
1 - Iconography of the orangutan in the 17th and 18th centuries

R.B. Cribb
Australian National University, Canberra, Australia

Session

Session Date

Time -

Location

Abstract text

Between 1642 and 1800, some eight living orangutans (*Pongo pygmaeus*) are known to have reached Europe. Five of these animals are known to have been depicted in sketches or drawings (sometimes after their deaths), while two more orangutans were portrayed in drawing that, as far as we can tell, were made by Europeans in Southeast Asia. This paper reconstructs what we know about these ten orangutans and the observers who depicted them, as well as tracing the uses to which those depictions were put in an era in which the orangutan was little known and often confused with the chimpanzee. One of the depictions appears to have been lost; others were repeatedly re-drawn, sometimes as purported representations of other orangutans, sometimes to illustrate some aspect of the contested relationship between humans and apes.

2 - The role of animals in domestic violence

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³Denver University/ American Humane Association, Denver, United States of America

Session

Session Date

Time

Location

Abstract text

Regarding violence to animals within the context of domestic violence, previous studies reveal that 71% of pet-owning women entering women's shelters reported that their batterer had injured, maimed, killed or threatened family pets for revenge or to psychologically control victims; 32% reported their children had hurt or killed animals. 68% of battered women reported violence towards their animals. 87% of these incidents occurred in the presence of the women, and 75% in the presence of the children, to psychologically control and coerce them.

Mistreating animals is a warning sign that others in the household may not be safe. The Comission against Family and Gender Violence of the Primary Care Centers of Sant Cugat and Valldoreix is developing a Multidisciplinary Program to Attend Women victims of domestic violence and their companion animals. We have established collaboration with SPCAs Fundació Altarriba and Cau Amic to offer shelter for their companion animals in case it is needed. For that purpose, we are asking screening key questions in the emergency room or in the facility where the woman reports violence. In a year-time, we have identified 22 women who lived animals and 19 of them reported the animal being abused as well. In two cases, the abuser chose the breed (german shepherd and bull terrier) and left the animal with the woman when he left home. These dogs were poorly socialized and the women felt unable to positive-train them, in a parallel way to what was happening with their children. In one case it was necessary to shelter 3 dogs because the woman emergency shelter does not allow companion animals. In one case, a 8-year-old child who is being abused by the father killed a companion fish and tried to kill a canary. He also presents enuresis, fascination for fire and bullying.

3 - The role of animals in domestic violence

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4 - Cruelty to animals in a sample of inmates

NQV Querol

Comission Aganst Gender and Family Violence, Universitary Hospital Mutua Terrass, St Cugat, Spain

Session

Session Date

Time

Location

Abstract text

Over the past 25 years, researchers and professionals in a variety of human services and animal welfare disciplines have established significant correlations between animal abuse, child abuse and neglect, domestic violence, elder abuse and other forms of violence.

There is virtually no data in Spain regarding animal abuse and violent crime. We took a sample of 24 male inmates of the Prison of Barcelona to evaluate psychopathy and other possible indicators for risk assessment such as cruelty to animals. We administered the PCL:SV and RACA (Reports of Animal Care and Abuse). 23,5% of the inmates had a history of complete Mc Donald triad (cruelty to animals, enuresis and pyromania), 65% presented incomplete triad (one/two items). The descriptive analysis of the items of the triad gives the following percentages:Animal abuse 41,7 %; pyromania: 71% and enuresis: 58,8 % of the subsample. Given the pronostic value of this triad (Pincus, 2001): cranial trauma+ paranoia+ history of psychological/physical/sexual abuse (as victims) it is remarkable that 41% of the inmates presented the complete triad and 29,4% one or two items. It is also interestig to point out the fact that some sexual aggressors reported for the first time, having been sexually molested during childhood or adolescence.In the case studies we have observed conduct disorder and important lack of empathy, specially in the individuals with a high rate of violence in their felonies including animal abuse. Both triads may be useful to evaluate the dangerousness or can be an important indicator for risk assessment.

5 - Ethics win at the Catalan parliament: The ban of bullfighting

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²PROU, Barcelona, Spain

³Fondation Franz Weber, Barcelona, Spain

Session

Session Date

Time -

Location

Abstract text

On the 28th of June 2010 the Catalan Parliament voted in favour of a ban on bullfighting. The historical vote is the culmination of many years of campaigning by animal welfare groups all over the world. Local joint Platform PROU campaigned for months to end the cruelty suffered by bulls in bullrings each year. Prou initiated the campaign that popular legislative initiative that set the process in motion was brought before Parliament in December 2009 after more than 180,000 Catalanian citizens signed a petition demanding an end to bullfighting.

The day of the vote, 68 Catalanian MPs voted in favour, whilst 55 voted against the ban (there were 12 abstentions), showing that a significant number of MPs agreed with their citizens, that this 'traditional' practice had to be to be relegated to Catalonia's shameful past. The ban will come into effect on January 1st, 2012.

6 - Discourses on Animality, Colonialism and Science in Wijkmark's novel Dressinen

M. Öhman
Mälardalen University, Eskilstuna, Sweden

Session

Session Date

Time

Location

Abstract text

The initial setting in Swedish author Carl Henning Wijkmark's novel *Dressinen* ["The Inspection Trolley"] is colonized Congo in 1914. The narrator is a young clergyman entrusted with the spiritual care of some colonizing railway workers in their uncivilized jungle existence. The priest proves to be interested in natural sciences rather than faith, however, and when a group of human-like apes approaches the working site he is seized with the desire to examine them further. He escapes with the apes on a technically advanced inspection trolley and while sailing over the Atlantic - that is from Africa to Europe by the means of "new technology"- he hopes to witness the apes' evolutionistic leap from ape to human.

When Wijkmark's novel was published in 1983 it was mainly considered to discuss historical conflicts between nations and ethnical groups and their subsequent effect on global relations of dominion and inferiority. In this paper I suggest, however, that against the backdrop of posthumanist theory (Cary Wolfe, Donna Haraway, Katherine Hayles) it rather displays and questions the anthropocentric bias in any aspect of human-animal relationships by continuously pointing at interactions of discourses on imperialism and humanism, science and colonialism, racism and artism.

7 - Lion Performers: Faked Emotions, Nature, and Human Instincts

J Tait
La Trobe University, Melbourne, Australia

Session
Session Date
Time -
Location

Abstract text

While Harriet Ritvo writes that animals were "sedately marshaled" in the Victorian menagerie (1987: 243), caged lions were expected to embody nature's aggressive force. Even Darwin sought significance in a reported absence of emotional signs of wellbeing (1999: 128). How did menagerie lion acts represent human-animal relations? As John MacKenzie writes, "violence and cruelty had to be appropriated in order to control and tame" raw nature (1988: 27-8). Yet some lions proved to be clever animal performers who could be reliably conditioned to perform either ferociousness or gentleness.

In 1905 lion trainer, Claire Heliot and fourteen lions performed within a twelve-foot high, spiked cage to music from Carmen. Heliot was described by a journalist as "frail but fearless", "mild and gentle", even though she was actually physically strong enough to carry a 350 pound lion, Sacha, and to intimidate a rebellious lion. Appearing at the New York Hippodrome, she was also called a 'timid sentimentalist', while the lions were deemed murderous. Although her act was considered to have a civilizing effect on lion instincts, Heliot was also attributed instinctive reactions. Ellen Velvin observed how Heliot took; "a small piece of meat, and telling each lion to open his mouth would put it inside with her fingers" (1906: 56). A female trainer was perceived to subdue wild nature through instinctual gestures of kindness in a social gendering of emotional behaviour. If a lion roaring on cue met human expectations of aggression at the turn of the twentieth century, by the end of the twentieth century cinema's lions had been silenced and sentimentalised in a continuing process of faking nature's emotions in culture.

Charles Darwin, *The Expression of the Emotions in Man and Animals* (London: Fontana Press, 1999 [1872]).

John M. MacKenzie, *The Empire of Nature* (Manchester: Manchester University Press, 1988).

Harriet Ritvo, *The Animal Estate: The English and Other Creatures in The Victorian Age* (Cambridge, Mass: Harvard University Press, 1987).

Ellen Velvin, *Behind the Scenes with Wild Animal* (New York: Moffat Yard & Company, 1906).

8 - Research methodologies without words

H Wels

VU University Amsterdam, Amsterdam, Nederland

Session

Session Date

Time -

Location

Abstract text

Studying transspecies interaction between human and non-human animals in a qualitative way requires a combination of ethnographic and ethological research methodologies in order to come to zoo-sensitive 'zoo-ethnographies'. 'Zoo-ethnographies approach[es] call (...) us to examine the methods and methodologies implemented in our zoo-sensitive enquiries, to critique methodological orthodoxies and use the existing approaches and methods creatively' (www.genna.gender.uu.se/themes/animals/events/zooethnographies/). In line with this appeal and in order to make overarching interpretations on both human and non-humans possible it is worthwhile to especially explore 'research methodologies without words', as non-human animals can't be approached with the common social and logocentric methodologies that focus on words, like interviewing and other oral and written texts. In this paper I will particularly explore two seemingly unrelated qualitative research approaches: One developed in the ethological longitudinal fieldwork traditions of Jane Goodall on primates and Joyce Poole on elephants and the other in disability studies, particularly those who researched a-lingual people with severe disabilities like David Goode and John J. Gleason. Furthermore I will make use of the work on animals by Temple Grandin, who argues why people with autism, like herself, would be better able to research and understand animals than people without it. The various studies in ethology and disability studies all tried to understand the particular life worlds of their research subjects through 'methodologies without words'.

9 - Kafka's Humanimals

M D DeKoven
Rutgers University, New Brunswick, NJ, United States of America

Session
Session Date
Time -
Location

Abstract text
Abstract:

Main Question:

How do Franz Kafka's animal stories reimagine the human-animal relationship in radical ways?

Argument:

Franz Kafka's major animal stories, including "The Metamorphosis (1912)," "A Report to an Academy (1917)," "Investigations of a Dog (1922)," "The Burrow (1923-24)," and "Josephine the Singer, or the Mouse Folk" (1924), create unstable configurations of humans and other animals that suggest supra-rational imaginative possibilities different from those available in other animal literature. Kafka's boundary-defying human/animal characters are not mythological hybrids with fixed human and animal parts (think of the mermaid or the centaur). They are rather "humanimals," a word used by others in animal studies to refer to crossing the human-animal divide (for example the American philosopher Ralph Acampora in his journal *Humanimalia*, also the web url for the European Conference for Critical Animal Studies, Prague, 15-16 October 2011: <http://humanimal.cz/CAS/call.html>). I use "humanimal" here to designate a conjoining of the human and the nonhuman animal that is never fixed, finished or stable, and that confuses and breaks down the human-animal divide, substituting a mobile, undecidable intermingling in its place.

Kafka uses different premises, mixes the comic and the tragic in different ways, and creates different imaginative/imaginary situations in each of his five major animal stories. In "The Metamorphosis," while maintaining Gregor's "human" consciousness (though not his voice), the narrator reminds us, at key, vivid moments, that Gregor is an insect, who ultimately embodies not the "animalistic," but rather supposedly human qualities that humans cannot achieve.

Red Peter, in "A Report to an Academy," is an ape who has become mostly human: his metamorphosis goes in the opposite direction from Gregor's. His status in the story's world is as ambiguous as his humanimity. Kafka uses this humanimity to mock and attack human cruelty, degradation and unreason, to mock Red Peter's affectations, and also to make clear that, as non-ape, Red Peter is, not just like trapped animals but also like humans, quintessentially un-free.

The Philosopher-Dog in "Investigations of a Dog," who, like all of Kafka's humanimals, is fiercely intelligent, lives the life of the mind as humans understand it, yet he can barely see humans. They are to him a sorry lot of lost beings who hate one another and utter meaningless cries. Yet this inability to see humans leads him to focus his powerful intellect on the life-long pursuit of the answer to this question: why does food come down from the air when dogs water the ground? Fasting, a preoccupation of Kafka's asceticism, is a

key humanimal practice here, as it is in the related story "The Hunger Artist," written in the same year, in which the human protagonist is animalized beyond either human or animal.

The physical characteristics of the unnamed animal narrator-protagonist of "The Burrow," like those of the insect Gregor becomes in "The Metamorphosis," remain unfixed, further broadening the possibilities of human/animal being. His humanimal status is bleak in a way that maximizes the imaginative force of the mutual, intertwined existential condition of all animals, including homo sapiens.

Kafka's final animal story, which is also his final story, "Josephine the Singer, or the Mouse Folk," is the most complex of the five. It remixes not just human and animal states of being but also the foundational premises of all life and art in general—a profound questioning that Kafka's humanimality makes possible.

Expected Conclusions:

Kafka's animal stories construct humanimals who push human-animal thought and feeling in complex directions unavailable through representations in which the human and the animal, however much empathy, interconnection, and mutuality they have, remain identifiable as separate species.

10 - GREAT APES IN FEMININE: AN ECOFEMINIST ARTISTIC PROPOSAL

V. Perales Blanco
Murcia University, Alicante, Spain

Session
Session Date
Time -
Location

Abstract text

If indeed primatology is being considered in some ways as a feminist science, I cannot claim that the Great Apes in Feminine project has emerged as a result of this hypothesis. The idea was born from an 'absence', an 'omission'. While I were working on the Simiomobile project and also on the Safari Urbis (www.safariurbis.com) which focuses on the visual presence of natural species in an urban environment, I noticed the minority presence -or absence- of females in representations of the species. It is simple, if we look for 'gorilla' with any search engine, we find an immense number of male specimens: the females, or rather the image of the female, does not have the same presence. I couldn't help but see a parallel relationship with the 'absence' or omission of women in the history of humanity. This simplification which cancels out the feminine image of a whole species is not inoffensive.

The actual situation of the great apes is symptomatic evidence of the system of domination Man/Nature in which we live; I hope that in this way, the work also functions like a mirror reflecting an indirect image of what we are.

The anthropomorphism of the great apes plays a fundamental role in our ability to distinguish one from the other. It is only necessary to pay a little attention to see that each one of the gorillas, bonobos, chimpanzees and orangutans in a zoo are completely different from each other.

Chris Herzfeld, in a chapter published in the incredible book 'Les Grandes Singes, l'humanité au fond des yeux' dedicated to the gorilla Victoria (Antwerp zoo, Belgium) tells how the portraits (photos) he made of the gorilla in some measure had allowed him to go beyond the limits of its life 'to witness its existence, reveal an infinite part of everything that she is, to honour her' (AAVV, 2005:16).

In the Great Apes in Feminine project I use the portrait as a tool to individualise, emphasising that each member of a species is unique. With this practise I hope to highlight the following issues:

- the extreme state of danger which threatens the existence of the large apes (let us not forget that we share a notable genetic and biological proximity to them)
- the relationship we have with these and other species of animals, as a result of a mechanistic vision which remains unchallenged since the age of Descartes. Nowadays we know with certainty that this paradigm is not sustainable.
- the parallel between the absence of female gorillas in representations of their kind and the invisibility (or lack of recognition) of women throughout history.

The portrait is a form of differentiation, of individualisation, it shows the unique nature of the subject; in this way, and from an ecofeminist point of view, I find a complete coherence in this practise of 'portraying' female gorillas, making their unique and unrepeatable nature evident. Drawing allows me to work in a more detailed way on certain aspects and simply sketch others. I try in this way to bring out the physiological characteristics which stand out in each of the females I draw and which make up the 'feminine' image of gorillas found in Spanish zoos.

This project counts with the support of the Great Apes Project.

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11 - The notorious kind of zoophilia in Greece and Rome

M Korhonen
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Session
Session Date
Time -
Location

Abstract text

The notorious kind of *zoophilia* in ancient Greece and Rome

The human-animal bond in ancient world seems to have a lot of similarities with our own. One reason for this is the fact that ancient Greeks and Romans acknowledged that they were animals - as we have done after Darwin. Thus, the discussion of animal rights can be compared with our own. Although Greco-Roman world is accused of anthropocentrism, there are also traces of kind, loving feelings and treatments of non-human animals. This is sometimes called theriophilia (Lovejoy and Boas 1935) or even *zoophilia*. In this paper, I shall discuss zoophilia as bestiality, the human-animal sexual intercourse.

