela of the animal liberation movement. He was the keynote speaker of choice at functions and seminars for high flyers but despite this success he never forgot the low flyers. His pioneering work with flying foxes was highly acclaimed, and the foxes were grateful as it allowed quick exits from the hunt and hounds.

But perhaps inevitably, along with the accolades, aspersions were cast, 'Any airhead can make a fowl fly' cried his detractors. He was accused of feathering his nest. 'What about the beasts of the fields?'

'Pigs' cried Weekes, his jovial demeanour deserting him as the jibes cut him to the quick.

Incensed by their doubting and the drubbing he'd received, he returned to the drawing board with a vengeance, mustering all the aviation and training skills he'd developed over the years and promising a revolution in animal aviation.

'The hills will be alive with more than the sound of Music!' he boasted.

'When Pigs Fly!' The detractors squealed.

Quite so, said Weekes quietly.

Being a stubborn man Weekes wasn't about to take the jibes lying down. If anyone was going to get anything to fly, he would. How hard could it be?

Years passed, more years passed. The impossible dream was slowly turning into an impossible dream. The fact that pigs could barely jump, let alone fly, was the brutal reality that dogged Weekes' ambitious endeavours. His only consolation, in the darkest of dark hours was that he was never alone.

Florence Flightingale, Amelia Airhat, Gregory Pecker and Chook Faulkner (chickens articulated in true taxidermy fashion, although slightly dusty, provided great inspiration that drove Weekes to the brink.

Then out of the blue, came a phone call.

At the other end of the line, and on the other side of the world, the gravelly voice of John B Smith was suddenly talking about flying pigs, blueprints, notes full of intricate plans, a great Uncle's life's work.

Weekes flew immediately to the United States (by plane)

OP308

Horses, Humans and the Landscape: The Creation of 'Ideal' Thoroughbred Breeding Sites

Raewyn Graham

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Horse breeding is a global industry with numerous countries establishing key breeding sites. Two significant locations are Kentucky, USA and Scone, Australia. Horses have been bred in Kentucky, the 'horse capital of the world', since 1787 and it is estimated that the economic value of the horse breeding and racing industry to Kentucky is in the vicinity of \$(US) 3.5 billion. Horse studs located in Scone, the 'horse capital of Australia', have been breeding horses since the early 1900s, with the region currently producing millions of dollars worth of foals each year. Horse breeders in both locations claim a unique relationship with their horses and the landscape. This paper describes the creation of these 'ideal' production sites and considers how the relationship between horses, humans and the landscape has assisted in the creation of these regions' local, national and global identities. The aim is to understand the 'place' of horses within the construction of these animal/human social spaces and to question how and why horses are enrolled in the construction of actor- networks. By framing the discussion using actor-network theory (ANT) the intention is to avoid the dualism of the human/animal and nature/culture divide. Instead the analysis will provide an understanding of the intertwining networks of heterogeneous elements that are Kentucky and Scone.

OP309

Pit ponies and lessons in social change

Siobhan O'Sullivan

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It is common for animal advocates to claim that animal suffering occurs, at least in part, because few people bear witness to the harm done to animals. By extension, it is assumed that if a greater number of people were directly exposed to animal suffering more would be done to protect animals from harm. That proposition is tested in this paper via reference to the use of horses, ponies and donkeys in British coal mines in the nineteenth century.

A three-way comparison is conducted between the protection afforded women and children working below ground in mines; the welfare provisions extended to equines labouring in British cities; and the lack of protection granted pit ponies during the same period. It is concluded that pit ponies faced multiple social change obstacles. On the one hand they were unable to speak or advocate on their own behalf. On the other hand, their suffering was visible only to those with a direct pecuniarily interest in the perpetuation of that suffering.

This historical analysis lends support to claims made by modern animal advocates concerning the nexus between animal invisibility and cruelty. However, in considering the complexity of the situation it is important to recall the influence of prevailing social norms. Where cruelty is broadly socially acceptable even high visibility and good advocacy may not be enough to generate change. Conversely, within an ethos that rejects cruelty low visibility may be only a minor obstacle to social change.

OP310

Donkeys and Religion

Jill Bough

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It is argued that since the time of their earliest domestication, donkeys (asses) have not only served humans in many ways as 'beasts of burden' but they have also embodied a variety of social, cultural and religious meanings. Donkeys have been at the centre of human civilisation for far more than purely practical purposes. Ancient drawings and texts suggest that donkeys have had religious significance for humans since the start of their domestication. Donkeys were so valued by the Egyptians that some took them as companions into the afterlife. The donkey was an important element in all three of the great monotheistic religions born in the Middle East - Judaism, Christianity and Islam. The Bible alone has 153 references to the donkey, more than any other animal. Perhaps the most famous of these references is the story of Balaam's ass in the Old Testament, the only animal to actually speak in the Bible. The association between Jesus and donkeys in the New Testament is well- recorded and celebrated in Christian ritual. The connection of the donkey with Christianity is represented in contemporary Australia at such times but perhaps the strongest association now is with Simpson and the donkey. Links between donkeys and mules and prophets were even stronger in Islam, especially between Mohammed and his personal donkey, Yofir. However, from the religious connections, various corruptions arose. Enemies of the early Christians, for instance, accused the Jews of worshipping the ass and later Christians were also accused of idolatry.

OP311

Animal Sex: The Pedagogical Uses of Flora and Fauna in Purity Education

Christabelle Sethna

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The history of sex education has increasingly garnered a great deal of attention (1). In my own work on sex education history during the first half of the twentieth century in Canada, I have argued that sex education was greatly influenced by the social purity movement. The *Self and Sex Series*, a set of eight cradle-to-grave advice books authored by American social purity movement educators, proved to be the key social purity textual material on sex education in Canada. Published between 1897 and 1915, the bestselling Series was intended to disseminate the message of sexual purity to boys and girls, men and women. "Purity education," a mainstay of the social purity movement, sought to educate boys and girls to practise abstinence before marriage followed by procreative marital sex, thereby reducing the prospect of masturbation, unwanted pregnancy, abortion and venereal disease (2).