The cases of bestiality question the boundaries between humans and non-humans and arouse perplexed feelings. I agree with Piers Beirne (1997) that bestiality should be viewed as interspecies sexual assault. In Antiquity, the close counters between humans and non-humans were generally attached to primitive people. Although the ancient concept of sexuality and its boundaries are different that our own - as Michel Foucault has famously argued - bestiality was largely thought to be a mark of uncivilized behaviour.

However, the sexual relationships between human and non-human animals in the Greco-Roman mythology were not applied with strong moral judgments. The existence of hybrid mythical beings was explained as results of these kinds of union. For example, Minotaur, the man with bull's head, was the son of a bull and Pasiphae, the queen of Crete. However, later on bestiality was a form of punishment. The Roman satirist Martial tells about a woman convict who had to copulate with a bull in the arena like the mythical queen. Was this supposed to be degradation only for human beings, and not for an animal?

Lucian's *Lucius or the Ass* (in Greek) and Apuleius' *Golden Ass* (in Latin) - both from the 3rd century CE - tell the story of a man metamorphosed into a donkey and having to have sexual intercourse with an upper-class lady who falls in love with him. While Lucian concentrates only to the satirical elements of the story, *The Golden Ass* depicts also the point of view of the donkey and his perplexity and anguish towards this situation.

There are also 'romantic' stories about the intimate relationships between human and non-human among the animal stories of Aelian (Claudius Aelianus who wrote in Greek) and Plinius the Elder (who wrote in Latin). Both describe the cases when animals have fallen in 'love' with human beings and vice versa. For example, Aelian tells about an elephant who fell in love with a flower-seller.

Zoophilia reflects power structures. We may compare human *zoophilia* to the encounters between gods and humans. In numerous myths, where male god rapes a mortal woman or a boy, the raped individual was seen as a privileged one, 'loved' by the god. However, rapes were sometimes represented from the point of view of the victim, especially in tragedies, e.g., in Aeschylus' *Prometheus Bound* (the maiden Io, who was raped by Zeus) and Euripides' *Ion* (Creusa raped by Apollo).

I shall describe the attitudes to *zoophilia* in the Greco-Roman world and argue that the favourable stories of *zoophilia* in any case are forms of anthropomorphism. However, Greco-Roman bestiality has to be understood in the context of Greco-Roman sexual practices.

12 - Religion Scholarship and Faith-based Advocacy in Abrahamic Traditions

ASG Gross
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Session
Session Date
Time -
Location

Abstract text

Drawing on my experience as both a fulltime professor of religion and the founder of a nonprofit farm animal advocacy group (Farm Forward), this paper will explore emerging trends and chart new possible engagements between scholars of religion, on the one hand, and Abrahamic faith communities, on the other hand, in the task of understanding and reforming industrial animal agriculture. More particularly, I work out of a theoretical rooting in the thought of the French Jewish philosopher, Jacques Derrida, to argue for a mutually informing relationship between religious studies scholarship *on* animals in the Abrahamic traditions and faith-based animal advocacy from *within* the Abrahamic traditions. I argue for the value of a strong analytic demarcation between scholarship and advocacy, the special value of scholarship in rethinking fundamental pragmatic issues that arise in faith-based farm animal advocacy work, and the value of advocacy for animals in promoting, perhaps unexpectedly, the kind of critical thinking that is essential to the ongoing development of religious studies as a scholarly field.

In defending a strong demarcation between scholarship and advocacy, I follow the great historian of religions J. Z. Smith who has famously warned scholars of religion that "map is not territory" that the discourse of the academy should not use the same language as faith communities themselves use (Smith, 1993). Rather, argues Smith, the scholar of religion should be engaged in a constant task of "redescription" that aims, precisely, to make what is familiar (for example, the first order discourses of religious practitioners), strange in the service of stimulating thought and advancing understanding. I extend Smith's position to argue that when scholars of religion (and scholars in the human sciences more generally) adopt language quite close to that of animal advocacy "for example, showing how religious traditions have elements that support the extant political goals of animal protection" they are, contrary to expectations, far less valuable to animal advocates than when they engage in the task of "redescription" that Smith envisions.

The scholarship of Derrida on the intersection of animals and Abrahamic traditions, for example in his conception of the "carnophallogocentric subject," provides a model example of how "redescription" can invigorate both nonacademic, pragmatic advocacy on behalf of animals and scholarship on religion and animals. Though often misunderstood as speaking on a theoretical level unrelated to pragmatic issues, Derrida in fact argues that pragmatic approaches to "the question of the animal" deserve a "certain priority" and that both activism and deconstruction lead us to overlapping critical insights regarding animals (Derrida, 1995; Derrida, 2008). The pragmatic value of Derridian deconstruction will be illustrated through the use of Derrida in the internationally best selling, nonacademic critique of factory farming, *Eating Animals* by Jonathan Safran Foer (2009).

In conclusion, I will utilize the framework for the scholar-advocate relationship defended above to survey and comment upon emerging alliances between Abrahamic faith communities and scholars of religion coming out of the American Academy of Religion's Animals and Religion Group [1], which I co-chair.

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[1] For an overview of the Animals and Religion Group, see http://www.aarweb.org/meetings/annual_meeting/program_units/PUinformation.asp?PUNum=AARPU128.

13 - Animals and culture: Perspectives from Africa

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University of the Witwatersrand, Johannesburg, South Africa

Session
Session Date
Time -
Location

Abstract text

Although South Africa has one of the most liberal Constitutions in the world, and a progressive Bill of Rights, it does not go so far as to protect, let alone extend rights to individual animals - despite vociferous campaigning for the inclusion of animal rights during the negotiating process for South Africa's Constitution by animal rights groups. The South African legal system continues to be characterized by a resolutely anthropocentric approach. Is this anthropocentrism a hangover from the colonialist and apartheid years - in other words, a characteristic of occidental exploitation and expansionism, as the following quote from Zimbabwean novelist Chenjerai Hove seems to suggest?:

We have neither catalogued nature nor pinned it down and preserved it in formaldehyde. We see it differently and speak to and about it differently.

Or is it already implicit, or indeed explicitly contained, in traditional African world-views and perceptions? Hove is arguably correct about one thing. Practices like large-scale dissection, vivisection and, generally, all scientific experimentation involving non-human animals appear to have been pioneered and exported all over the globe by monetarily inclined 'westerners'. The same goes for factory farming and the mass slaughter of food animals, and the hunting and killing for profit and/ or fun of large numbers of wild animals (with modern aberrations like 'canned hunts'). Of course, this subjugationist and expansionist mindset and drive claimed countless human victims, too - which may explain the accusations made by or on behalf of indigenous people, Africans, Native Americans and Australian aboriginal people, accusations like Hove's. But is Hove correct when he claims, 'We see [nature] differently and speak to and about it differently'? The investigation of the grounds for this claim takes up the major part of the present paper.

14 - MINDING ANIMALS REDUX: WHO LIVES, WHO DIES, AND WHY

MB professor Bekoff

University of Colorado, Boulder, Colorado, United States of America

Session

Session Date

Time

Location

Abstract text

In my book *Minding Animals: Awareness, Emotions, and Heart* (2002) I argued that many nonhuman animals (animals) have deep and rich emotional lives. Since then research in cognitive ethology has produced a large data set that expands what we knew then, clearly showing that individuals across many diverse species are emotional, cooperative, compassionate, and empathic beings. In my presentation I'll consider emotional and moral intelligence in animals and ground some of my discussion using Charles Darwin's notion of evolutionary continuity and Nobel-laureate Niko Tinbergen's ideas about how ethological studies should be conducted.

Concerning moral behavior in animals, or 'wild justice,' I'll focus on the details of social play behavior in dogs, coyotes, and wolves, especially on the ways in which individuals play fairly and honestly. When animals play they carefully signal their intentions to cooperate and to play, they trust that playmates will obey the rules of fair play, and they forgive one another and apologize to one another so that play can continue as play and not escalate to aggression. There are negative consequences of not playing fairly.

Humans are a big-brained, big-footed, arrogant, and invasive species. We constantly make decisions about who lives and who dies using flawed speciesist criteria. An emerging field called compassionate conservation can lead the way to a more harmonious and peaceful world in which there is more social justice. By minding animals we can expand our compassion footprint and make the world a better place for all beings.

15 - The 'Industrial Kangaroo': Images of Species Commodification

AL Schillmoller
Southern Cross University, Lismore NSW, Australia

Session
Session Date
Time -
Location

Abstract text

The kangaroo has played a significant role in Australian human history: As a source of food and totemic significance to indigenous peoples, a feature on the Australian coat of arms and currency, an icon in tourism promotions, and as the mascot of Australia's airline, Qantas. Nevertheless, the Australian government endorses the commercial killing of several million kangaroos annually.

Today, the kangaroo industry involves the largest terrestrial wildlife slaughter in the world, with about 3 million adult kangaroos and 855,000 joeys killed annually for meat and other products. In 2010 a petition calling for an import ban on kangaroo products to the European Union was presented to the European Parliament's Committee on Petitions. More recently, Australia and China have signed a protocol for the export of kangaroo meat to China.

The massacre of wild kangaroos in Australia is not linked to cruelty prevention laws nor is it monitored by animal welfare authorities. The only protection afforded these animals is a weak set of guidelines: the 'Code of Practice for Humane Shooting of Kangaroos'. Kangaroos, including mothers with pouch dependent young, are targeted at night by shooters. Startled by noise and blinded by bright spotlights, kangaroos are largely defenseless. While the Code provides that shooters lethally wound the kangaroo by a single shot to the head, many are not, causing prolonged suffering to the animal. If a female kangaroo is killed, the Code provides that the shooter kill any dependent young, including those in the pouch and at foot, both of which rely upon their mother for survival. The Code provides that at foot joeys be killed by a single shot to the head or heart and that pouch dependent young be removed from their mother's pouch and hit with a single 'forceful blow to the base of the skull.' Orphaned joeys who manage to escape these fates face death by starvation, cold, dehydration or predation.

In August 2011 the Australian Alliance for native Animal Survival, an alliance of Australian indigenous elders announced their intention to bring a constitutional challenge against the kangaroo industry on the basis that Australian governments have failed to consult Aboriginal people in relation kangaroo killing. The group, which 'advocates for animals and cares for country' has expressed its opposition to the slaughter of kangaroos and the export of kangaroo products.

The biocentric and ecological terminology of kangaroo 'harvesting', 'culling' and 'management' functions to obfuscate practices of cruelty and unsustainable land use and to deflect attention from the intrinsic worth of indigenous species, transforming the kangaroo into an object to be managed, utilised and exploited. At the same time, the kangaroo's iconic status is used to 'sell' Australia to the world, an exploitation imbued with tragic irony.

The presentation, supported by voice, photographic images, video and text, explores the nature of human-kangaroo relationships in Australia. It considers the significance of kangaroos in indigenous and contemporary Australian culture; the tensions between wildlife habitat and other forms of land use; the commodification of kangaroos as products of exploitation, and the irony attending the world's largest terrestrial slaughter of an indigenous cultural icon.

16 - Abnormal Appetites: Foucault and the Politics of Food

M.I. Taylor
University of Alberta, Edmonton, Canada

Session
Session Date
Time -
Location

Abstract text

In *Abnormal*, Michel Foucault examines the ways in which psychiatry transitioned from treating mental pathologies to managing abnormalities. Foucault argues in these lectures that the predecessor of the abnormal individual targeted by psychiatry was the monster, and the monster itself was privileged in different forms over its history; by the end of the 18th century monstrosity had changed from being about hybrid morphologies to being about violations of laws of consumption. The monster thus became a creature of aberrant appetites. According to Foucault, this appetitive monster took two major forms: the sexual monster and the alimentary monster. The two forms of monstrous appetite were sometimes separated by class, with sex being the privileged vehicle for affluent monstrosity, and food being the means of monstrosity for the starving classes. Thus the sexual monster was captured by the figure of the incestuous aristocrat while the alimentary monster was imagined as a cannibalistic peasant.

In his *Intellectual History of Cannibalism*, Cătălin Avramescu argues that the alimentary monster is one of the "great forgotten figures of philosophy" and that "this disappearance has a significance of a philosophical order, since it is within its space that we now think about good and evil." For Foucault too the alimentary monster seems to have vanished, for although the transgression of alimentary prohibitions is foregrounded in his discussion of monsters, when he traces his genealogy from monstrosity to the pathologization of abnormality, he considers only the sexually abnormal individual; the alimentarily abnormal individual remains unthematized. The question with which I begin this paper is therefore: what became of the alimentary monster? Did the cannibal give birth to no "little abnormal" in the way that the sexual monster did? Or can we trace a history of pathologized alimentary consumption, the way Foucault traces a history of pathologized sexualities?

In fact, reading Foucault's lectures, we come across cases of 19th-century individuals singled out for psychiatric treatment based on their alimentary abnormality. In *Psychiatric Power*, we read of a melancholic who refused to consume animal foods. Harangued by his housekeeper about his unwholesome diet, he became paranoid that she would poison him. Part of his cure was the prescription of a normal dietary regime. What cases such as this show is that abnormal alimentary appetites were, like abnormal sexualities, pathologized by psychiatry from its birth.

This paper picks up Foucault's genealogical fragments on 19th-century psychiatry and pursues them into the present. It argues that alimentary appetites continue to be sites of normalization, and that how we eat is a target of disciplinary power. In particular, it examines the normalization of animal based diets, taking two examples: first, it considers representations of vegetarianism as symptom of madness in the fiction of Margaret Atwood; second, it examines popular and medical discourses on "Orthorexia Nervosa" that implicitly pathologize the elimination of animal products from diets. As Foucault has demonstrated with respect to the psychiatrization of sexuality, the case of orthorexia suggests that with respect to alimentary norms as well, doctors exploit medical diplomas to pass off their own mores for science, and this is facilitated by the ways that pathology has been conflated with abnormality in psychiatric discourses. If this is so, this paper on the normalization of speciesism through the disciplining of our alimentary appetites will conclude in the same way that Ladelle McWhorter concludes her Foucauldian study of racism and heterosexism, which is to suggest that we should reject "the very notion of normality as a coherent concept or a standard of human worth"; in a speciesist society, as in a sexist, racist and heterosexist society, we should strive to be "maladjusted."

17 - Farm Animal Welfare: the freedoms and the market impacts

Ibrahim a.i. ZANOUNY
Minia University, Minia, Egypt

Session

Session Date

Time

Location

Abstract text

The welfare of a farm animal depends on its ability to sustain fitness and avoid suffering. Particularly in relation to legislation, involves philosophical, ethical, economic and political issues and is not just a matter for science. A scientific definition of welfare must address the concerns of the public, but is difficult to achieve because of a lack of consensus as to what good welfare involves. Improvements to farm animal welfare can only come about within the context of the forces that drive the free market. Ethical and economic are impact factors on the welfare of farm animals. Food chain is considered within the context of an ethical matrix that affords respect according to the principles of wellbeing, autonomy and justice to consumers, farm animals, farmers and the living environment. The responsibility of the farmer is to make provision for good welfare through good husbandry to ensure good welfare. In general, consumers need to afford a greater extrinsic value to farm animals. Production measures give some information about animal welfare but only if the causes of lowered production are known. Animal welfare is a complex phenomenon and one component of welfare should not be equated with the whole, nor should scientific assessment of welfare be considered a simple matter. The costs to farmers of legislation to impose higher animal welfare standards are substantial but the cost to consumers can be very small. The responsibility is therefore on the consumer to convert an expressed desire for higher welfare standards into an effective demand. A promising route to encourage and fulfill this demand is through welfare-based quality assurance schemes with quality control ensured by independent audit. At present, audit protocols are based largely on identification of the elements of good husbandry. Ultimately we need a further independent audit to ensure that the outcome of these perceived elements of good husbandry is, in fact, good animal welfare. More attention should be paid to basic research to understand the nature of this biological system rather than to premature attempts to "measure" animal welfare by corticosteroid values.

18 - Our Souls or Nature?