In this paper, I suggest that purity education's attempt to bring about this sexual New Jerusalem was grounded in a supposedly thorough knowledge of reproduction in flora and fauna. Some scholars have tended to dismiss the "birds and the bees" aspect of purity education as quaint or anachronistic. Yet scholars like Julian Carter have encouraged historians to take a longer look at this aspect, allowing that it deserves a much fuller analysis (4). This paper suggests that purity education's reliance on plants, birds and animals worked to provide children with highly selective medico-moral lessons on the natural order, an order in which plant, bird and animal reproduction was to be emulated by humans. Flora and fauna thus provided a mirror of purportedly natural wonders through which pure manhood, womanhood and parenthood was best reflected in humans. In so doing, purity education provided children with a rather schizophrenic approach to sexuality and to the natural world. On the one hand, sexual desire in humans expressed apart from the narrow confines of abstinence and reproductive marital sex was characterized as akin to animal-like behaviour that deserved to be rejected. On the other hand, pair-bonding in birds and animals was considered to be the cornerstone of human sexual relations and required wholesale acceptance.

OP312

"New Creatures Made Known": (Re)discovering the King Island Emu

Stephanie Pfennigwerth

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If the "real conquests," as Napoléon Bonaparte wrote, "are those that are won over ignorance," Nicolas Baudin's voyage of discovery to Australia—endorsed by the future Emperor—should have been a triumph. The 1800-04 expedition collected at least 70 live animals and more than 100,000 plant and animal specimens, including some 2,500 species new to science. Georges Cuvier declared the expedition's findings "infinitely superior" to those of any similar voyage; it had "made known more new creatures than all the recent travelling naturalists put together."

Amongst these new creatures was the dwarf emu from King Island, Tasmania. Installed in Empress Josephine's private menagerie, they outlived Josephine and all others of their kind. Extinct in the wild by 1805, a species collected to expand French intellectual empire was, ironically, almost completely forgotten. For almost two centuries the emus' textual, taxonomic and even taxidermic representations have been confused with other species and their few principal remains, scattered across Europe, are similarly elusive.

Nevertheless, King Island emus send their own signals through (or in spite of) these representations. This paper will discuss how the story of the emu was lost, and how it has been rediscovered through analysis of not only human archives but also information embodied by specimens in museum vaults. While such evidence reveals much about human attitudes to animals, it also keeps the emu subject present and foregrounded. The emus contribute much to the telling of their own, animal-centric history.

OP313

Animal Bodies: Recontextualizing the Animal in Early Modern England.

Karen Raber

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In J. M. Coetzee's *The Lives of Animals*, his fictional writer invited to speak on the subject of "The Poets and the Animals," argues for the relative success of a Ted Hughes poem over one by Rilke by contrasting Hughes's focus on a jaguar's "kinetic consciousness," its sheer physicality that rebukes Rilke's abstraction of a panther that merely serves human ideas: "In these poems we know the jaguar not from the way he seems but from the way he moves. The body is as the body moves, or as the currents of life move within it" (50-51). Costello's rebuke extends not only to Rilke, but beyond him to the Cartesian historical divide, as well as the debates of the fictional characters around her who devalue animal existence on the basis of distinctions they assume attach to the supremacy of human reason. In this paper I hope to rise to the challenge that Costello and Coetzee pose, namely to remedy a certain persistent failure of imagination when it comes to recuperating an understanding of *historical* animals as embodied beings. I intend to do so by turning to the cultural and literary record of early modern England to pose a series of questions about animal bodies, space, and sensation in the immediately pre-Cartesian moment.

Significant literary and historical treatment of animals in this period has burgeoned of late; recent work has focused on the historical use of "the animal" to define and delimit "the human," and the implications of animals' speech and behaviour for philosophical notions about reason, mastery of speech, social distinction, and spiritual purity or corruption. Other writers have accounted for the economics of animal husbandry and trade, or the place of animals in the scientific revolution. Yet most such work remains most concerned with animals as vehicles of abstraction, capable of mobilizing (for humans) questions of identity, reason, language, capital, and so on. But where is the historical record of animals as actual physical beings with bodies who interact in spatial and tactile dimensions with early modern humans? Is it possible to reconstruct those physical interactions of animals and humans in the past?

By examining anatomy texts, husbandry manuals, and literary, architectural and visual records of human and animal cohabitation, this paper attempts to begin the work of recontextualizing early modern animals as material, embodied creatures, whose sheer insistent physical *presence* (in all the possible registers of this word) affected early modern writers and thinkers, and whose existence was in turn delimited and defined by changing discourses about the body, "home," and urban and rural geographies.

OP314

Greening Animal Rights: Finding Common Ideological Ground for Framing Unified Campaign Messages of Environmental and Animal Protection Movements

Carrie Freeman

Georgia State University, Atlanta, United States

Considering that we are in a critical era of mass extinction of species, and global climate threatens the health and existence of all living beings, it seems vital for animal and environmental protection groups to work together to strengthen efforts to protect wildlife, natural habitat, and the environment upon which all species depend. In what ways are these movements collaborating and in what ways could they increase collaboration efforts? This study examines the primary philosophies of Western environmentalism and animal rights and the resulting ideological issues that present communication challenges in unifying animal and environmental campaign frames on such issues as wildlife and habitat protection and promotion of plant-based, organic agriculture. Preliminary solutions are sought for how communication campaigns could jointly frame issues in a way that transforms the anthropocentric Western worldview in favour of greater appreciation and respect for nonhuman species and how they are unjustly impacted by certain human choices.