CEA Abbate
Marquette University, Milwaukee, United States of America

Session
Session Date
Time -
Location

Abstract text

A growing concern in the animal agriculture debate today is the detrimental effects the "vegan utopia" would have on the environment and small mammals (what I call "innocent victims of agriculture"). Certain animal welfarists, such as Michael Pollen, have produced original and stimulating moral arguments in support of eating meat, that is, grass fed, "happy" meat. As Pollen points out, the animal rights position which demands a vegan diet fails to take into account a number of competing moral considerations in the ethical consumption debate, such as the dependence on fossil fuels and increased use of chemical fertilizers that would be required in a vegan world. Furthermore, Pollen points out that killing animals is unavoidable, regardless of what we eat. In fact, researcher Steve Davis has concluded that the total number of animals killed each year would increase if everyone were to adopt a vegan diet: the grain vegans eat are harvested with a combine that shreds field mice, pesticides are known to kill songbirds and other innocent victims of agriculture, and tractors are infamous for crushing woodchucks in their burrows. Unfortunately, when we take into account the impacts a vegan diet would have on nature as well as other small mammals it would seem that eating humanely raised meat is the most ethical way to live.

I find Pollen's arguments against veganism to be, thus far, the only objections which present a potentially fatal obstacle to and decent skepticism of the vegan lifestyle. Thus, in my paper, I intend to address what I call "practical" or "ethical" objections to veganism, as opposed to those baseless objections that concern gustatory pleasures or the "naturalness"/human tradition of consuming meat. If eating "grass fed happy meat" is ever to be justified, surely its justification would be derived from the supposed negative ethical implications of the "vegan utopia." However, I will argue that Pollen's argument, even when granting the truth of his claims, may suffice only in convincing a utilitarian to consume "happy meat," yet this is nothing new. Who Pollen has failed to persuade, are the animal rightists, that is, those who hold a deontological standpoint on animal ethics.

In regards to deontology, an important distinction to consider is that of unintentional and intentional killing, the former of which I argue we cannot be held morally accountable for. Such a distinction rests on the motivation of the agent who performs an action: by adopting a vegan lifestyle we are not intending the deaths of small animals or the negative environmental impacts of increased use of row crops. While these unfavorable consequences may be a current side effect of a vegan lifestyle, I will argue that a vegan cannot be held morally blamable for such unfortunate circumstances. Such negative consequences are not inherent to or necessary for practicing a vegan diet (small rodents do not need to die in order to produce row crops, it is just an unfortunate side effect that perhaps one day, with new technology and developments, can be prevented), while on the other hand, killing an animal is an evil that is inherent to and necessary for a "happy" carnivorous lifestyle. A deontologist would find that the latter is morally inferior, even if the consequences are indeed more favorable. Thus when it comes down to either preserving nature or the "condition of our soul," as a deontologist, I argue that the morally commendable course of action is to preserve our soul and this can only be done by maintaining our moral duty not to kill animals, regardless of the consequences.

20 - Citizen Canine: Xenophon on Submissive Rage, Dogs and Citizens

SD Dolgert
University of Connecticut, Storrs, CT, United States of America

Session
Session Date
Time -
Location

Abstract text

Many humans love their dogs and seem to think that their dogs love them. Such emotional bonds require that people think dogs capable of reciprocating their affection, which presupposes that dogs and humans share certain important similarities. Though philosophers like Michael Leahy consider this purported human-dog community as something of a modern invention, we see such constructions of similarity in the ancient Greek context as well. While the Greeks thought of most nonhuman animals primarily through the oppositional categories of tame and wild (with their attendant tropes of sacrifice and predation, respectively), dogs occupied a fraught liminal space between these two poles. Dogs were depicted as servile and craven, as evidenced by the insult "dog's eyes" in Homer, but were also conversely seen as the epitome of the powerful hunter, as shown by Odysseus' broach of a "rip-fanged hound" devouring a deer. What is particularly striking is the entwinement of violent power with submission to authority that these dog references alternately trade in, and which marks the canine as a zone of indeterminacy between virility and weakness.

This conjoining of polar opposites in the Greek imagination of the dog is all the more notable in the thought of Xenophon, who frequently uses canine analogies in his *Cyropaedia* as well as in his hunting manual, *Cynegeticus*. For Xenophon, training a young dog how to hunt and training a young man how to be a citizen or prince are basically similar tasks, and he moves freely from one register to the other in using dogs to describe humans, and humans to describe dogs. The highest vocation of the citizen, according to Xenophon, is warfare in defence of the polis, the best training for warriors is hunting, and the best hunters are dogs. In this paper, then, I explore the borderline status of the canine in order to uncover the political subjectivity underlying Xenophon's philosophy. While he draws humans and dogs more closely together than other Greeks, the canine of his imagination is one that is determined in large part by the anxieties of the Athenian view of the citizen. Athenians had to keep in balance two dispositions that did not sit easily together: the ability to unleash the deadly rage of the warrior, and the simultaneous need for discipline and submission to authority in the hoplite ranks. This "submissive rage" thus forms the tensional basis of Xenophon's ideas of the dog and the citizen, and by engaging him with Posthumanist scholars like Donna Haraway we gain insight into the function of animal-signifiers in the Athenian mind as well as in contemporary Greek-inspired democratic theorists like Hannah Arendt. If Xenophon's conjunction of wildness and docility makes for an edgy, unstable citizenship that resentfully submits to democratic authority as it nurses its own dreams of violent freedom, it also delimits the form and scope of our interactions with dogs in unfortunate ways. Both dogs and citizens can gain something from a revisiting of our traditional notions of their similarity, where violence and submission are no longer the primary oppositions that we/they oscillate between.

21 - Animal ethics, minimal moral veganism, and negative GHIs

J Deckers
Newcastle University, Newcastle Upon Tyne, United Kingdom

Session
Session Date
Time -
Location

Abstract text
Main question

This paper will address whether or not the benefits and costs that have been associated with the consumption of animal products could be evaluated in the light of a single metric.

Argument

Existing theories in animal ethics have focused primarily on the ethics of killing and inflicting pain on animals. There are at least four reasons, however, why the consumption of animal products must be given greater moral consideration in light of the sustainability of human civilisation. Firstly, the number of obese people, which has been associated - amongst other things - with a growth in the consumption of animal products, is at an all-time high. Secondly, recent health crises spurred by swine and avian flu exemplify the multiple links between human diseases and the farm animal sector. Thirdly, the number of hungry people is at an all-time high, a problem that has been linked to the fact that the farm animal sector diverts food resources from humans to feed farm animals. Finally, the farm animal sector has come under increased scrutiny because of its contribution to climate change and to a range of environmental problems that jeopardise human well-being.

Amongst those who have written on the subject, some have argued that humans should not consume animal products under any circumstances, some endorse their consumption in particular situations, while others see few or no reasons why humans should restrict their consumption. Those who have argued that the consumption of animal products should be curtailed have done so for a wide range of reasons, including the moral costs related to how other animals are treated, the direct human health costs associated with the (over)consumption of unhealthy products, and the indirect health costs associated with the environmental changes brought about by the farm animal sector. However, no theory has so far been developed on how much moral weight should be given to these different reasons, and how they should be balanced against the benefits that are associated with the consumption of animal products. Indeed, the benefits that can be provided by the consumption of animal products have frequently been overlooked.

A plurality of views exists on the ethical issues associated with the consumption of animal products. A plausible view of the nature of ethics, however, is that it is characterised by the quest for values that can be universally endorsed. This paper will address the question whether or not the benefits and costs that have been associated with the consumption of animal products could be evaluated in the light of a single metric. It will do so by means of an examination of the following questions: 1. Do humans need to consume animal products in order to be healthy?; 2. What are the Global Health Impacts (GHIs) associated with the consumption of animal products, and which duties follow from a normative evaluation of these GHIs?; 3. Which policies should we adopt to promote responsible dietary choice?

Conclusion

A new moral theory will be developed, arguing that human beings ought to adopt minimal moral veganism if they agree with the view that, at least *prima facie*, it is more problematic to kill animals than to kill plants for food. It is argued that many who do not agree with this assumption would also need to adopt minimal

moral veganism if they accept a general duty to limit negative GHIs.

22 - Minimal moral veganism, academics, and slaughterhouse workers

J Deckers
Newcastle University, Newcastle Upon Tyne, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Main question

The ambition of this paper is twofold. Its first aim is to report the views of two distinct groups of people on vegetarianism, veganism, and the killing of animals. By reporting these views, I hope to stimulate reflection amongst those who adopt either similar or different views on the ethics of eating animal products. Its second aim is to evaluate these views through critical confrontation with the presenter's belief in the validity of minimal moral veganism.

Argument

The views of two distinct groups of people are being reported and evaluated in this paper. Groups are distinct as they are situated at opposite ends of the socio-economic spectrum of the current UK population. The first group comprises people with an academic education, of which few aspire to or have been involved in manual labour to earn their living. Many of these are paid relatively high wages and/or come from families with relatively high incomes. The second group comprises people without academic qualifications who are engaged in manual and generally low-paid work.

The first ('academic') group includes a small sample of academic scientists and students from Newcastle University, a University situated in the North-east of England. Six scientists who worked in an environment-related discipline were recruited to participate in the 'Deliberating the Environment' research project that was funded by the Economics and Social Research Council and carried out by the presenter and his colleagues. Participants consented to their interviews being recorded, transcribed, and to data being used in publications. Twenty-one philosophy students were recruited from those who took a module on environmental ethics. Whilst scientists consented to being interviewed, students were asked to consent to completing a questionnaire that would be used in research publications with a range of questions about environmental issues. The relevant questions for the purposes of this paper are: 1) Are you a vegetarian/vegan? Why/why not?; 2) Do you think you should be a vegetarian/vegan? Why/why not?

The second ('non-academic') group includes the views of a small sample of slaughterhouse workers who worked in a slaughterhouse in Oldham (Greater Manchester) in 2005 when they were interviewed for a documentary shown on the BBC about their jobs. The film was produced and directed by Century Films for the BBC.

Iterative comparison of subjects' views revealed a number of themes. The identities of most of these people seem to be constituted at least in part by the adoption of certain beliefs that serve to dissociate human beings from other animals. In addition, the identities of slaughterhouse workers appear to be constructed partly by a range of associations and dissociations with the views and roles of others. Some might conclude that the values that most, if not all of these people cherish are fundamentally at odds with the values underlying minimal moral veganism. Deeper analysis of the data, however, reveals some common ground. Many seem to perceive that, in many situations, there is something that is morally problematic about killing animals in order to eat them. However, this perception is suppressed by many other thoughts, for example the thought that what they are doing supports them in building and maintaining their identities.

Conclusion

I conclude that, based on this small sample, there is little evidence to support the view that minimal moral veganism is adopted widely in British society. Alternative views about the consumption of animal products are deeply embedded in a wide range of cultural and religious beliefs that nevertheless fail to undermine the validity of minimal moral veganism.

23 - The Animal in Richard Wright

JJ Johnson
Florida Atlantic University, Boca Raton, United States of America

Session
Session Date
Time -
Location

Abstract text

With a focus on *Black Boy* and *Native Son*, I am interested in seeing how Wright's animal depictions relate to the complications of human-animal dynamics in the twentieth century African-American experience, and also how Wright's existential influence might impact animal subjectivity in his texts. Once determined, Wright's animals should then be placed in the context of other major twentieth century African American writers such as Zora Neale Hurston, whose animals often portray a more traditional symbolism. Wright's animals presumably align with those more directly involved animal-empathy advocates such as Alice Walker. Critics acknowledge the analogy of African American slavery and violence against animals; yet, recent developments in public programs encourage empathetic human-animal relationships in the African American community, which calls for a return to the history of the African American experience, perhaps calling specific attention to masculinity and animals.

Because literature so often uses the animal as a tool in order to accentuate human characters, the problem with literary depictions of animal being overlaps with the modern literary depiction of the subject in general. What we might call the metaphysics of subjectivity follow dichotomies under scrutiny today such as that of the self/other, mind/body, internal/external. Thus, the nonhuman animal being when interpreted as a human subject, often carries with it the flaws seen in thinking of the human other. The most common dichotomy of animal being projects wild and domestic notions of being.

24 - A Multispecies Etho-Ethnographic Approach to Filmmaking

N E Fijn
Australian National University, Canberra, Australia

Session
Session Date
Time -
Location

Abstract text

Through the filming of herders and herd animals within a multispecies hybrid community, essentially two herding encampments in Mongolia, Natasha Fijn provides an example of an alternative methodological approach: etho-ethnographic filmmaking. This paper is a call for scholars engaging in the exciting and emerging field of multispecies ethnography to adopt an observational, etho-ethnographic approach to filmmaking. Inclusion of both cross-cultural and cross-species elements are rare in documentary, with a distinct disparity in filmmaking styles depending upon whether the focus is upon other humans or other animals: narration-driven wildlife filmmaking for the depiction of animal behaviour; and observational, ethnographic filmmaking for the depiction of other human societies. Through a description of the stylistic and logistic techniques employed while filming the featured video segment, this paper demonstrates an original approach to the study of humans and other animals in the production of video-based, multispecies etho-ethnography. This approach includes an orientation toward phenomenology and an attention to bodily and sensory ways of being in the world. Throughout her filming in the field Natasha's intention was to illustrate, both in a visual and auditory sense, how Mongolian herders and herd animals co-exist, co-depend, co-operate and co-habit with one another within the co-domestic sphere of a herding encampment.

25 - 'Bugging' the Human: Species, Cells, and Symbioses

J.d. Dalziell
Animal liberation, Sydney, Australia

Session
Session Date
Time -
Location

Abstract text

Bacteria have been pathologised as automatons; model organisms of mindlessness. Through blending Animal Studies, Posthumanism, Feminist Science and Microbiology, my argument presents a reconfiguration of our relationships with bacteria; arguing that such a reconfiguration holds implications for more than just microbes.

In efforts to locate the human, I instead find it is both composed of, and in symbioses with, the other-than-human. Presenting a microbial map of our cellular intersubjectivity, I employ microbiology as a text in order to entangle the human among all of its single-celled symbionts. My work replaces the specimen under the microscope with the figure of the human, and in doing so refocuses our line of sight away from the myopia characteristic of human-bacteria relations.

Debunking fables of human specificity, this paper traverses some of the myths upheld to authenticate the human, and maintain its divergence from the animal. Bacteria are thoroughly inhospitable to prescriptive species classification schemes, and their sophisticated, cognitive behaviours call into question our use of the familiar markers used to substantiate notions of human exclusivity. Through a troubling of the human-animal divide, I argue that the solidus separating the two is not, nor was ever, quite as stable as it appears.

26 - Marginalization in the Wake of Domestication, Aisle of the Barn

A. Mazzucco

Independent Scholar, Clarksburg, United States of America

Session

Session Date

Time

Location

Abstract text

My praxis has evolved from the investigation of my life in close proximity to animals and the interspecies relationships that develop. My processes focus in the area of overlap, examining the social, physical and the psychological interactions; a duality of the human/animal relationship that has virtually disappeared in the industrialized countries over the past two centuries.

The Aisle of the Barn is the center of our shared universe. It is our Aleph. It is also my studio. Working on the aisle, close to my sources of inspiration is elating and liberating, it is the confluence of domestication, interspecies relationships and creativity.

The marginalizing effect domestication has had on animals had a similar effect upon creativity, freedom being the ally of all species and creativity alike. Animal and human liberation can be synonymous. Rejecting the authoritarian structures that are the premise of taming, humans need to reject the domestication by authority and expand their natural human compassion for animals. Animal liberation is creative, not restrictive.

The processes emanated from the phenomenon of domestication. The feedbag, from where the feed is dispensed, being the smallest common denominator of domestication, sufficed as the basis of all my processes. Using the feedbags, shredded, pulped, woven with baling twine and wire, imbued with hay, hair, pieces of hoof, and dirt, these processes became the embodiment of the aisle, a diorama.

The inspiration for my Aisle of the Barn Map was Jorge Luis Borges' fictional cartographers in On Exactitudes in Science who drew maps to scale.

This was by far my most ambitious and physically challenging process, pushing me far beyond my comfort zone. The Aisle Map is drawn to scale, measuring 12'x40', the length and width of the aisle of the barn. It exposes and delivers the patterns and interconnections of the barn community. The key to the protagonists and their patterns is in the Compass Rose. While the cats and guineas travel at will, the horses are always attached to me with a halter and lead, and the dog is represented with a "morphogenic field". My intention for the map is to be viewed from "withon", putting the viewer in a definite situation and place, on the Aisle of the Barn, my Aleph.

27 - Kant and the Scope of Our Ethical Concerns

CC Calhoun
Arizona State University, Phoenix, Arizona, United States of America

Session
Session Date
Time -
Location

Abstract text

Might a Kantian framework enable us better to address the full range of our ethical concerns about animals? Kant famously claimed that we have no direct duties to animals and that animals are things we may dispose of as we will. Utilitarian approaches thus seem to provide a better framework for developing an animal ethics. I argue that this is not true. Our ethical concerns are not confined to animal welfare issues. Instrumentalist valuing attitudes toward animals, regardless of how well animals are treated, are ethically worrisome. And so are failures to extend to animals forms of moral response such as showing gratitude, treating fairly, not mocking, and not betraying trust. These second two ethical concerns are better addressed within a Kantian framework.

I take up the first two ethical concerns in Part One. In claiming that cruelty to animals has widespread causal effects on compassionate treatment of humans, Kant seems to presuppose that compassion is naturally calibrated to respond to the suffering of different animal kinds as though those sufferings were analogously important. This is clearly false. Which kinds of beings we feel compassion towards depends on how we think about the value of those beings. Thus we need a Kantian account of the particular animal-human analogies that justifies our taking animal and human suffering as analogously important despite animals' lack of a dignity beyond price. The key analogy is between the lawfulness of unfree animal and free human behavior. Deterministic psychological principles play a role in the lives of animals analogous to the role that reflectively adopted principles play in our lives: both impose constraints on action, rendering action orderly. Of particular significance are Kant's remarks that animal behavior is more regular than human action. Rational nature not only gives us a dignity beyond price, but also the potential for a lawlessness and self-abasement that reduces us beneath the level of nonhuman animals. Animals lack our destructiveness and perform better with respect to what, for us, are duties to ourselves as animal beings. These considerations suggest that species snobbery involves a failure to appreciate the place of humans in relation to nonhuman animal species.

In Part Two, I take up the puzzling view that many of us, including Kant, have that a grateful return is owed to service animals. Gratitude toward animals is one instance of a general pattern of introducing moral considerations into our thinking about what we owe to animals that are difficult to make sense of as anything more than anthropomorphism: treatment X is wrong because it is unkind, cruel, neglectful of animals' interests and the wrongness is compounded by a moral failure that has nothing to do with the animal's interests. Caging service dogs for long periods of time before euthanizing them, as the Department of Defense did, is wrong because it neglects the animals' interests. That wrong is compounded by ingratitude. The cruelty to the baboons in Gennarelli's head injury study was compounded by researchers' mockery of brain-damaged apes. I focus on Kant's comments about the analogies between animal and human action and motivation and develop an account of what warrants in, to use Cora Diamond's words, extending "to animals modes of thinking characteristic of our responses to human beings." The warrant is especially strong when animals have been incorporated into animal-human social worlds and have thereby acquired a second nature. I give an account of the moral defect of failures of gratitude toward service animals.

28 - Journalists incorporating nonhuman animal perspectives and voice as news sources

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Session

Session Date

Time

Location

Abstract text

Human society relies on the news media to inform us of important issues and events and to set the agenda for what we and policy-makers consider socio-political priorities. While journalists occasionally write stories about nonhuman animals (whether it be about protecting them or continuing to use them as resources), they do not often actively incorporate the interests and viewpoints of nonhumans, choosing instead a standard anthropocentric perspective. This humanist default is so taken for granted that it is often not even acknowledged as a limiting or unfair bias.

We argue that as part of journalism's ethical commitment to truth and justice by providing a diversity of relevant points of view, journalists have an obligation to provide the perspective of nonhuman animals in everyday stories that influence their lives. Since nonhuman animals are sentient, conscious beings, and vital members of our ecological community, they should begin to be considered a legitimate news source. Rather than just providing a justification for why journalists should do this, our essay also provides specific guidance on how journalists can feasibly accomplish this.

We recommend that, when writing about nonhuman animals or issues, journalists should: 1) observe, listen to, and communicate with animals and convey this information to audiences via detailed descriptions and audiovisual media, 2) interpret nonhuman animal behavior and communication to provide context and meaning, and 3) incorporate the animals' stories and perspectives, and consider what is in their best interest. We will provide specific details, examples, and guidance to expand upon each of these three suggestions. Additionally, to fairly balance animal-industry sources and the anthropocentric biases (that are traditionally inherent in news) requires that journalists select less objectifying language and more appropriate human sources who don't possess a vested interest in how animals are used.

We hope that by presenting this information at Minding Animals, participants are empowered to articulate specific higher expectations to their own news media providers. Additionally, in the digital age, media consumers are also producers, so participants can take these ideas into account to better incorporate the nonhuman animal's voice in their own communication / media production.

29 - News & Political Discourse of U.S. Presidential Thanksgiving Turkey Pardon

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Session

Session Date

Time

Location

Abstract text

"Pardon Your Turkey And Eat Him Too: Antagonism Over Meat-Eating In The Discourse Of The U.S. Presidential Pardoning Of The Thanksgiving Turkey":

For each national Thanksgiving holiday in November, the U.S. President uses his executive powers to publicly pardon the life of a turkey gifted to him from agribusiness in a whimsical PR spectacle. Considering the reality that the President and most Americans will indeed consume a turkey for Thanksgiving, this rather hypocritical and utopian life-saving pardon reveals an antagonism representing an opening between the vegan rhetoric of animal rights (focusing on the costs of production) and the advertising rhetoric of the meat industry (focusing on the pleasures of consumption). The live turkey's public presence at the White House press conference shatters the comfortable distance Americans tend to put between the living animal and his/her flesh. This connection with an individual, named bird probably explains the necessity for the pardon, as both the President and the public don't want to meet their meat. We wondered what this "animal sacrifice in reverse" implies regarding American identity, attitudes, and anxieties about raising and killing billions of nonhuman animals for food?

To examine the legitimizing institutional discourses of politics and media, we conduct a critical analysis of two decades of White House press transcripts of the turkey-pardoning ceremony and its national news coverage, from its origins with President Bush, Sr. in 1989 to President Obama in 2010. How does the President treat the pardoning, turkeys, industry, and the practice of animal consumption? And as government watchdogs and policy agenda-setters, how does journalism cover this ceremony? Is it a pun-filled human-interest story or do they view it as a hard news opportunity to investigate the rights of animals, lack of government regulations on industry exploitation, environmental destructiveness of factory farming, or the unsustainability of human animal-product consumption globally? How do the government and journalism construct America's identity as a meat-eating public? To what extent does the discourse challenge carnism?

This study connects the rhetoric of food to political and economic power structures by reviewing literature on executive pardons and agribusiness practices and laws. This Thanksgiving ceremony is also considered in cultural context as part of a human tradition of holiday eating; these festive rituals celebrate gluttonous consumption, express gratitude for the luxury of excess accumulation, and are often centered on animal sacrifice - a violent choice maintained as a morally-sanctioned, implicitly-necessary practice via the civilized culinary rhetoric of pleasurable consumption.

Our findings reveal that the discourse implicitly acknowledges the birds' sentience and desire to live, but not their right to live. The pardon demonstrates humanity's power to be merciful to animals when it chooses. But it is a hollow and hypocritical gesture, as the government, and the news media for the most part, fail to acknowledge or criticize the everyday cruelties humans impose on millions of nonhumans. A few journalists did criticize the hypocrisy of the event, noting the President eats a turkey anyway and the pardoned birds (like all modern farm-raised turkeys) physically cannot survive long. Animal rights activists generally served as the only prod for journalism to construct a more critical frame and foreground factory farming and, in some cases, its antidote, vegetarianism. Yet, despite these exceptions, the discourse generally conveyed that the President pardoning a Thanksgiving turkey is as traditional, joyful, and natural as Americans eating one. This unfortunately functions to maintain the hegemony of a carnistic culture, thereby avoiding spoiling America's appetite or its "humane" self-identity.

30 - Activists Framing Veganism as Living your Values

CPF Freeman
Georgia State Univ, Atlanta, GA, United States of America

Session
Session Date
Time -
Location

Abstract text

America's animal rights organizations have increasingly focused on vegetarian campaigns, as animals who are farmed and fished comprise the vast majority of animals killed by humans. As an animal advocate and communications scholar, I wanted to study how animal rights organizations in a speciesist society meet the challenge of convincing meat-eating Americans to stop eating animals. While their "Go Veg" campaigns highlight problems with animal flesh, eggs, and dairy and construct solutions around eating solely plant-based foods, they also function to motivate people to see themselves as vegans - with veganism, perhaps surprisingly, being constructed as a natural fit for one's values and identity.

To determine how these organizations strategically align their values with those of the American public, this qualitative textual analysis examines how values are framed in the food animal campaign materials of five of the most prominent national animal rights groups advocating veganism: People for the Ethical Treatment of Animals, Farm Sanctuary, Farm Animal Rights Movement, Compassion Over Killing, and Vegan Outreach. Findings reveal sixteen main values representing the presumed identity of a vegetarian, according to three categories: 1) altruistic values such as compassion, respect for sentient beings, life, freedom, environmentalism, and the desire to make a difference and help humanity; 2) ideals such as honesty, naturalness, patriotism, and populist notions of fairness; and 3) common-sense personal values such as health, choice, belonging and social appeal, desire for pleasurable and convenient food, and pride in one's moral integrity.

I evaluate how this strategic construction of human beings serves the motivation and identity function of the social movement framing process and what the implications of these choices are for challenging the hegemony of humans' speciesist views of themselves in relation to other animals.

In addition to a descriptive analysis, I also provide a prescription for which values-based frames are most productive at affirming the nonspeciesist ideology necessary to mainstream animal rights (not just re-affirm society's animal welfare ideology). My recommendations for increasing the resonance and logical consistency of animal rights frames include an emphasis on justice, freedom, and life, and a re-framing of naturalness and honesty.

Overall, activists appealed to the best of our humanity to show how veganism is a natural fit with many cherished values. Therefore, I contend the emphasis on moral integrity is one of the most crucial appeals in creating a vegan upsurge, as attitude and behavior changes likely hinge on creating cognitive dissonance over meat's fit with one's value-system.

31 - Phenomenological approaches to Robin Hobb's Farseer and Tawny Man trilogies.

LB Budde
Universität Siegen, Lüdenscheid, Germany

Session
Session Date
Time -
Location

Abstract text

David Abram wrote that 'we are human only in contact, and conviviality, with what is not human.' In this paper I am going to read Robin Hobb's two trilogies *The Farseer* (1995, 1996, 1997) and *The Tawny Man* (2002, 2003, 2003) alongside Abram's phenomenological works *The spell of the sensuous. Perception and Language in a More-Than-Human World* (1997) and *Becoming animal. An earthly cosmology* (2010), arguing that Abram's ideas can be traced in Hobb's imaginary world, in which the human/animal binary is deconstructed. Hobb's strategy for this deconstruction is, in fact, strictly phenomenological, for she utilizes the sensuous perception of her characters to constitute the human and other-than-human world as spheres whose richness and completeness derives from their interpenetration.

In my paper, I am going to show that Hobb achieves this on two levels: For one thing, Hobb introduces two opposed modes of perception, called Wit and Skill: Whereas the Wit exemplifies an originally common human ability for intuitive, reciprocal and sensuously involved cross-species communion, the Skill represents a largely one-sided, goal-oriented and carefully trained capacity for surveillance and purely human communication. In a second step, these modes of perception are played out differently in the triangle of the novels' lead characters. The abilities are united in the human being Fitz, who is both Witted and Skilled and thus continually torn between his loyalties to the human and the other-than-human world. They are not present in the part Elderling Fool, who possesses neither Wit nor Skill but is uncompromisingly committed to his task of ensuring the continued balance between human demands and other-than-human rights. Finally, the wolf Nighteyes, whose deep sensuous involvement with the world and total presence in incarnate life ties Fitz and the Fool into a more-than-human 'pack', is instrumental in enabling the two other characters to make decisions that ultimately return dragons to the world. The quest of each character for personal completeness is therefore tied not only to the others, but it climaxes in a joint act that radically subordinates human demands for domination to the long-term welfare of the other-than-human world. As supreme predators, the proud and versatile dragons will contain the spread of humanity and balance human vanity with their own, for they are, as the Fool says, 'just as arrogant and lovely as humans' themselves.

My paper will demonstrate that Hobb's novels envisage the human and other-than-human not only as interpenetrating worlds, but indeed as ultimately the one and the same sphere, to which sensuous involvement provides the key. Although fantasy generally involves other-than-human characters, Hobb develops an imaginary strategy of ecocentric reinhabitation of a more-than-human world through reciprocal perception. Fitz's experience of the environing earth, for instance, matches Abram's phenomenological conception of the incarnate body's planetary placedness in astonishing detail, while Hobb's strict accordance of personhood to other-than-human intelligences, who are made up of wild and domestic animals rather than of truly fantastic creatures, provides a refreshing alternative to conventional speciesism, both in other fantastic novels and in readers' experience in actual life.

My paper will consist of three parts: a summary of the basic constellation of human and other-than-human worlds in Hobb's novels, followed by a discussion of Wit and Skill as constituents of perception; finally, it will focus on the triangle of the wolf, Fitz and the Fool and their role in enabling the dragons' revival, a joint decision that has its ultimate source in individual, sensuous involvement rather than in abstract notions of duty or an ethical 'greater good'.

32 - Beyond the Meat Metaphor: Avant-Garde Body Art and Animals

KS Socha

Normandale Community College, Bloomington, United States of America

Session

Session Date

Time

Location

Abstract text

As Critical Animal Studies (CAS) continues to gain momentum and acceptance in the academy, Critical Vanguard Studies (CVS), focused on the socio-political import of avant-garde art and theory, does the same. Avant-garde artists and scholars continue the radical vanguard pledge to unearth and expose the disparity and hypocrisy that is accepted as reality through Western conceptions of "right" government, laws, gender roles, religion, etc. Concomitantly yet distinctly, CAS proponents do the same. The purpose of this presentation is to explore these connections more completely. Specifically, I critique how avant-garde artists, especially women, have used animal flesh as a metaphor for human oppression, concluding on issues of integrity that arise when meat is used to protest human subjugation, while also exploring the work of artists who have successfully turned humans into their own metaphors, thereby negating the need for animal as analogy and challenging the assumption of human divinity. Next, I apply this metaphorical prototype to select performances of female artists who use their bodies to confront oppression, further providing insight into using the body as site of radical dissent, giving specific attention to how these answers may be used for nonhuman liberation. My overview is broad, factoring in traditional performance artists and animal liberation campaigns as performance. I show that women should protest animal abuse through their bodies and their emotional responses to animal suffering, though doing so is to walk a slippery slope in which such posturing can mirror images from a caustic commercial landscape. Herein, I interweave this project with "real world" applications of the theories that inform what is ultimately a plea for the end of animal oppression and a plan for how this goal can be achieved through the avant-garde project of offering successive audiences new versions of the truth. I use my findings to expose the limits of corporate- and commercial-style animal rights organizations that continue to depend upon the commoditization of bodies and binary thinking of a system that creates the very abuse against which they ostensibly contend. At the conclusion of these varied analyses and case studies, I present a conception of how avant-garde performance serves as a paradigm for performance within the radical spheres of abolitionist animal liberation theory and praxis.

33 - Laboratory kinship

J Dennis
Australian National University, Canberra, Australia

Session
Session Date
Time -
Location

Abstract text

In this paper, I examine three vignettes collected during my year-long ethnographic study of a modern research facility using predominantly mouse and rat models:

1. Paul, a virologist, explained: "Mice are much more like us than people [outside the lab] think they are. As mammals, as people are, of course, they have pretty much the same basic body plan, they get the same diseases, they suffer in similar ways to us. For instance, we use the same analgesics to relieve pain in mice that you yourself would have access to in the hospital. Their similarity [to humans] is why we use them".

2. Brenda, a neuroscientist, described how she could speak 'fluent rat', and that such cross-special communication was fundamental to her work.