OP315

Defining Whales: The Role of News Media in the Whaling Debate

Jill Sweeney

University of Newcastle, Newcastle, Australia

This paper explores the ways in which whale-human relationships are defined and contested through news media. Few disputes over the place of animals garner as much widespread and ongoing attention as that over whaling in the Southern Ocean. Two key groups, the Australian government, and Japanese whaling commissioners and researchers, struggle to locate whales in a Southern Ocean imaginary that will support their approach to the whale-human relationship. For the Australian commentators, the whale is privileged as an animal deserving of special protection, whereas the pro-whaling Japanese parties seek to categorise whales as a common resource not unlike fish. The debate appears with notable frequency in Australian newspapers, with online content including video footage and photographs of activity in the Southern Ocean, encouraging viewers to engage with the issue and to reproduce the Southern Ocean as a sanctuary where deceased whales are 'wrong'. This case study provides a valuable opportunity to investigate the ways in which we as humans negotiate relations with non-humans, as well as the way we assign species to particular places according to how we value and categorise them, and how, despite those efforts, the animals themselves may destabilise and challenge those placements. This paper thus considers the whaling debate as it unfolds through the Australian media, looking primarily at newspaper reports for the 2007/2008 summer whaling season in the Southern Ocean, with media releases drawn on as supporting documentation. It uses a post-humanist lens to suggest that the whales undermine human attempts to encapsulate them both materially and conceptually.

OP316

Images of Dangerous Animals in the Swiss Information Media (1978-2008)

Claudine Burton-Jeangros, Annik Dubied Losa

University of Geneva, Geneva, Switzerland

Nowadays ambivalent images are associated with animals. On one hand, they are portrayed as dangerous for humans in the context of several recent crises (ie bird flu, mad cow diseases). On the other hand, concerns about animal well-being and protection keep growing. Considering that the media play an important role in shaping images associated with animals, we conducted a research project on these images in the Swiss information media over the last 30 years. In a first phase of the project, we analysed a media corpus (combining press and TV) collected over the period 1978-2007. We showed an increase of animal representations in the media over the observed period and we identified 5 main animal figures: the undesirable animal (36% of all occurrences), the shown animal (32%), the animal as a victim (19%), the utilitarian animal (8%) and the companion animal (5%). The distribution of these figures varied according to the editorial line of the press supports and we noted an increase of the undesirable animal in the media especially over the last decade. In a second phase of the project, we conducted a complementary analysis of two recent cases in which animals represented a risk to humans, ie dangerous dogs and the bird flu. With a new media corpus specific to these two cases (combining press, TV and radio extracts), we described the evolution of the media coverage of these issues and analysed how animal-human relationships are portrayed in contrasted manner, through the actors invited to debate and the tensions in the discourses.

OP317

Becoming Animal Becoming Human

Jessica Ullrich

University of Arts, Berlin, Germany

Animals have long been used in films as metaphors, symbols or as screens on which to project all kinds of things.

Such depictions of animals are based on the idea of a hierarchy of living creatures, with superior active human subjects forcing inferior passive animals, as objects, into their representations.

In light of the postulated "death of the author" and of the decay of the anthropocentric worldview, this categorical distinction is starting to look decidedly wobbly.

In recent years films have been appearing in which animals are accorded a degree of autonomy and subjectivity as partners or agents, though animals are rarely the authors of works of art in a literal sense.

In my paper I shall discuss the production of pictures by animals -- in particular, films shot with the help of animal "cameramen" in order to simulate or reveal the animals' own points of view.

The central issues I shall address are the partial displacement of the concept of the author in the direction of non-human co-authors, the artistic aims of the human filmmakers, and the (im-) possibility of adopting a non-human point of view.

I shall take as examples the video installation of Jana Sterbak from Canada for the Venice Biennale in 2003, for which the footage was shot by her terrier Stanley; the dogcam project of Nabuhira Narumi from Japan; and the series of works created from the point of view of animals by the American Sam Easterson, who equipped wolves, toads and armadillos with helmet-mounted video cameras and Canadian sculptor Annie Dunning who works with doves that carry cameras and whistles.

OP318

Becoming Animal: Investigating painting materials and processes that communicate current animal/human relations in Australia

Vanessa Barbay

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Deleuze and Guattari's definitive philosophical essay *1730: Becoming-Intense, Becoming-Animal, Becoming-Imperceptible* 1987 examines symbioses between animals and human animals in popular mythologies. Their challenge to Western cultural constructions that view animal as other and becoming animal as a process of contagion is discussed in relation to my current practice-led research into the status of animals in Australian visual culture. My reflections on the human animal and becoming in Australian indigenous cultural traditions focuses on the study of animals in rock art and recent fieldwork in Gunbalanya, Arnhem Land. Comparisons between representations of animals in natural history illustration and indigenous painting in Australia seeks to discover the extent to which materials and creative process used in the production of imagery defines the relationship between the artist and their subject.

OP319

Art, Difficulty, Trust

Steve Baker

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In the 1960s, in words that still resonate today, American artist Jim Dine encapsulated his art practice by saying: "I trust objects so much. I trust disparate elements going together." More recently, art historian Mieke Bal has characterized some contemporary animal imagery as "exuberantly visual, yet difficult to 'read', and far from 'beautiful'." What happens when artists' materials, or "objects," are living animals? How are trust and difficulty enmeshed in these instances, and what is to be made of such entanglements? This paper will approach these questions by juxtaposing a recent philosophical essay and a recent artwork: the essay is Cora Diamond's "The difficulty of reality and the difficulty of philosophy" (from *Philosophy and Animal Life*); the artwork is one of the photographs from Minnesota-based artist Mary Britton Clouse's *Portraits / Self-Portraits* series.