3. Laura, a lab tech, told me all about pinkie pups - a term used by laboratory staff to describe mouse and rat pups younger than 5 days of age, so called because their furless bodies are baby pink. In circumstances of unauthorised breeding or where the progeny are not required, pinkie pups' bodies, though produced in the laboratory setting, are not data sources and require immediate disposal. Pinkie pups are anomalies in the lab, and they indicate that unless a laboratory mouse or rat enters the space of the laboratory as an integrated piece of scientific apparatus or as a thoroughly integrated 'analytic animal', its presence therein cannot be tolerated, and it is summarily removed.

In this paper I examine the ways in which rats and mice occupy ambiguous and ambivalent positions between the ostensibly polar opposites of humanity and animality and (disposable) laboratory equipment and animate beings capable of making relationships and fluent conversations with people in the laboratory that these three vignettes bring to the fore. Mice and rats were understood by scientists to have more than one meaning, and they simultaneously represented opposed and conflicting characteristics and values.

I use the language of kinship to examine the ambiguities, ambivalences, and polarities I found in operation in the lab. As many theoreticians have noted, the strict (modernist) divide has been challenged by biotechnology. It can be useful to employ the language of kinship to explore the ways in which modernist divisions between humans and animals have been destabilised by biotechnology and its practices. In the examination I make of laboratory-based human-animal relationships, I seek to examine the fruits of such destabilisation. Anthropologists have, at least to some extent, reconsidered the scope for the study of kinship in post- Schneiderian terms but, where for the most part these revisitations make comparisons and seek similarities between humans and animals on the basis of familial relationships, I seek to do something slightly different when I make recourse to kinship as an anthropologist examining human-animal encounters. Specifically, I use it first to demonstrate the ways in which animals and humans are considered to be biologically and genetically related to one another in the lab, which effects a crossing of the human-animal divide in the laboratory at the same moment it reinforces hierarchically arrayed difference, and second to speak to a fleshy and indistinctive relatedness that rodent research animals and human scientists made with one another in their interactions in the laboratory space. Movement across the divides that have separated scientist investigators and research animals as Baconian dominators and research equipment, respectively (see Acampora, 2006) can be tracked using an analysis that privileges relatedness, and might well give us cause to reflect about what we think we know about how scientists and animals relate to and with one another within the scientific coordinates of the modern research laboratory.

34 - It takes two to know one

S.H. Hnat

Independent Scholar, Vegan Society Austria, Guntramsdorf, Austria

Session

Session Date

Time -

Location

Abstract text

It takes two to know one - 'human' and 'animal' as relational categories of social and cultural research

The question after the nature of the 'human' might be as old as philosophy itself. This basic question of philosophical anthropology has always been formulated after its constitutional difference: especially animals or better said the idea of the 'animal' have been traditionally used in 'western thought' to define the 'human'. But also the 'animal' lacks certainty and essence. In general such concepts are not self-explanatory nor do they exist alone. They are rather just understandable in their relation to other terms. As Gregory Bateson said: 'It takes at least two somethings to create a difference ... Clearly each alone is - for the mind and perception - a non-entity, a non-being'. Therefore the 'human' is not thinkable without the 'animal' and vice versa. From a social and cultural anthropological perspective the 'human' and the 'animal' are not fixed, isolated and universal categories, but much more relational concepts. They are no natural facts, but social, cultural and historical constructs.

This presentation wants to demonstrate the relational and discursive character of the 'human' and the 'animal' by picking up the debate on identity/alterity and furthermore try to formulate an anthropological theory for the construction of species identity.

35 - Communication, Conflict & Criticism within the Animal Rights Movement

S.H. Hnat

Independent Scholar, Vegan Society Austria, Guntramsdorf, Austria

Session

Session Date

Time

Location

Abstract text

Being active for animal rights poses a lot of challenges for individuals and groups: most participants of society are ignorant of the exploitation of animals and go on with their bloody habits; campaign work can be hard and seemingly everlasting and if it is effective the state often counters with repression. Beside the impacts of certain conflicts with speciesist society, there is another threat to a positive ongoing of personal & group activism: the way 'we' deal with conflicts within the animal rights/liberation movement. Going through the experience of repression seems to be nowadays a daily part of political work: repression and how to deal with it, is a frequent, necessary and popular topic at gatherings and meetings, in scene magazines, internet discussions and literature. Although the states and animal exploitation enterprises answer (repression) to activism and campaigns can destroy (and has destroyed) the life of individuals, there may be also some positive aspects for the whole movement: the shown solidarity & encouragement brings 'us' more together, new people are motivated to get active, there is a bigger media attention which can be used for 'our' goals, scene intern arguments are layed aside...

But escalated conflicts within the scene have at least the power to make personal lifes way much difficult, and at most to paralyse a whole movement by withdrawing energy and time and creating a permanent state of frustration. Facing the fact that repression cannot bring us down, but they way we deal with each other can easily, it is about time to make this a topic, 'we' all should pay attention on. If a social movement wants to implement categorical changes in society, not dealing with issues like communication, conflict and critics can be a vital threath, but much more a chance for learning a non- violent, positive and sustainable way to get along with each other.

This presentation wants to start this needed discussion and discourse, but won't give general solutions. A theoretical approach to communication, conflict and criticism will be presented, the interconnection between those 3 concepts and also some practical strategies shown.

36 - Meat is not always meat

S.H. Hnat

Independent Scholar, Vegan Society Austria, Guntramsdorf, Austria

Session

Session Date

Time

Location

Abstract text

Meat is not always meat - alleged contradictions of human-animal relations using the example of 'edible' and 'inedible' animals

Globally there exist different and sometimes opposite agendas and practices which animal species can be 'transformed' to meat and which not. Guinea pigs for example are conceived as culinary specialities in certain areas in south america, whereas the keeping and killing of those animals for meat is regarded as condemnable in most european countries. The average Austrian citizen loves pigs to bits - in the true sense of the meaning - and kills of 60 kilograms of their flesh every year per capita. On the contrary the consumption of 'pork' is much less and/or by trend forbidden in more Islamic shaped societies. In most cases those contradictions are not taken as an occasion to critically examine the general relation to non-human animals, but are presented as curiosity and exotism of different societies and nations in the mainstream media discourse. Those ideological contradictions - which animals are eatable and which are not - become very obvious in european areas with so called 'pets'. Dogs, cats and hamsters seem to have a privileged status. Self-proclaimed animal-friends have in many cases no problem to eat the flesh of cows, pigs and chickens, but rebell when dogs are kept and killed for culinary reasons in China. The 'evil' and 'beastly' is not located within their own ranks, but rather far away at the other end of the world.

The following contribution wants to discuss the factors that create those ideological contradictions. That for the cultural-materialist approach will be presented to adress the principal question of 'edible' and 'inedible' animals. Furthermore the function and roles of 'pets' in a 'culture of slaughterhouses' will be reconsidered from an ideology-critical and historic perspective.

37 - Schopenhauer, animal studies and the work of J.M. Coetzee

RA Northover

American University in the Emirates, Dubai, United Arab Emirates

Session

Session Date

Time

Location

Abstract text

Considering the profound relevance of Schopenhauer's philosophy to J.M. Coetzee's *Disgrace* and *The Lives of Animals*, the silence of the critics, the philosophers (who have reacted to Coetzee), and Coetzee himself with respect to this philosopher is surprising. Most strikingly, Jacques Derrida (2002) fails to acknowledge Schopenhauer's critique of Adam's naming the animals in *The Book of Genesis*. Analytic philosophers, no doubt, would find Schopenhauer's apparent irrationalism in relation to ethics unacceptable. Schopenhauer's deep pessimism, his vociferous opposition to vivisection, his belief in salvation through art (especially music), and his basing ethics not on reason but compassion are only some of the more obvious points of convergence with Coetzee. John Gray's book (2002) and Laurence Wright's paper (2006) on ecology, Schopenhauer and J.M. Coetzee, go some way to remedy the critics' neglect of Schopenhauer, but their insights need to be extended, deepened and applied more critically.

In particular, the ecological implications of Schopenhauer's ethics of asceticism and his influence on Kafka's idea of the "metaphysical wound" will be explored in this paper in relation to the work of Coetzee. Schopenhauer's apparent anti-Semitism and misogyny should also be noted - especially when considering Coetzee and Costello's undeniable support for feminism - although these should not detract from his valuable insights in other areas. The relevance of Schopenhauer's philosophy to Coetzee's raising the Holocaust analogy in both *Disgrace* and *The Lives of Animals* will also be explored, a controversial topic that many critics have skirted around or failed to discuss. In this paper, Schopenhauer's attack on Judaism as the origin of the ideology of human supremacy and a prime justification of the exploitation of animals and his relating Christianity to the religions of the Far East will be scrutinized. Mary Midgley (1984) will provide a valuable counter-balance to Schopenhauer's privation view of goodness, and Costello's apparent role as a Socratic figure (Northover, 2007, 2012) would appear to contradict an entirely pessimistic reading of *The Lives of Animals*.

Furthermore, it will be argued that Schopenhauer's epistemology has profound implications for theories of animal consciousness and the consequent importance of animals - not just human animals - in the constitution of the universe itself, and that his ideas on reason and language provide a valuable antidote to the "linguistic turn" in continental and analytic philosophy, further illuminating Costello's critique of linguistic philosophy, of rationality and abstraction, and of the tyranny and domination of language in *The Lives of Animals*. His philosophy appears to show how an attack on rationalism can be rationally justified, thus supporting Costello's critique of reason. Schopenhauer was a Romantic philosopher who, according to Gray (2002), provided the "first and still unsurpassed critique of humanism," who challenged the Enlightenment belief in Reason and Progress, and who firmly embedded humanity in the animal world and completely embodied mind in body, pre-empting Darwin, sociobiology and deep ecology, and the importance of his philosophy to the work of Coetzee and to current animal studies is undeniable.

38 - Confronting Animal Silence: Resistance and Sacrifice in Coetzee and Derrida

S.G.W. Walther
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

During her discussion of the ways in which Western philosophy has excluded the animal from the field of ethical consideration, Coetzee's Elizabeth Costello declares, "Animals have only their silence left with which to confront us. Generation after generation, heroically, our captives refuse to speak to us" (*The Lives of Animals*, 25). This statement nicely encapsulates her paradoxical mode of thinking about the animal. She draws attention to the physical oppression of animals, their "generation" and re-generation as objects of human possession; at the same time, she utilizes a rhetorical anthropomorphism by coding animal silence as "heroic," casting the position of the animal outside of human language as an active resistance to domination. For Costello, the animal does not 'lack' language; rather, the animal "refuses" to enter into a relationship with human language in which it would inevitably be cast as the inferior other of the human. Throughout *The Lives of Animals*, Costello is concerned with representation; from her perspective, language is action, and representation creates and maintains the conditions for the material domination of nonhuman animals. The entry of the animal into language, via representation, amounts not to an inclusion, but rather to a violent exclusion of the animal through appropriation, interpretation, and containment of its seemingly constitutive 'silence.' Is silence, then, a mode of resistance, or the very fact that allows the animal to be cast as the 'blank' figure for textual representation?

My paper proposes a connection between the silence of the animal and the Western philosophical *idée fixe* that the animal lacks finitude. I draw this connection from Elizabeth Costello's positioning of silence as a resistance to "generation." The animal, in her view, is rendered powerless by the physical inevitability of what Costello, along with Derrida, sees as the particular domain of animal genocide; that is, the "artificial, infernal, virtually interminable survival" (Derrida, *The Animal That Therefore I Am*, 26) of the 'livestock' animal in the industrialized conditions of human consumption. Costello posits that language, and the animal as defined by language, is intimately entwined with this horrific 'generation.' What Costello indicates is that the definition of a lack that excludes the animal from death occurs in language, so that the only recourse for the animal is a resistant silence, a silence that in turn defines the animal, for language, as undying; the relationship of generation to silence uncovers the tautological underpinnings of the distinctions between human and animal death. The philosophical denial of finitude to the animal may be the reason that, in Coetzee's title, animals can only have 'lives' -- life after life, without recognizable deaths.

This paper interrogates Elizabeth Costello's configuration of animal silence as a form of resistance to human oppression with reference to Derrida's *The Animal That Therefore I Am* and Coetzee's *Disgrace*, both of which demonstrate the ways in which silence itself has been appropriated by philosophical and literary discourse to contain the animal within a sacrificial economy; silence renders the animal paradoxically deathless and sacrificeable. Finally, in light of recent work by Matthew Calarco and Nicole Shukin, I attempt to envision a between-space of resistance in which the animal can disrupt, if only fleetingly, the confining binary between silence and language that discursively defines its relationship to the human.

39 - Environmental enrichment induces optimistic cognitive bias in rats

M Brydges
The University of Edinburgh, Edinburgh, United Kingdom

Session
Session Date
Time -
Location

Abstract text

The question of what animals experience mentally is a complex topic. However, it is fundamental to our ethical and moral consideration of animal welfare issues. The extent to which animals are aware and their levels of conscious experience are difficult to study due to their inherently subjective nature. Indeed, measuring consciousness and awareness in humans is not always straightforward, and lack of linguistic communication enhances the difficulty of this task with non-human animals. As a society, our interactions with animals are wide ranging and encompass multiple species, opening up the possibility for widespread animal suffering if we do not sufficiently understand their mental as well as physical requirements. We therefore have a duty to investigate the depth and extent of what animals can experience.

An important component of animal mental experiences with relation to welfare is emotional or affective state. If animals can experience affective states, then we have a responsibility to minimize negative and promote positive affective states in animals under our care. Presently, there is no method to directly study the experience of an affective state (aside from self reports in humans, which may not always prove reliable; affective reactions can be experienced unconsciously). However, we can use indirect methods to infer what affective state an individual is experiencing. For example, in humans, affective states or emotions are known to influence cognitive processing, altering an individuals' interpretation of ambiguous environmental stimuli and producing what is known as cognitive bias. Hence, individuals in a more positive state (e.g. happy or calm) will interpret an ambiguous cue (e.g. an ambiguous statement, such as 'that is an interesting shirt you have on') in a more positive manner (i.e. demonstrate positive cognitive bias, or optimism) than those in a negative state (e.g. anxious or depressed, who demonstrate negative cognitive bias or pessimism). Studies have shown this link is bi-directional, with cognitive biases able to predict emotional state. So through the study of such cognitive processes we can gain an indirect indication of what affective state an individual is experiencing.

Recent years have seen this assay modified for use in animals. Research has demonstrated that manipulations associated with negative affect result in animals as diverse as rats, bees, dogs and starlings displaying negative cognitive biases (or pessimism) when faced with ambiguous stimuli. However, less research has been conducted on the induction of positive cognitive biases in animals. I investigated whether exposure to environmental enrichment produced optimistic responses to ambiguous stimuli. To achieve this, I trained rats on a novel conditional discrimination task, where they were first trained to associate different stimuli (coarse vs. smooth sandpaper) with rewards of different value (highly valued chocolate vs. less valued cereal). Once trained, rats were exposed to ambiguous stimuli (sandpaper of a grade intermediate to the two training grades). An optimistic response was concluded if the rat responded to this ambiguous cue by behaving as if on a high reward trial, pessimistic if behaving as if on a low reward trial. Animals demonstrated more optimistic responses after experiencing environmental enrichment. A control group experiencing continued unenriched conditions showed pessimistic responses throughout. The results show for the first time that environmental enrichment can produce optimistic cognitive bias in rats, and suggests that standard, unenriched housing promotes pessimistic, negative cognitive biases. Although these results cannot be used to infer anything about conscious experiences in animals, they are consistent with the hypothesis that investigating cognitive biases can indicate affective states in animals. This study adds support to the utility of cognitive bias assays in assessing affective states in animals, with a view to understanding and improving their mental welfare.

40 - Proposal for a session

EG Gouabault¹, JE 0143136196 Estebanez²
¹Haute Ecole de Gestion, Geneva, Switzerland
²Ecole Nationale Supérieure, Paris, France

Session

Session Date

Time

Location

Abstract text

Session: "What Non English-Speaking Sociologies Have To Say About Animals?"

Proposal:

The idea of this session is grounded in several observations made from French-speaking researchers points of view: (1) The interdisciplinary field of animal studies is developing internationally; (2) sociological work on this subject is developing in English-speaking areas and contributing to the growth of animal studies; (3) sociological approaches of these relationships are also developing in French-speaking countries, but more discreetly; (4) very few French-speaking researchers and/or references have achieved visibility within the animal studies. We have now few milestones to understand this parallel development and we wanted to discuss about the Animal Studies' situation in other non English speaking areas.