OP320

People, Pets and Positive Psychology

Pauleen Bennett

Animal Welfare Science Centre, Monash University, Melbourne, Australia

Pets are good for people. To account for these effects theorists have attempted to apply psychological concepts relevant to understanding human-human relationships, such as attachment and social support, but with limited success. A new avenue for investigation is the field of positive psychology, concerned with identifying activities that increase happiness and enrich human lives. From this perspective pets potentially meet several psychological needs. One is a need to experience moments of pleasure, as might be associated with sharing an ice-cream with a dog or laughing at the antics of a cat. Another is the need to engage in activities that produce 'flow'; a sense of total focus and engagement, followed by satisfaction. Some people may experience flow while walking their dog or grooming it, others while mindfully massaging an appreciative cat or rabbit, or even cleaning a fish tank or pig pen. Positive psychologists also recognise the importance of engagement in activities where humans use character strengths and virtues in the service of higher level goals. Caring for a pet provides many opportunities for engaging in such meaningful activities. Pets inspire us to be better people, to put our own needs aside for the purpose of serving theirs. With our pets as witness we can be wiser, more courageous, more intimate and more loving. We can show leadership and forgiveness and experience a connection to something larger than ourselves. All of these attributes are likely to promote self esteem, as well as increasing feelings of contentment and life satisfaction.

OP321

Governmentality: Pets, Dogs, Companion Animals and Their Humans

Fiona Borthwick

University of Wollongong, Wollongong, Australia

Over approximately the last one hundred years the major pieces of legislation that govern pets and their humans in New South Wales are the *Prevention of Cruelty to Animals Act 1979* (NSW), the *Crimes Act 1900* (NSW), the *Dog and Goat Act 1898* (NSW), the *Dog Act 1966* (NSW) and the *Companion Animal Act 1998* (NSW). Using a governmentality-based methodology the changes in the regulation of dogs from the *Dog Act 1966* (NSW) to the *Companion Animal Act 1998* (NSW) shows a shift from controlling dogs to governing dog owners. Governmentality enables an analysis of the legislation in terms of mentalities and technologies of rule. This analysis of the legislation shows that the *Companion Animal Act 1998* (NSW) is focused on the 'responsibilisation' of owners in ways that seem to benefit humans more than dogs. In contrast, the *Dog Act 1966* (NSW) addresses the control of stray dogs through a more communal response that does not hold the individual to such high and encompassing responsibilities.

OP322

Friends in high places? Assistive and companion animals and Australian strata and community developments.

Michele Slatter

Flinders University, Adelaide, Australia

The issue of condominium and tenancy provisions that restrict occupiers from keeping animals in their accommodation has been considered extensively in other jurisdictions, especially in the United States. As patterns of development in Australia continue to favour densification the issue is becoming prominent here too. It is hardly likely to recede: with increasing proportions of single-person households, a rapidly ageing population and more strata and community developments it will gain even more importance. This paper will consider the current position and examine how far limitations or prohibitions on animal residence can be enforced in Australian jurisdictions. It will then refocus the discussion and consider 'who's your friend?' when animal rights and human rights conflict.

OP323

From Moby Dick to Environmental Cause Célèbre: How we learned to love Whales

Frank Zelko

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Throughout history, humans have viewed whales as dangerous leviathans of the deep or as a useful natural resource, or some combination of the two. However, in the past few decades, the conception of whales has changed dramatically in much, though not all, of the world. In the popular imagination, whales came to be seen as wondrous, intelligent, and benign animals. For some in the environmental movement, they became exemplars of ecological virtue. How did this transformation come about and what lessons can scholars and animal welfare groups learn from the experience? This paper will examine how the representation of whales has changed throughout twentieth century popular and scientific culture. It will particularly focus on how a small but vocal minority of scientists and activists insisted that whales were, in their own way, as intelligent as humans, and that it was inhumane to treat them as though they were merely cattle of the sea. I will discuss how these people came to hold such views and examine how they used science—particularly ecology and neurobiology—to construct a new image of whales, one that would be embraced by environmentalists and the general public alike.

OP324

Making the Invisible Visible: The Role of the Media in Shaping and Constructing the Whaling Debate

Donna Fegan

Centre for Values, Ethics and the Law in Medicine, University of Sydney, Sydney, Australia

Media images are powerful tools in highlighting the 'invisible' and subsequently constructing the 'visible'. According to Chris Pash (2008), the media was instrumental in orchestrating a challenge to whaling on Australian shores in the 1970s. He asserts that few people in Australia were aware of our own whaling activities during this period and it was only when images of dead and dying whales were beamed into households that a movement began calling an end to whaling. Drawing on the work of Doyle (2007), who examined the role of film and photography in environmental campaigning on climate change, this presentation explores the importance of the media in shaping and constructing the whaling debate. Increasingly, the media has become a powerful platform on which to debate controversial issues such as whaling, and social commentators and activists are turning to the media to highlight issues demanding local, national and international attention. Whaling occurs out of the sight of the public eye, much like the work with animals in a laboratory, and often, it is through the media that issues become 'real' resulting in action in support or defence of nonhuman animals. The debate surrounding whaling has attracted immense comment in the public arena on a global scale and the media is one forum whereby both opponents and proponents of whaling state their case and refute the arguments. While environmental groups are central to defining issues regarding nonhuman animals, the media becomes the vehicle for their message.

References:

Doyle, J. (2007) 'Picturing the Clima(c)tic: Greenpeace and the Representational Politics of Climate Change Communication', *Science as Culture*, Vol. 16, No.2, 129-150, June 2007

Pash, C. (2008) *The Last Whale*, Fremantle Press, Fremantle, WA

OP325

“A magic couple: the dolphin and the child with autism”: a socio-anthropological analysis of the figure of contemporary imagination

Emmanuel Gouabault

University of Geneva, Geneva, Switzerland

Therapy with dolphins, or delphinotherapy, is one expression of the “dolphin phenomenon”. As such, it reveals the magic dimension of the social imaginary dedicated to this cetacean; it becomes especially clear with the figure of the dolphin-autistic child couple. The author of this communication will introduce the dolphin phenomenon and delphinotherapy, and analyze this practice within two different contexts. The magic couple will be studied through the articulation of three essential images: the dolphin, the autistic child and the water element. This analysis reveals the activation of a mythical thinking based on several items: the social imperative of a marvellous encounter with the cetacean, the elision of the interactional context of the therapy, the mythification of the dolphin figure and finally the quest for a primitive wisdom.

OP326

Literature and the Loss of the Hybrid Creature.

Lorraine Shannon

University of Technology Sydney, Sydney, Australia

This paper examines Classical literary representations of the death of Chiron, the centaur and Asterius, the Minotaur. The significance of these two male, hybrid creatures is analyzed along with the nature of their non-heroic deaths and the environments in which their deaths occur.

Chiron is characterized as an Apollonian hybrid, a healer and educator of heroes. Although he cedes his immortal status and in death achieves a more exalted status as a constellation, he becomes, in effect, distanced from humanity. The natural cave where he lived was, like other caves in antiquity, defined by its double entrance, which offered the possibility but no guarantee of meeting a deity. The cave, therefore, signifies the trace of his lost presence on the landscape. Chiron’s death follows a pattern of hybrid figures in Greek mythology who possess some *techné* but must be superseded and their craft appropriated.

Asterius, the minotaur, is a Dionysian hybrid personifying the broken natural law against interspecies coupling. He is consequently confined and isolated in a humanly constructed underground labyrinth, ‘the image of lost direction’. He is the *pharmakos* who must be ritually slaughtered and expunged from human society.

It is argued that nature writing today is diminished by the loss of these hybrid creatures and our failure to both address their psychology and challenge their representation as non-unified beings positioned between savagery and enlightenment.

OP327

Nonhuman Animals and Harry Potter: Use or Abuse?

Dianne Hayles

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This paper aims to contribute to research into how we 'normalise' our interactions with nonhuman animals, particularly through children's literature.

It has been argued that the nonhuman animals in the *Harry Potter* series are never fully developed as characters and that they do not play a central role (Copeland, 2003). However a sociolinguistic analysis of *Harry Potter and the Philosopher's Stone* (1997) demonstrates that they fulfil a number of very important functions. For example, the presence of 'a large tawny owl' and 'a cat reading a map' (8) represent *unnatural* phenomena and so mark the narrative as a fantasy.

The absence of nonhuman animals in the Dursley household helps position them in the dreary world of 'muggles' and not the exciting world of magic where nonhuman animals abound. That they act as markers of identity is further demonstrated when Harry Potter and the Weasley family accept each other without question on first meeting because they are both accompanied by owls.

These and many other examples reveal how Rowling uses the presence of nonhuman animals to establish genre and further the plot, however, could Rowling's use of nonhuman animals also be seen as abuse? For even though this text teems with nonhuman animals, it will be argued that they are in fact *discursively absent*. That is, while they fulfil a number of functions within the text, the discourse of their lives is absent. This paper will argue that *discursive absence* indicates the privileging of the *discursively present*. Readers who seek reference to minority or oppressed groups, such as nonhuman animals, must actively seek ways of deconstructing such texts.

References

Copeland, M. (2003) 'Crossover Animal Fantasy Series: Crossing Cultural and Species as Well as Age Boundaries'. *Society & Animals* 11:3, pp 287-298

Rowling, J. K. (1997) *Harry Potter and the Philosopher's Stone*. London: Bloomsbury

OP328

Dog Bites Man – The Poetic of the Inverse Representation

Naama Harel

University of Haifa, Haifa, Israel

While only few literary works authentically represent nonhuman animals, the power relations between humans and other animals are usually authentically described – human beings rule over other animals. Utopian works, which present a post-speciesist world, are rare to find. However, works which invert the interspecific power relations and present an alternative species hierarchy are much more common. In this paper I would like to examine the poetic and the ideological functions of some fictional works in which nonhuman animals are the dominant species.

The most canonical inverse representation can be found in the fourth chapter of Jonathan Swift's *Gulliver Travels* (1726), in which horses rule over humans. Some of the post-Darwinian inverse representations, such as Pierre Boulle's novel *Planet of the Apes* (1963) as well as its cinematic adaptations (1968, 2001) and Will Self's novel *Great Apes* (1997), choose apes as the master species. The protagonists in all above-mentioned works reflect the readers' position: at first they are unfamiliar with the inverse hierarchy, which later challenges their presumptions about species superiority and its ethic implications. Lastly, I will present some caricatures which invert the interspecific power relations and are widespread among the animal rights movement. Unlike the literary and cinematic representations, the caricatures main function is to protest against the actual power relations and their abuse by humans. The caricatures also have a comic effect, which I will analyze by using Henry Bergson's theory of the laughter and its provoking function.

OP329

A brief survey of changing attitudes toward 'farm' animals through the eyes of artists, from the 17th to 21st centuries.