So this session aims to offer opportunities of reflexive debates concerning the developments of non English-speaking sociologies involved in the human-non-human animals relationships. The specificities of these sociologies will be developed through the following topics: main theoretical trends; main thematic trends; last developments in the field; relevance of the reception of antispecism theories and movement; philosophical tradition.

The relevance of this session remains for us to search improvement of the animal studies of any linguistic area by the understanding of differences and complementarities.

Organized by IPRAZ (Imaginaires et Pratiques des Relations AnthropoZoologiques), affiliated group to Minding Animals

Moderator: Dr Jean **Estebanez**

Timing: 3x30 minutes

Speakers considered:

- o (confirmed) Emmanuel **Gouabault** and Jérôme **Michalon**, "Animals in Sociology. Towards French speaking Sociological Animal Studies" (*communication given at pre-Minding Animals conference 2011 at the University of Geneva*)
- o (to be confirmed) Julia **Gutjahr** from an affiliated group: Group for Society and Animal Studies, Germany.
- o (to be confirmed) Tora **Holmberg** from an affiliated group: Nordic Animal Studies Network,

Nordic/Scandanavian Countries.

41 - Humans and Nonhuman Animals: The African Cultural Perspective

SARWUAN GBENDA
FACULTY OF ARTS, MAKURDI, Nigeria

Session

Session Date

Time -

Location

Abstract text

The relationship between humans and other animals has not received adequate scholarly attention in Africa. Traditional African groups, south of the Sahara have recognized the importance of some species of animals and the animal-human interaction in their environment. However, very little has been done by scholars to bring to the fore the complex and multidimensional networks of human-animal interdependence. This paper examines a wide range of human-animal relationships ranging from cultural, religious, sexual, economic, social to security matters. These relationships impact on humans and nonhuman animals positively and negatively. In the latter, the paper observes cruel treatment of or animal violence. The traditional relationship with species of animals is anthropocentric and depend on its significance to their lives. The paper heralds a new cultural stance on human-animal relationships to ensure that animals are properly treated, respected, and cared for. The paper concludes that, there is need for the regulation of animal use by law.

42 - The Beginnings of Comparative Anatomy and Renaissance Attitudes to Animals

E. ARBEL
Tel Aviv University, Tel Aviv, Israel

Session
Session Date
Time -
Location

Abstract text

This paper is part of a larger research project on Renaissance Attitudes to Animals. Its aim is to enquire to what extent the early stages of comparative anatomy influenced or were influenced by ideas concerning the nature of animals as compared to that of humans. Focusing on the writings of Leonardo da Vinci, Andrea Vesalius, Pierre Belon and Girolamo Fabrici, the insights which these central figures derived from their dissections of animal bodies will be considered against the background of changing sensitivities with regard to animals expressed in other writings of the same period, particularly literary ones. Rather than going into a detailed comparison of anatomical findings, the presentation will focus on perceptions that transcended the strictly anatomical knowledge of these figures, particularly on their reflections concerning animal soul, animal intelligence and animal language.

43 - ROLE OF ANIMALS IN INDIAN ART THOUGHT AND LITERATURE

AVKBABU ----- AVADHANULA, OPP ----- PILLAI
OSMANIA UNIBVERSITY-500007, AP, INDIA, HYDERABAD, AP, India

Session

Session Date

Time

Location

Abstract text

Quadrupeds and Bipods, both belonging to mammalian group maintain similar characteristic features, such as--Food (Aahaara), Sleep (Nidra), Fear (Bhaya), Conjugal (Maidhunam). Sanskrit rhetoricians, expressed same in a verse (sloka) that "Fooding, Sleeping, Fearing and Sexing are common to quadrupeds and bipeds, it is only judicious faculty in human, that keeps them away from bestial impulses; lest man is less than animal.

Archaeologically, relation between man and animals is since Paleolithic hunter-gatherer stage to domesticating them for agricultural out-put, transportation of surplus and as war carriers. Same are graphically found recorded, beginning pre-historic cave paintings, from Mesolithic-Altamira, Spain; Magdalenian-Europe; Bhimbedka-India; and Ajanta and Ellora of the early historic India etc. And written records, composed in then language and script, issued by Indian Emperor Asoka (c.274-232 BC) stand testimony to awareness of the Indian rulers on maintenance and providing respectable place to quadrupeds, too.

Multiples of Historians and Sociologists of West and rest of East, opine in India, Rulers were unconcerned on Welfare of Animal Kingdom, is squarely incorrect. Asoka, the Emperor is foremost Administrator to understand value of Lives Quadrupeds, too. His Major Rock Edict-II and XIII and Major Pillar Edict-VII, stand testimony to his activities--Asoka provided for the Medical Treatment of Men and Animals and caused the required Medical Herbs, Roots and Fruits to be imported and grown throughout his Empire and other Countries beyond his borders. Kakatiyas of Warangal (c.1000-1323 AD) powerful rulers of medieval Andhra established Maternity Hospitals (Prasuti cikitsalaya) and Veterinary Hospitals (pasu cikitsalaya).

Added, Sculptural Panels and Paintings on Drum slabs of Stupas of Buddhist and Jain orders; and on the Temple Pillars and Ceilings of Brahminical (Vishnu, Siva and Sakti) Temples, provide ample evidences for Role played by Animals in Indian Art Thought and Literature, through ages.

However, what all Emperor Asoka edicted, are translations of Vedo-Brahminical and Upanishad Ideals-samno astu dwipade sam catush pade - let the Good prevail on Bipeds and Quadrupeds, too.

44 - Are Animals Capable of Moral Excellence? Plutarch's Defence.

T Moyle
Anglia Ruskin University, Cambridge, United Kingdom

Session
Session Date
Time -
Location

Abstract text

It was commonplace during the Classical and Hellenistic period to deny that animals are capable of exercising the moral excellences, i.e. of displaying behaviour that could be described, for example, as brave or moderate or just. Such an opinion can be found in Plato, Aristotle and the Stoics (especially in Chrysippus). This commonplace followed naturally from a belief that the possession of excellences of character required initiation into social practices governed by norms of reason, practices that, so it was assumed, only human agents were capable of. This paper is composed of two parts. The first part presents the diverging arguments that underlay the commonplace belief in the relation between virtue and reason, and between both virtue and reason, and passion. The second part summarises Plutarch's vigorous criticism of these arguments and evaluates the strength of his assertion that the Stoic position on animal moral and cognitive excellence ultimately consists of 'slime and confusion'. Of particular focus is Plutarch's central concept of "natural virtue", grounded on feeling, and of the distinctive modes of morally excellent behaviour that follow from this concept, including what he considers to be the key moral excellence of 'caring for one's offspring', an excellence shared across (at least) the mammalian class of animals. The paper concludes by arguing that Plutarch deserves greater recognition for anticipating, and perhaps even providing the direct inspiration for, David Hume's famous distinction between natural and artificial virtue in the *Treatise of Human Nature*.

45 - The Philosophy of the Animal in J.M. Coetzee

JJ Johnson
Florida Atlantic University, Boca Raton, United States of America

Session
Session Date
Time -
Location

Abstract text

In the late twentieth-century and beyond, the interdisciplinary field known as “animal studies” presents a new set of voices in academia and popular culture, the most recognized of which include Jacques Derrida, Peter Singer, Tom Regan, and Carol Adams. Coetzee’s literary depictions of the nonhuman animal being require an understanding of these contemporary voices due to his awareness of (and response to) their key points on the subject.

The topic of the animal continues to struggle in developing a place in an historically anthropocentric discourse. Yet the present academic climate has accumulated a familiarity with conceptions of “otherness” by means of postcolonial theory, identity politics, the metaphysics of subjectivity, and exclusionary logic leading to new readings of the nonhuman animal. For example, Adams’ feminist texts parallel the violence against women with the violence against nonhuman animals. Other animal analogy readings include: connecting the treatment of Jews during the Holocaust to that of animals in slaughterhouses and vivisection; the African American slavery and violence against animals analogy; or, Peter Singer’s controversial claim that highly cognitive nonhuman beings should receive the same ethical treatment as severely retarded human beings. In response, Derrida argues, “many of the analogies that are drawn between human and animal genocide overlook the singular situation and suffering of animals”(Calarco 111). As I will discuss at length in this essay, Coetzee’s writings expose and question these controversial voices on the topic of nonhuman animal being. Therefore, Coetzee’s texts will, at the least, expose the philosophy of the twentieth-century animal, which will include those attributes that humans over time have thought to be uniquely human: the hand, soul, shame, awareness of death, language, reason, ethics (or responsibility), and technology.

46 - Controversies relating to the stray and feral cat problem

J.T. Lumeij
Faculty of Veterinary Medicine, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

The great popularity of the domestic cat as a pet animal has led to a worldwide problem of stray and feral cats. There is great public controversy regarding the different approaches to the stray and feral cat problem, including capture, neuter and return (CNR) programs, reallocation and culling.

This paper focuses on the ethical aspects of handling the stray cat problem from an animal-ethical and an environmental-ethical perspective.

The proponents of CNR programs seem to approach the problem from an animal-ethical perspective and argue that killing of the stray cats should not be performed based on the respect for the life of the individual animals. They claim to have a successful method of reducing the stray cat problem without culling them. Reallocation of stray cats is often problematic. Often they have to be euthanized after having spent some time in confinement in a cat refuge. Feral cats, which are descendants of stray cats have not been raised in a human environment and are not adequately socialized to live as human companions.

The weakness of the argumentation of the proponents of the animal ethical-approach is that the stress in relation to capture and subsequent surgical manipulation of the animals is not considered. Furthermore, despite the fact that this approach has been advocated and practiced for decades the effectiveness of this approach for reducing the stray cat numbers has not been demonstrated.

The proponents of the environmental-ethical approach argue that in a wild setting it is not the individual animal that counts but animals should be approached from the population level and in relation to their natural environment. In an environmental setting the environmental-ethical arguments have more weight than the animal-ethical arguments. Because of the constant recruitment from the domestic cat population and feeding from unnatural resources stray and feral cat populations can reach levels which are unlikely for a predator in natural circumstances. Due to human caused high population levels of free roaming cats this introduced predator can have a huge impact on already compromised populations of wild prey animals including small reptiles, amphibians, mammals and birds. Another point is that genetic mixing of feral domestic cats with endangered populations of European wild cats (*Felis silvestris*) is considered to have a negative impact on wild cat populations.

Although legislators have recognized the problem and nature protection laws forbid the release of animal in nature, these laws are not enforced in relation to owners' attitude toward their pet cats. Many cat owners allow their cats to roam at will. Cat doors in backdoors of homes are a popular item. Owners' attitude form the key cause for the feral cat problem.

The public controversy will remain because of different opinions in the general public.

Cat owners can be educated to be responsible for the behavior of their pet cats and they can be made aware that pet animals live by the mercy of their owners. Once this relation is broken these pet animals loose their status as such. Since society cannot accept introduced predators in its precious nature, these stray and feral cats lose their right for living on environmental-ethical grounds. From an animal-ethical approach it can also be argued that culling is preferred over stressful capture and surgery with a chance of euthanasia in a later stage.

47 - Framing the Ethical Gaze: the dog photographs of Fanie Jason

W V Woodward
University of the Western Cape, Cape Town, South Africa

Session
Session Date
Time -
Location

Abstract text

If photographs, according to Susan Sontag, promote an 'ethics of seeing', then Fanie Jason's photographs, I would argue, advance an animal alert ethics of seeing as they represent the daily lives "and deaths" of dogs. The dog photographs of Jason, an award-winning photographer from Gugulethu, contradict privileged and exclusive conventions of middle class human-canine relationships. The dogs of Khayalitsha, a large informal settlement on the edges of greater Cape Town, exist, variously, in the interstices themselves. While for some, such existences are fatal and tragic, others who are agentive claim successful life trajectories. In Manenberg, where dogs may be instrumentalised in dog fighting rings and as signs of gangster masculinities, puppies allow for expressions of caring and tenderness. These photographs gesture to multi-layered narratives, confirming that to categorise all dogs who live on the street or dogs in working class areas as victims is simplistic.

Elizabeth Edwards suggests that photographic images are "active through their performativity" which is constituted by "an affective tone" and a relationship with the viewer. The photographs we are looking at never sentimentalise or idealise; affect is skilfully contained. At the same time, many of Jason's photographs situate the viewer at dog's eye level. Thus the viewer's gaze is ethically framed with the street dogs and working class dogs represented as embodied, urban subjects.

48 - Ahimsa (Nonviolence to Living Beings) - Past, Present, Future

A.U. Unger

Now in Retirement, Frickenhausen, Germany

Session

Session Date

Time -

Location

Abstract text

The paper will show the genesis of the idea of Ahimsa within the Indian religious tradition, especially in Jainism.

Then follows a brief look at Mahatma Gandhi's effort transforming Ahimsa within the framework of Indian political culture , e.g. respecting the life of creatures.

After a brief hint at Albert Schweitzer's critical reference to the effectivity of Ahimsa being able to protect the life of creatures the central idea will be the following:

Is there a common ground to be found in the religions of the world where Non-Violence in the spirit of Ahimsa can be applied to all living beings?

Being the convenor designate of Study Circle 'Animals and Religion' I shall make proposals for searching such common ground as incentive for discussion within the Study Circle.

49 - 'A ferocious species in a barbarous world': Violence workers' self-animalisation.

R Savage
University of Technology, Sydney, Ultimo, Australia

Session
Session Date
Time -
Location

Abstract text

This paper examines the way in which perpetrators of genocide and mass violence have represented themselves using animal imagery and animal metaphors. While perpetrators' representation of victims as animals has been paid some recent attention, what might be termed 'self-animalisation' in situations of mass violence has thus far been undertheorised. From 'Arkan's Tigers' in the former Yugoslavia, to SS 'werewolves,' to Rwandan perpetrators who refer to themselves as 'savage hunters of prey,' this trope has been common in many such episodes. Perpetrators may read their situation as a Hobbesian 'state of nature' in which all are reduced to the level of 'beasts' (with implications of amorality and violence); they may also adopt specific animal imagery (usually related to predators such as big cats, wolves or eagles) in reference to characteristics symbolised by particular animals. The paper employs a multidisciplinary approach in asking how such discourses shape perpetrators' understanding of their own identity and of their actions toward others, in relation to morality and to practice. It examines the complex values, both positive and negative, placed on animal predators and 'beasts,' and asks what relationship exists between the choice of a particular animal name or image, and the historical encounter between members of that society and the animal in question. It concludes that animal names are strategically, though not consciously, deployed, in order to fulfil particular socio-psychological needs both before, during and after episodes of genocide and mass violence.

50 - Abattoirs européens : la fin de la souffrance animale ?

Mf Falaise
Université Lyon 3, Lyon, France

Session
Session Date
Time -
Location

Abstract text

Abattoirs européens : chronique annoncée de la fin de la souffrance animale ?

L'animal de production est au cœur de la réglementation européenne depuis plusieurs décennies. Ainsi, les conditions d'élevages sont largement encadrées par des dispositions contraignantes notamment pour tout ce qui concerne l'habitat, le transport ou encore l'abattage. Dans les deux premiers domaines, la législation a permis d'asseoir un certain niveau de protection en intégrant récemment une nouvelle dimension, celle du bien-être animal. En matière d'abattage, la situation est plus préoccupante et nécessite d'être améliorée. Certes, depuis la première directive de 1974 encadrant l'abattage, plusieurs textes se sont succédés et la directive du 22 décembre 1993 actuellement en vigueur a considérablement renforcé la protection des animaux au moment de leur mise à mort. Mais l'absence de toute référence au bien-être animal, au sein des 19 articles qu'elle contient, a rendu impératif de réactualiser la législation en vigueur. Il s'agit de prendre en compte toute la dimension animale afin de ne pas résumer sa souffrance à la seule souffrance physique.

Les avancées scientifiques permettant une meilleure connaissance de l'animal, la prise de conscience des consommateurs, la volonté des professionnels de changer leurs rapports à l'animal ont imposé une nouvelle approche de l'animal et de sa qualité d'être vivant sensible. Or la protection existante en matière d'abattage ne présente pas de garanties suffisantes pour permettre cette protection du bien-être animal.

C'est dans ce contexte que la Commission européenne a proposé en 2008 un projet de réglementation de l'abattage entériné par le Conseil de l'Union européenne par l'adoption du règlement du 24 septembre 2009 sur la protection des animaux au moment de leur mise à mort. Trente articles fixent de nouvelles normes pour le traitement des animaux au moment de leur mise à mort et se réfèrent explicitement à la notion de bien-être animal. Mais malgré des avancées certaines, cette nouvelle réglementation s'expose à de nombreuses critiques et devrait être améliorée avant même son entrée en vigueur prévue au 1er janvier 2013.

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51 - The Wolf Within: Spiritual Identity and Subjectivity in Otherkin Subcultures

J L H Johnston

University of Sydney, The University of Sydney NSW, Australia

Session

Session Date

Time

Location

Abstract text

Donna Haraway's work has called into question the concepts of a *pure* animal, *pure* human and *pure* machine. Indeed, her work has identified a significant number of examples of boundary breakdown between such conceptual classifications where these categories of identification simply no longer make any sense. This paper takes as its starting point Haraway's questioning of the human-animal divide (and indeed subjectivity itself) and considers the contemporary spiritual subculture of Otherkin as an emergent, new, form of subjectivity. That is a concept of the self that is akin to Haraway's proposition of an emergent subjectivity which pushes at the boundaries of normative discourses about what it is to be human; what it is to be animal. The Otherkin community express a self identity that is not 100% human, and in particular Therianthropes argue that they are partially animal. This is not understood as a metaphorical relation, but an ontological one: the animal aspect is considered very substance of their being. Often this animal element is designated as a soul, spirit or energy. This conceptualisation of self and spirituality has many informing discourses, but particularly those of contemporary forms of shamanism, contemporary paganism and popular cultural phenomena like science fiction or the Harry Potter novels. Rather than see these ideas and practices as psychologically deviant, this paper takes seriously the challenge to normalised concepts of subjectivity of what it is to be human that is raised by the Otherkin community. It examines the powerful critique of human and animal found in the subculture. However, it also asks questions of the ethics of Otherkin engagement with the animal. What concept of the animal do they work with? What is the *Other* of Otherkin and how does its definition work to support dominant concepts of self and other? And with particular reference to Donna Haraway's work and other critical theorists like Kelly Oliver, in what way can, what I term Transpecies Identity, be considered an emergent form of subjectivity? In opening out responses to these questions this paper examines not only a new form of spiritual practice but also the role ascribed to the soul and concepts of the spirit when they are placed at the heart of definitions of both animal and human.

52 - Mass Killings of Pigs and the Challenge of Multispecies Justice

D.B. Mizelle

California State University Long Beach, Long Beach, United States of America

Session

Session Date

Time

Location

Abstract text

This paper looks at recent mass killings of pigs, tracing the impact of these eradication programs on humans and other animals in multispecies communities. The mass slaughter of pigs and other livestock animals in the United Kingdom, South Korea, Indonesia, Liberia and elsewhere has ostensibly been conducted to prevent the spread of infectious diseases, a concern that has emerged in conjunction with the growth of concentrated animal feeding operations and consolidation of the globalized, corporate meat-production industry.

Mass killings of pigs in Haiti and Egypt reveal that more is at stake than just the prevention of disease. In the 1980s, fears of the spread of swine fever to the US pork industry led to the eradication of 1.3 million pigs in Haiti. These kochon kreyol were well adapted to local conditions and provided rural Haitians with a living savings account that could be sold or slaughtered to pay for health care and schooling. The neo-imperialist replacement of these hearty black pigs with fragile, expensive and white pigs was a disaster, as was the culling of the 400,000 pigs belonging to Zabbaleen families in Cairo, Egypt. These pigs, crucial to the urban recycling system and to the health and income of this minority Coptic Christian community, were killed during the global H1N1 pandemic in 2009, although this mass slaughter also reflected both religious bias and the efforts of government and multinational corporations to gentrify Cairo's impoverished neighborhoods.

In these instances, modernization has taken the form of mass killings of pigs without much consideration of the intertwined lives of people and animals. By looking at responses to these eradication efforts, including efforts to restore pig populations and recuperate these multispecies relationships, this paper raises important questions about justice in efforts to improve the lives of human and non-human animals

Brett Mizelle is Professor of History and Director of the American Studies Program at California State University Long Beach. His publications include articles, book chapters, and reviews in nineteenth-century American history and the history of human-animal relationships. His book *Pig*, which charts how humans have shaped the pig and how the pig has shaped us, has recently been published in the Reaktion Books 'Animal' series. He is also completing a scholarly monograph on the cultural work of exhibitions of exotic and performing animals in the nineteenth-century United States. Mizelle is also a co-founder and current editor of the H-Animal Discussion Network (<http://www.h-net.org/~animal/>).<br type='_moz' />

53 - 'Low down dirty rat': responses to urban wildlife

Esgtaerht O'Sullivan, rjgba;iur prof. Creed, ;sdfb;hvb ms Gray
University of Melbourne, Parkville Victoria, Australia

Session

Session Date

Time

Location

Abstract text

In this paper we consider both popular and ethical responses to nonhuman animals when the animals share urban space with humans. In particular we focus on possums and rats living in suburban Melbourne. We find that possums have a prominent place in Australian popular culture and storytelling, with Possum Magic the most popular Australian story book of all time. We also find that where possums are endangered significant financial resources are mobilised in their defence. By contrast, the domestic European house rat, which shares many features in common with the possum, is predominantly represented in negative ways and is not afforded the same level of welfare protection. Where the possum is often depicted as a national treasure, the rat is represented as an abject creature and a threat to human health and welfare. In some contexts the rat has become a universal scapegoat for human fears and anxieties. From an ethical perspective our moral obligations to possums and rats are in fact very similar, yet our actual responses are not. This suggests that irrational bias - even unconscious anxieties - influences human/nonhuman relationships, a finding which has significant implications for all non-charismatic nonhuman animals.

54 - Art and Animal Advocacy: the artist as activist

Y M Watt

Tasmanian School of Art, University of Tasmania, Hobart, Australia

Session

Session Date

Time

Location

Abstract text

The role of the artist in society is complex and multifaceted, but there is a basic expectation that the work of contemporary artists will in some way respond to and/or reflect the time in which it was made. While this can mean nothing more at times than a certain stylistic or aesthetic approach consistent with the time the work was made, it can involve artists tackling contemporary socio-political issues through their work. However, despite issues-based art being relatively common, it is rarer to find those artists who are prepared to actually take a stance in the work - to make work that addresses his or her own views. The reasons for artists' reluctance to make their socio-political views clear in their work include a concern that such work may be seen as too closed, direct or didactic, and a concern that art and socio-political issues don't mix, or at least rarely mix well. Additionally, there is the problem for the artist as activist regarding how to make work that engages with broad audience without resorting to populist cliché.

These are all matters I have had to negotiate since I began to directly address within my artwork the issues associated with my long-term role as an animal rights activist. This paper will outline strategies I have employed in the production artworks that encourage the viewer to consider the issues associated with an animal rights ideology without resorting to an overtly heavy-handed polemic.

55 - Homeless cats: urban crowding and the meaning of home

SE Holmberg
Uppsala University, Gävle, Sweden

Session

Session Date

Time -

Location

Abstract text

'To be one is always to become with many.' (Haraway, 2008: 4)

Urban animals are often subjected to complaints; they transgress cultural ordering systems, while they roam the city in what is sensed to be uncontrolled manners. The 'wild', including domesticated urban animals, is however also a source of desire in the urban, and thus calls for care, conservation and welfare practice. Controversies over other animals are thus to be expected, when these two "frames of meaning" collide. This paper discusses a specific area of controversies, namely cat keeping, or rather the lack of proper keeping, in the urban setting. Departing from interviews with animal police, animal welfare inspectors, so called "animal hoarders", cat rescuers and shelter workers, along with complaints and other documents, I investigate a number of controversies related to the process of 'becoming with many', and the norms of appropriate pet-keeping in the city. The phenomenon of homeless cats raises a number of questions: How is "feral", "homeless" and other categories performed and with what consequences? What is the role of "home" and other places in defining and handling various urban cats?

Tora Holmberg is a sociologist and works as an Associate Professor at the Institute for Housing and Urban Research, Uppsala University Sweden. Her research interests include human-animal relations in bio-technology and in the city, and her cultural sociology approach combines animal studies with STS (science and technology studies) and feminist science studies. Holmberg is a member of the Humanimal group at the Centre for Gender Research, Uppsala and a coordinator of the Nordic HAS network (tora.holmberg@ibf.uu.se)

56 - Establishing Animal Rights - A Legal Perspective

SS Stucki
University of Basel, Faculty of Law, Basel, Switzerland

Session
Session Date
Time -
Location

Abstract text

The notion of animal rights is highly controversial and subject to a primarily philosophical debate. Profound jurisprudential discussion of this matter is scarce, but indispensable, if animal rights are to be implemented into actual laws. The prospect of animal rights - as opposed to or as means of animal protection - is particularly pertinent in view of the failure of current animal protection laws to address the fundamental injustices underlying the human-animal relationship. The (arguably) necessary substantial change in how society treats animals could be induced and duly reflected in law by establishing animal rights. To constitute a progressive alternative, the concept of animal rights must seek to abandon two major flaws of current animal protection laws: animals' property status and the law's bias towards animal exploitation, which renders the protection afforded to animals largely dependent on the animals' designated uses. From a legal theoretical point of view, animal rights first and foremost necessitate the abolishment of animals' status as legal objects, on the grounds that rights can only be conferred upon legal subjects, i.e. legal persons. Accordingly, the primary question to be answered by jurisprudence is whether animals can be conceived as legal persons. To this end, insight can be drawn from examining the current concept of legal personality with regard to its applicability to the animal context. As becomes apparent when analysing the legal capacity of natural and juristic persons and the history of their legal personification, legal personhood for animals can be consistently argued. This view is especially corroborated by the conclusion that neither the capacity to reason nor membership in the human species are imperative criteria to being considered a person under law, bearing in mind the legal capacity of human marginal cases and corporations. Rather, legal personhood should be understood as a normative concept which is abstracted from actual (personal) qualities of its subjects and the precluded objects. As history has shown with regard to women, slaves or children, the law tends to slowly, but steadily integrate oppressed and formerly excluded groups into the scope of legal subjects. This possibly ongoing process demonstrates that the moral and legal status of a person do not necessarily coincide and that it is ultimately the legal system which has the de facto power to define its own subjects. In view of these findings, the status of a legal person can be conferred on animals

- irrespective of their moral status or actual capabilities - by virtue of a positive legal act.

Seeing that legal personhood could be vested in animals, the key issue of legal animal rights shifts to the question of whether and which animals should have rights. Evidently, these determinations are subject to legal, political and societal discourse. Considerable difficulties also remain with regard to the feasibility of legal animal rights, which render the concept prone to pragmatic compromises. However, to ensure the integrity of the institution of animal rights, it is imperative that animals' basic rights - e.g. the right to life, the right to physical and mental integrity and the right to freedom of movement - will not be subjected to far-ranging restrictions conceived for the benefit of humans, as currently common in animal protection laws.

57 - Deliberative Democracy and Trespass in the Name of Animal Protection

C McCausland¹, H Hadley², . O'Sullivan¹

¹University of Melbourne, COLLINGWOOD, Australia

²University of Western Sydney, Sydney, Australia

Session

Session Date

Time

Location

Abstract text

Since at least the 1970s, one of the stock standard tools in the animal protection movement's arsenal has been illegal entry into factory farms and animal research facilities. This activity has been followed by the publication of images and footage captured inside those otherwise socially invisible places. Trespass and the subsequent dissemination of images is a practice underpinned by the belief that one of the reasons animal suffering is legally permissible is that many people are unaware of the extent to which some modern animal uses inflict pain. In this paper we examine the ethics and politics of trespass by animal advocates. Is illegal entry onto private property justified in the name of animal rights? Is it reasonable to view trespass as consistent with principles of deliberative democracy? We also consider whether animal advocates who break the law in that way must look to another type of political framework to justify their actions.

58 - Talking to Animals: A Gricean Perspective

SB Borge

Norwegian University of Science and Technology, Trondheim, Norway

Session

Session Date

Time

Location

Abstract text

Much attention has been given to non-human animal cognition and how animals of a certain cognitive complexity relate to and interact with humans. The human-animal relationship, however, is a two-way street. Here I present a Gricean explanation of the well-known fact that humans talk to animals; in particular, we talk to our pets. The Gricean picture of language use has it that when we address someone we intend to make ourselves understood, partly by the addressee's recognition of that intention - call this an M-intention (Grice 1957). Orthodoxy has it that we cannot M-intend when we talk to animals, since we cannot expect animals to grasp such complex audience-directed intentions. However, as Grice argued, there are two modes of communication, two types of meaning, natural and non-natural meaning. These are complementary venues of interaction and communication. In this paper I argue that when we address, say, dogs by using vehicles of non-natural meaning - linguistic utterances - we do so with full M-intentions, because one of the best ways to convey natural meaning to dogs is to convey it by using non-natural meaning, i.e. talking to them.

Humans are not born speaking a language, and we must learn the meaning of linguistic utterances (call that non-natural meaning). However, there are good empirical reasons to believe that we have an innate and direct understanding of certain natural meaning-relations, like a mother's tone of voice meaning friendliness, love, etc. The human voice is one of the most expressive media we have on a natural meaning level, and the evidence that humans use pitch variations, intonation, etc. to signal emotions, changes in emotions and so on, is strong (Treatment 1993). After we have acquired a language, being a language user becomes second nature to us, but that doesn't mean that what we express linguistically (non-naturally) isn't also expressed naturally. The two modes of communication/meaning operate in concert.

Consider then the following scenario. You are looking after a dog. You have no set of established commands, but you need to get the dog off a thinly iced river with a strong current. How to do it? It is actually quite easy, if you avail yourself to linguistic utterances with non-natural meaning (that the dog is not conceptually equipped to understand), but very hard if you don't. How so? You want to make sounds that express fear or some similar emotion, hoping that the dog will react to that on an instinctive level. Natural meaning signifiers that indicate fear will often signal danger to other animals. This hope would be quite justified given that the species dogs and humans have had quite a few thousand years to adapt to each other's natural meaning signals (Clutton-Brock 1995). A sincere production of a linguistic utterance that expresses fear will (more or less) automatically be accompanied by an equivalent natural meaning signifier in your tone of voice. Merely producing sounds that have the correct natural meaning-signifiers for fear without saying something, is hard. This shows that our practice of talking to animals with full M-intentions is, given our own limitations, a rational thing to do.

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London, Routledge.

59 - Helmuth Plessner: philosophical anthropology and the human-animal relation

K.G.M. Pols
University Utrecht, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

When we look at discussions on animals in bioethics, the status of animals plays an important role. It seems like the kind of responsibility we bear towards animals and the kinds of acts that are (Im)permissible depend on the status of the animal. I would like to argue, however, that it actually depends on the status of man. The status we accord to man - whether it be on religious, rationalistic or Nietzschean definitions - determines the moral status of animals. The status of man, however, is not yet unequivocally determined. Whether we will be able to solve this question with more advanced biological research in the future remains an open question. The question is perhaps not one of biology, but one of philosophical anthropology.

This is the starting point of my presentation. I will use this starting point to discuss an interesting point of view on the human-animal relationship; the philosophical anthropology of sociologist, philosopher and biologist Helmuth Plessner (1893-1985). Re-considering Plessner is not purely of historical interest. I hope to argue in my presentation that he offers a useful methodology to look at the human-animal relation. Plessner offers a framework that allows for the continuity that exists between human and animal life. But it also allows mankind its' exceptional status from which we can claim to have a moral responsibility towards animals.

My presentation will consist of three parts. The first part will be a critique on the naturalistic interpretation of man as a highly intelligent animal. This account interprets the difference between man and animal in terms of the biological category of intelligence (Plessner 1983, p. 55). This interpretation precludes a moral grounding of our responsibility towards animals other than in terms of instrumental reasons. In my talk I will shortly argue why I find this unsatisfactory as a ground for bioethical theory.