Yvette Watt

University of Tasmania, Hobart, Australia

Since the industrialisation of the western world there have been significant changes in the nature of relationships between humans and so-called 'farm' animals and evidence of these changing attitudes can be found in the work of certain artists. The variety in the use and depiction of farm animals in the works of the artists that will be discussed in this paper accords with the complexity of Western human relationships with animals that are farmed for food. This is evident in contemporary art, whereby, on one hand these animals are at times harmed, killed or treated with a general disdain by some artists, while other artists have used their work to encourage a more respectful attitude toward 'farm' animals.

However, underpinning this paper is a concern over the historically low status of animals as subject matter for artists, and a related concern that, despite a recent increase in interest in animals and human-animal relationships as subject matter for artists, very few contemporary artists are interested in the relationship between humans and the animals we farm and eat. I will argue that this disinterest in farm animals as subject matter for contemporary artists reflects the low status of these animals within contemporary society.

Through an analysis of the depiction and use of 'farm' animals in art since the mid-seventeenth century until the present day, some key issues surrounding changing attitudes towards 'farm' animals will be elucidated.

OP330

Reclaiming the Animal "Product": Women Artists and Animal Stories

Kathryn High

Rensselaer Polytechnic Institute, New York, United States

This presentation is a glimpse at the collisions of individual animals, habitat boundaries, and human interventions into animal life (and maybe evolution) via science and commercial activity, agri/aquaculture - - and a survey of artistic interventions into the way in which the same species are interacted with, rendered visible or invisible in the public imaginary, or understood.

3 stories 3 artists. This presentation will look at some extreme stories of animals used as products for food, prey/hunting products, or as scientific lab animals. These stories are violent and describe ways that things have gotten somehow out of control. These stories will be related to animal/human performances by women artists, and look at the resonance of artistic practices for animal studies and what is at stake in currently impacted ecosystems. Bees with colony collapse disorder, hunted giant pigs, and the standardization of lab rats are compared with the bee performance by artist Ryder Cooley (USA), pig performance by artist Kira O'Reilly (UK) and artist Kathy High (USA) working with transgenic lab rats. Examples of these artistic interventions in animal life, and the alternative forms of interacting with animals they model will be shown.

OP331

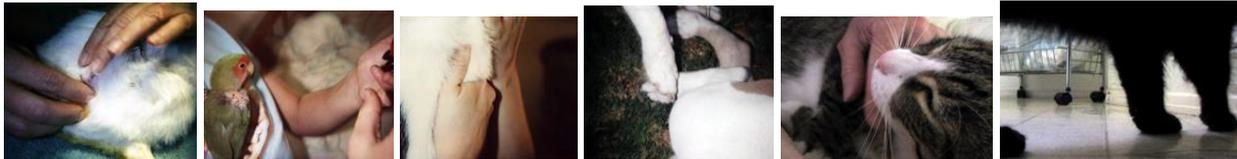
At Home with the Animals: A Video-Art Exploration of Embodied Connection and Subjectivity

Julia Schlosser

California State University, Northridge, United States

In my recent video-based artwork, I film my pet or companion animals in my house and backyard. I attempt to subvert traditional expectations regarding the status of pets as neotenous or perennially infantile beings performing for the visual pleasure or consumption of the viewer. Instead I highlight actions of the animals that reflect their sense of agency and particular points of view. This work evolved from several previous bodies of photographic work in which I photographed people in relation with their animals, first caring for their pets (*Tend*) and then simply touching them (*Contact*). After that I became more interested in the point of view of the animals themselves and the constrictions that we place on them. Based on these concerns, I photographed dogs at a leash-less dog park near my house (*Roam*). Eventually I began photographing my interactions with my companion animals (four cats and a dog) in my own space (*Dwell*), and out of these images grew my current video works.

In the videos, I am most interested in the ways that companion animals respond to, are constrained by and exert influence over factors in their environment (myself included) and the ways that they communicate without (human) language through their embodied physicality. I often film close-up, many times not looking through the camera viewfinder, since the animals are in direct physical proximity to the camera, lying on or next to me. My body becomes the “tripod” the camera rests on. The animal’s movements, actions and interests direct the subject matter and camera angle, and control the duration of filming.



OP332

Animal cognition and learning has important implications for welfare and conservation

Gisela Kaplan

University of New England, Armidale, Australia

The paper will provide a brief expose of recent research findings of cognitive and learning abilities in primates and birds, particularly including exciting findings in neuroscience that now help to provide a biological basis for many of the assumptions long held or behaviourally tested in birds. Evidence is mounting that learned communication in songbirds may involve activation of mirror-like neurons that allow such birds to learn sounds by listening as effectively as they might learn from a tutor (as is the case in humans). My research has shown this in Australian magpies and some results will be presented. Although the avian forebrain does not have the layered structure of the mammalian cortex it, in fact, has many of the same functions. In welfare and conservation debates, birds are often receiving the least specialized attention for needs beyond those aimed at minimal survival, rarely considering needs usually identified as those contributing to well-being in primates. Indeed, cognitively, a number of bird species tested show very similar capabilities as the great apes but such capabilities currently may work very much to their disadvantage in captivity and even in conservation programs. The paper will propose some very concrete ways in which legislation should be amended/expanded and a new way of thinking can be inspired.

OP333

Evidence of animal consciousness in recent cognitive science research: automaticity and attention

William Helton

University of Canterbury, Christchurch, New Zealand

There has been resurgent interest in the science of consciousness, with two scientific journals, a society, and many popular books on the topic. Many of the methods used in this growing literature also apply to non-human animals. Two particular examples will be discussed: (1) shifts from controlled to automatic processing in skill development and (2) the disruption of sustained attention due to task-unrelated thoughts. First, during initial skill development, trainees pay close attention to feedback and actively coordinate skill components. Over time and practice, the trainees' skills become essentially automatic, independent from cognitive control. There is evidence of this transition also occurring in other animals [1], begging the question: if skills in animals become automatic, then what were they before becoming automatic? Second, recent brain imagining research links lapses of attention to task-unrelated thoughts [2]. Lapses are also apparent in other animals [3], begging the question, do animals daydream? Cognitive scientists cannot have their cake and eat it too, either these methods are suspect or other animals are presumably conscious.

[1] Helton, W.S. 2007. *J. Exp. Psychol. Appl.*, 13, 171-178.

[2] Weissman, D.H., et al. 2006. *Nature Neurosci.*, 9, 971-978.

[3] Bushnell, P.J. et al. 2003. *Behav. Process.*, 64, 121-129.

OP334

Jennifer Grubbs

University of Cincinnati, Cincinnati, United States

The inclusion of speciesism in intersectional examinations of oppression must be made within feminist discourse. Ecological feminism is an important theoretical perspective that does make intersections between the "natural world" and human oppression. However, ecological feminism does not make explicit claims about the non-human animal. I propose adding speciesism as another systematic form of oppression that should be included in an intersectional approach. The paper makes a call within the theory and among feminists to examine how speciesism is implicated in human oppression. I argue that no emancipation is possible if someone or something is being oppressed, and that includes non-human animals.

Theorists such as Adams, Gruen, Gaard, and others that have advocated for a vegetarian ecological feminism are very important to my work. They have helped initiate the discussion to amend feminist discourse to include animal oppression. Each of them has done important work on illustrating the relationship between the oppression of the non-human animal and the human animal. I use these scholars to demonstrate that the inclusion of speciesism is not unheard of, and has been advocated before.

However, my ongoing projects are different because there is a unique call to action. In my work, I call for feminists to also *move towards* a vegan lifestyle and for speciesism and dominion to be integrated into the discourse. Speciesism and dominion are important to feminist discourse because animal oppression is one of the earliest and most embedded systematic forms of oppression that naturalizes many other forms of oppression.

OP335

Virtual Menageries: A Preliminary History

Jody Berland

York University, Toronto, Canada

A cat can look at a king, and even at a philosopher (Derrida, 2008), but can it talk to him on the phone? Hundreds of commercial billboards and television slots, websites, comic strips and digital art projects are now exploring this scenario. Between personal blogs, Facebook, YouTube, advocacy sites, personal emails and other URLs, the population of animals on the internet approaches and possibly exceeds the population of living animals in the “real” terrain served by the internet. These visual menageries have a prehistory, for a study of software design finds an equally startling number of programs named after animals going back to the 1970s.

Why are there so many images of animals trolling the highways of the information age? How do such images speak in the context of consumer mobilization, and how are our relations with and understandings of non-human animals referenced or altered by this process? I study these images as the product of a triangulation of media technologies, animals, and virtual readers who embrace strong affective investments in both new technology and animals.

Despite the frequency of biological and organic metaphors in the literature on technology, no history or analysis has been made of this virtual menagerie. This paper begins the complex process of constructing an historical archive of animals on the internet. How did the animal come to be a foundational “quasi-object” in the digital interface, how would one chart the development from linux software to phone-carrying monkeys, and what does the proliferation of animal images contribute to our understanding of human engagement with technical networks in the history of the internet? I examine these “assemblages” of human-machine-animal beings, and explore what they reveal and obscure concerning technology, communication and nature in the age of risk.

OP336

Owner responses towards, and identification of Fear of Fireworks in Dogs and Cats

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Unitec, Auckland, New Zealand

The use of fireworks is reported to have aversive effects on animals' behavioural, psychological and physical welfare. A New Zealand survey was conducted to ascertain the occurrence and severity of dogs' and cats' behavioural responses to fireworks. These behavioural responses were then owner-categorised as to the level of fear they were considered to represent. A total of 1009 questionnaires were completed and returned representing 3527 animals, 1635 of which were owner-identified as being fearful of fireworks. Dog owners identified a significantly higher fear response than cat owners ($z=-5.5565$, $p<0.0001$). Fear of fireworks frequently resulted in dogs performing destructive behaviours, shivering, trembling, vocalising, urinating and defecating. Cats were more likely to perform hiding and cowering behaviours. Cat owners were significantly less likely to actively manage their animals' fear responses ($\chi^2=6.383$ $df=1$, $p=0.012$), comparatively dog owners frequently utilised music or television ($\chi^2=11.513$, $df=1$, $p=0.001$). Animals that were comforted by their owners when responding fearfully to fireworks had a significantly increased severity ($\chi^2=11.775$, $df=2$, $p<0.005$) and duration ($z=-2.087$, $p<0.05$) of fear response over time. Only 13 owners had attempted to desensitize their animals' to fireworks. 141 owners sought professional treatment, of which, 62.3% were prescribed medication for their pet. Prescribed medication did not significantly influence treatment success ($z=-0.558$, $p=0.577$). We conclude that dog owners may be more able to identify fear behaviours and are more likely to actively manage them; in addition the manner in which an owner responds clearly has an impact on the future responses from, and welfare of their animals.

OP337

Cats and Dogs: Electronic Identity and the Animal-Other

Ashley Whamond

Queensland College of Art, Griffith University, Gold Coast, Australia

“On the Internet nobody knows you’re a dog” says one dog to another in Peter Steiner’s now well known cartoon from *The New Yorker*, 5th July 1993. This cartoon is the most reproduced *New Yorker* cartoon ever and also the most popular graphic representation of the impact of the Internet on identity and subjectivity. Unfortunately for dogs it seems that their identity is no longer protected by the supposed anonymity of the Internet. In 2007 one British pedigree poodle named Blue, found this out the hard way when his identity, including his name, age, pedigree history were stolen by somebody trying to sell inferior puppies for a higher price.

These two events represent two very different eras in the short history of the Internet, and two very different perceptions of identity as it relates to the Internet. In the early nineties the Internet was perceived as an alternative “virtual” space that had very little to do with offline “real” life in terms of both the events that occurred there and the identities that inhabited it. Today the opposite is true as the boundaries between real and virtual space no longer exist and online threats such as identity theft have very real implications offline.

In Steiner’s cartoon the dog presents as the antithesis of being human to imply that on the Internet, there is no guarantee that you are communicating with who you think you are communicating with so therefore you could theoretically be communicating with anybody or anything. In “The Animal That Therefore I Am (More to Follow)” Jacques Derrida (2007, p. 380) describes the construction of this antithesis as “the wholly other, more other than any other that *they* call an animal.” Derrida’s discussion in this essay, of the experience of appearing naked in front of a cat and the shame derived from seeing one’s self be seen through the eyes of the cat (the wholly other) explains human subjectivity as a differential construction based on an interplay of perceived responses and the perceived perception of responses. Online identities are often formed in the same way, in that they are almost solely the product of this same interplay. While online identity today may not be the complete disembodiment apparent in Steiner’s cartoon, the construction of the animal-other may yet, through Derrida, be a useful trope in gaining some understanding of the complexity of human identity and subjectivity in a networked world.

OP338

When words and attitudes get in the way of animal welfare

Sabrina Brando

Animal Concepts, The Netherlands

The application of learning theories is used to modify and manage animal behaviour in a variety of settings and for plethora of reasons. Animals have been trained to search for food, protect live stock, pull carts, but also to find mines and entertain humans. We can find trained animals in movies, advertisements, circuses, zoological parks and even in the wild habituated to human presence and feeding. Many more examples can be given of how we interact, use and sometimes abuse animals. Importantly to note is that the ways animals have been portrayed have had, and still have, an influence on the attitude of people in different settings. We can find aversion to the word 'training' among zookeepers, researchers and the general public as this word has been and is associated with tricks and clown-like performances in entertainment instead of focusing on species specific, natural behaviours or husbandry.

Unfortunately this has serious impact on animal welfare. Still many animals are afraid of humans, are constantly on the lookout for what is coming, are stressed during husbandry procedures or have stereotypes related to the lack of a good understanding of behaviour, timing and learning. Teaching animals about their captive environment, daily procedures and routines we maintain, which can be negative or positive to them, should be a mandatory requirement for all institutions, whether it being a zoo, production farm, university or research laboratory. Animals should be allowed to learn about the choices and control they can exert and to a certain degree, where appropriate and desirable, to anticipate what is going to happen, good or bad. We can provide stimulation, physical exercise, and opportunities to participate in voluntary husbandry and preventive medical care as well as species specific activities. Animals could also learn about their actions and consequences, such as being able to (de)activate a heater or cold air when standing in a particular part of the exhibit. The use of behaviour learning theories, through hands-on or remote methods, is a valuable tool in improving animal welfare. This presentation will discuss the topics and the need for a change in education and perception of zookeepers, researchers and the general public.

OP339

Speaker to be confirmed

OP340

Interspecies Collaboration – Making Art Together with Nonhuman Animals

Lisa Jevbratt

University of California Santa Barbara, Santa Barbara, United States

Judging from extensive circumstantial evidence and recent scientific research (but contrary to what “natural selection” appears to dictate) human and nonhuman animals seem to want to help each other out. Could this willingness to support each other across species barriers be formalized into collaboration? Could we be working on scientific or artistic projects together with other species? Become intellectual, emotional and spiritual partner with the species around us? The gain could be tremendous. Imagine all the things we could learn about the world by experiencing it with/through a profoundly different being, and how that knowledge could be utilized in the quest for a sustainable environment for all of us to thrive within.

However, the prospect of interspecies collaborations seriously questions our leading scientific and artistic paradigms. How do we conduct research in collaboration with someone whose experiences, sensations and communications are not well understood? How do we make a meaningful reading of an artwork when we cannot be sure there is an intention behind it, and even less certain about what that intention would be.

Both the scientific community and the art-world have a long tradition of using animals. How do we transition to collaboration? How can we interact meaningfully with an "other" that has been conditioned for centuries, if not millennia, to mistrust us?

This presentation intends to answer some of these questions through a discussion of the university art-class “Interspecies Collaboration” and the presenter’s art-project “Zoomorph”, a nonhuman animal vision simulation software-tool intended to facilitate interspecies collaboration.

OP341

Tissue In-Vitro as a Replacement for the Animal?

Jonat Zurr, Oron Catts

University of Western Australia, Perth, Australia

The use of in-vitro tissues as a replacement for the animal has been hailed as an ethical alternative for animal experimentation by some scientists and animal welfare organisations. Recently the use of lab grown tissue was flagged for creating in-vitro meat; sometimes referred to as meat for vegetarians, violence free meat, lab grown meat or cultured meat. As a prominent example, in 2008 The People for Ethical Treatment of Animals offered a \$1 million prize for the development of in-vitro meat. The prize money would be awarded to the first commercially produced in-vitro chicken meat to be made available for sale to the public by 2012.

This paper, given by an artist/researcher who collaboratively grew the first in-vitro meat (Semi-Living Steak) that was consumed by people in 2003, will discuss both the practical as well as metaphorical idea of a technologically mediated victimless utopia.

The presentation will draw on advances in scientific research and artistic expression, focusing on work by the Tissue Culture & Art Project. Certain hypocrisies in regard to the role of science and technology in creating solutions for the “animal problem” will be revealed. From the conceptual realm – the fragmentation of the animal and the potential for the fragment to act as replacement for the whole will be examined. Examples of living tissue fragments “doing what animal does” will range from the context of the laboratory, the zoo, the gallery to fiction.