The second part of my presentation consists of a short explanation of the categories that Plessner uses to describe the exceptional status and being (*Sonderstellung*) of man. The three 'laws of philosophical anthropology', i.e. natural artificiality, mediated immediacy and utopian standpoint are neither natural nor transcendent laws. They describe man as a living biological animal and at the same time as a being that has to interpret his life in order to live it.

Finally, the third part of the presentation will elaborate on the way in which moral responsibility is constituted in this ontological difference. As a creature that lives his life, man lives in three 'worlds' simultaneously: inner world, outer world and world-along-with. This last world, that of intersubjectivity, is the place where morality is grounded. Through intersubjectivity we can place ourselves in the position of the other, we can feel shame and responsibility. Plessner's concept of world-along-with does not exclude certain species on account of natural/ biological features, nor do we as man automatically have a claim on it. The world along with is a performative reality, we shape it in the way we carry it out. An ethical theory that takes account of this form of intersubjectivity must be reflexive in character. It must continuously ground and reflect our ethical practices and the place that animals have in them.

Philosophical anthropology does not unequivocally lead to a certain ethical theory, nor does it automatically tell us where to place animals in such a theory. It does however offer guidelines to support and critique ethical theories. What this looks like, will be content of the conclusion to my presentation.

60 - Animal Disenhancement for Animal Welfare: Apparent Conundrums, Real Exploitation

Ferrari
KIT/ITAS, Eggenstein-Leopoldshafen, Germany

Session
Session Date
Time -
Location

Abstract text

Recently, a debate on possible animal disenhancements for animal welfare purposes has been developed (cf., among others, Rollin 1995; Thompson 2008; Palmer 2011). Sometimes the reduction of animal (essential) capabilities has been defended as a possible solution to animal welfare concerns: It has been argued, for example, that blind chickens seem to be less sensitive to stress in intensive production settings (cf. Thompson 1997). With the development of genetic engineering, and now especially with the convergence of information technologies and nanotechnologies at the molecular level, it has been speculated on new possibilities of reducing animal characteristics such as sentience or cognitive abilities (Thompson 2008; Palmer 2011). In my paper I argue that in order to avoid the pitfalls of speculative ethics, empirical facts related to the technologies involved as well as costs for the non-human animals have to be taken into account. Depending on which changes we are referring to, ethical problems can be seen very differently. Widening the consideration to the socio-economic context in which currently non-human animals are used by humans, I challenge the idea of genuine philosophical conundrums from an antispecieicistic and abolitionistic perspective. Only in a context of exploitation, in which non-human animals are deprived of basic rights and their existence is totally dependent on human exploitation, the contradictions between improvement of welfare and disenhancement of capabilities make sense.

Literature

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Palmer C. (2011): Animal Disenhancement and the Non-Identity Problem: A Response to Thompson. *Nanoethics* 5:43-48

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61 - Until Man Duplicates

S.C.L. Cámara Leret
Susana Camara Leret, Eindhoven, Nederland

Session
Session Date
Time -
Location

Abstract text

The history of humanity is entailed within technological evolution, from which our appreciation of the animal kingdom derives. The domestication of animals constitutes one of mankind's first technological advancements (Kelley, 2010). Dogs were probably 'tamed' first, from wolves which frequented human settlements roughly 12,000 years ago (Clutton, 1995). The genesis of 'man's best friend' illustrates human's affinity with animals, as no other animal in nature habitually adopts other species in the wild. In a utilitarian conception of our surroundings, we have squeezed, moulded and sculpted nature, a *modus operandi* consolidated with the advent of modern science in the 17th Century (Rifkin, 1998). In 2009, the first release into the wild of genetically modified mosquitoes took place in the Cayman Islands, by the British biotechnology company Oxitec (Pollack, 2011). Taking the scientific community by surprise, due to an apparent lack of review and public consultation, the mosquitoes were engineered to produce offspring which die before reaching adulthood, thus aiming to control the spread of dengue fever by these insects. Genetic engineering has brought a new understanding of life, situating the gene at the forefront of all processes, depicting organisms as systems of information. Today's biotechnologies operate within a contemporary definition of biology, in which computer sciences formulate the principles from which natural systems are elucidated (Carlson, 2011). This movement has once more reinvented 'nature' for the 'post-biological' age, where DNA is understood as a code and organisms are 'programmable'.

With new technologies emerging in the life sciences, it is important to consider how we conceptualise 'nature' to envisage our future interactions with other organisms. In 2010 I enrolled in a speculative design project titled *Smell Triggers*, in which I hypothesised a healthcare system based on future interactions with genetically modified mosquitoes. When mosquitoes suck our blood they inject a saliva through a separate channel. Scientists have attempted to utilise this feeding mechanism to turn them into 'flying syringes', by adding an antigen in their saliva to trigger an immune response in their host. *Smell Triggers* aimed to investigate possible interactions with insects beyond the visual domain, fostering a new understanding of our interdependencies. Insects have formidable olfactory capabilities and the smelly chemicals some people secrete through body sweat, such as lactic acid and nonanal (Leal, 2009), greatly attract female mosquitoes, which require the proteins contained in blood to produce eggs for reproduction. *Smell Triggers* investigates a future faction where odour variations serve as signals for GM mosquitoes: our future 'health surveillors'. A rise in the blood's acidity incites these insects to a meal whilst allowing them to diagnose the body's pH balance by injecting a substance into their host, which reacts chromatically to varying blood pH levels. The system reverts the so called 'flared, (colour) & wheal' reaction, by turning mosquito bites on the skin into a diagnostic platform, visualising the body's chemical balance.

Design subtly shapes our interactions with the environment, constructing alternative futures whilst aiding to determine what is probable or desirable by analysing and debating the social and ethical consequences of the implementation of future technologies. The chemical communication occurring between the natural kingdoms in a cross-signalling manner, alludes to a greater interdependency than we had imagined amongst species. Novel ways of measuring health perhaps will be possible from these dialogues with nature. In this respect, it is necessary to rethink existing systems and processes concerning healthcare, taking into account such future possibilities. This link to our environment furthermore implies, that we can no longer conceive of ourselves as human beings isolated from all other organisms, but of another active agent in a chemically-interdependent ecosystem.

62 - A Phenomenological Perspective to Metamorphoses and Hybrids

Ruonakoski
University of Helsinki, Helsinki, Finland

Session
Session Date
Time -
Location

Abstract text

This paper analyses phenomenologically the meaning of fictional metamorphoses of human bodies into those of non-human animals and vice versa, using the Greco-Roman myths as its main source. In addition, I will discuss the hybrid forms that include features both from human and non-human bodies, such as centaurs, satyrs, sirens and harpies. One way to explain how certain hybrid forms have come about is to hypothesise an initial error in perception, so that a man riding a horse would have been interpreted as a hybrid (a centaur consisting of human and horse parts) in a non-riding culture. A theory like this cannot account for all the hybrid forms, however. I will argue that the hybrid forms have a transhistorical foundation in the way we experience other bodies in a close relationship to our own, through empathy.

Even though the concept of empathy is currently undergoing a kind of renaissance, thanks to the discovery on mirror neurons, my point of departure for exploring empathy is not in neuroscience but in phenomenological philosophy. One of the most significant results obtained by Edmund Husserl, the father figure of phenomenology, is the analysis of the body as the centre of experience or as a so-called zero-point of orientation to the world. Drawing from Husserl's work as well as from those of Edith Stein's and Maurice Merleau-Ponty's, we can define empathy as connecting with the other's body, understanding it as a similar living and motivated centre of orientation as our own body is, and *feeling in* in its movements. In other words, when the other moves it is *as if* we ourselves performed the movement in a non-actualized manner.

I will argue that, up to a point, the hybrid figures and metamorphoses from human into animal can be understood as kinds of visualisations of kinaesthetic empathy with non-human animals. In all empathy we have an experience of our own bodies and situations as still our primary point of departure while also feeling along with the other's movements and experiences his movements seem to express. Hence, empathy as such can be understood as a phenomenon that gives us a hybrid experience of embodiment. On the other hand, empathising is as if we took the form and movements of another being to carry, and therefore depictions of metamorphoses - such as we have in Lucian's *Lucius, or the Ass* - can be understood as descriptions of the empathetic process taken slightly further with the help of imagination.

Nevertheless, it would be too simple to claim that our *as if* -movements would explain exhaustively why people have come to think of hybrids and metamorphoses. It is evident that animal and hybrid figures also have provided possibilities of finding an amplification and expression for certain human features. What is forbidden or not fully realized in us can be more easily expressed through a non-human figure. Satyrs can express unrestrained lust, whereas humans should be virtuous and in control of themselves. These figures are sites where the *dwelling* on the forbidden behaviour is possible. Consequently, they are transgressive figures in two senses: on the one hand, they allow expression for empathising with non-human beings and hence for the transgressive bodily experience we have in our everyday lives, and on the other hand, they allow expression for immoral behaviour without totally condemning it.

63 - The Ethics of Animal Beauty

S Vice
Rhodes University, Grahamstown, South Africa

Session
Session Date
Time -
Location

Abstract text

The standard approach to the moral status of non-human animals, and the appropriate behaviour of humans towards them, usually focuses on finding some property of animals that justifies our moral consideration. So, for instance, Consequentialists have offered sentience as the morally relevant feature; some Deontologists have focussed on the fact that many animals are 'experiencing subjects of a life', in Tom Regan's words. Not many have considered the role that beauty plays in making animals the fitting objects of moral concern. This paper offers an account of the beauty of animals and argues that beauty has moral force, by making certain attitudes morally appropriate and required.

The paper therefore has two aims. The first is aesthetic. While there is increasing interest in natural beauty in general in the environmental aesthetics literature, there are few philosophical accounts of the beauty of animals, in particular. The accounts we do have tend to focus exclusively on beauty as excellent functioning. Without rejecting this, and other promising candidates for beauty, my account of beauty centres on what I call 'animation': the particular, vivid life contained in, but emanating from, the physical boundaries given by the body. The animate is body - corporeality - made alive and infused with individuality; it is the expression of an individual centre of experience, which is itself expressed through a particular style and economy of movement and bearing - all familiar markers of beauty. Importantly for my purposes, animation expresses the fact that animals are independent centres of consciousness and experience of the world.

The second aim of the paper is to show the moral import of this account of animal beauty. Focussing on hunting and taxidermy as examples, and drawing on Roger Scruton's work on embodiedness and obscenity, and on Kant's famous notion of disinterestedness, I argue that animate beauty calls for and makes appropriate certain kinds of responses from us - responses that are protective, respectful, humble and curious, and that express disinterested delight. In contrast, a violent and destructive response to animals ignores their beauty in a way that is not only aesthetically inappropriate, but also ethically inappropriate and, I try to show, ethically inappropriate at least partly in virtue of being aesthetically inappropriate.

My argument is that delight in the beauty of animals is properly a delight in their being independent centres of experience; the pleasure we take in their beauty is properly a recognition that they exist independently of any interest we take in them. Treating animals as means to fulfil our interests is failing to properly appreciate and respond to their beauty. Given my account of beauty, this kind of destruction is also morally inappropriate in a way that mirrors the aesthetic inappropriateness: it is a failure to put aside our interests - to be disinterested - and to give moral consideration to that which we recognise, at least partly through our proper aesthetic appreciation, as existing independently of our interests.

64 - From trees to humans to non-human animals in ethical consumerism

Brenton
University of Melbourne, Melbourne, Australia

Session
Session Date
Time -
Location

Abstract text

Ethical consumption is seen by some as a form of 'new' activism in making a difference; justified on a personal level, in living a more moral life, and on a public level, to affect social change by applying market pressure on companies to change their practices (Bryant and Goodman, 2004; Carrier, 2010). Most of the research into ethical consumerism has almost exclusively focused on environmentalism and 'green' consumers, with more recent studies investigating the importance of labour standards in relation to consumer preferences (Auger et al. 2003). One of the most widely accepted definitions of ethical consumerism is buying (or not buying) products made under certain social and environmental conditions, and in doing so indirectly addressing the social and environmental consequences of global trade (Uusitalo and Oksanen, 2003; Gandenberger, Garrelts and Wehlau, 2011). However, consideration of non-human animals is largely absent from this literature and also within the wider social movement. Where non-human animals are incorporated into ethical labelling standards, the focus remains on environmental issues such as habitat loss or land clearing for breeding. This paper theorises that just as consideration of humans through wider awareness and advocacy of social and labour standards has achieved prominence within the ethical consumption movement, there is potential for animal activists to do the same. This is not without significant challenges, as the immediate goals of each part of movement can often conflict, and change is incremental and slow. However, the movement boasts an expanding consumer base comprised of generally educated and politically aware citizens who are more willing and able to make consumption changes.

This study investigates how consumers perceive ethical consumption and whether animal welfare and/or rights are seen as important and are factors in making purchasing decisions. Six focus groups were conducted consisting of nine to ten consumers. The average age of participants was 32 years, encompassing a range of ages between 19 and 60 years. One group consisted of participants who claimed that they had frequently purchased ethically labelled goods in the previous month; participants in another two groups indicated that they had purchased such products a few times; while two groups consisted of a mix of participants and one group consisted of participants who did not purchase ethical goods. The aim of the focus groups, and particularly the division according to ethical purchasing frequency, was to assess whether self-identified ethical consumers have greater awareness of animal welfare and/or rights issues and whether there is greater propensity to change consumption habits to vegetarianism or veganism. Very few of the focus group participants were vegetarian or vegan, although these participants were among the most active ethical consumers and were also highly supportive of improving social and environmental conditions globally. The other 'ethical' consumers only referred to animals in discussing their preferences for free range eggs, dolphin-friendly tuna, and even organic meat (!). While on one level this indicates how far ethical consumerism still has to go in this area, these consumers exhibited a greater interest in learning more about the issues and potentially changing their consumption habits. However, many linked less animal consumption to environmental benefits, and although less than ideal, does represent an avenue to at least, contentiously, improve conditions within the animal trade, and possibly reduce consumer demand.

65 - At the border of humanity: the case of genetic chimeras

Morar
University of Oregon, Eugene, OR, United States of America

Session
Session Date
Time -
Location

Abstract text

I explore in this paper the very possibility of creating chimerical organisms and the impact such research could have on the scope of our moral obligations. From Aristotle to Hobbes via Descartes and up until today, we continue to think of ourselves as being apart from the rest of the animal kingdom. This conception is very much grounded on our exclusive human intrinsic qualities, like language and rationality, and it has served as one of the main justifications for the continuing exclusion of non-human animals from those kinds of beings who deserve our direct moral consideration. However, biotechnologies could create genetic chimeras exhibiting indicators of humanhood, and thereby call into question the alleged natural barrier between human and non-human animals. My question is: what would be our appropriate moral behavior if we had to face an ape that was able to converse with us?

The proponents of the Argument from Personhood and of the Human Dignity Argument believe that the solution to such a moral conundrum requires only an adjustment of our notion of person in order to be able to accommodate our talking chimp; exclusion of all other nonhuman animals from our moral domain would continue unabated. I argue however that this solution does not satisfactorily answer to the challenge raised by 'marginal cases' and so our attempt to map morality onto some unique human property is destined to fail. Thus, the case of genetic chimeras is an opportunity to reconsider the scope of our moral obligations, and hopefully, to expand our moral circle to all sentient beings.

66 - Towards a contextual animal ethics

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¹University of Groningen, Groningen, Nederland

²Applied Philosophy Group, Wageningen University, Wageningen, Nederland

Session

Session Date

Time

Location

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Abstract text

Ethical theories as animal right, biocentric, and utilitarian theories focus on animals as individual entities. For example, according to animal right theories the individual animal has an intrinsic or inherent value because it is considered as a-subject-of-a-life. According to utilitarian approaches animals are part of the human circle because they may suffer or enjoy the quality of life. These approaches have contributed to a better consideration of the interests and positions of animals in our society in recent decades. However we think that these approaches fall short for wild and semi-wild animals as they often ignore the context-dependence of animals living in a wild or semi-wild environment. Animal ecology and animal behavioral sciences have shown that wild animals have a complex relationship with their environment. Animals are constantly exchanging information and material with the natural environment and are greatly dependent on it. The animal's relation to the environment is therefore highly important for the question of whether the animal can subsist. In addition, recent animal welfare research shows that the animal's welfare is positively related to the animal's capacity and possibility for an adequate response to challenges of the environment. Moreover, it is not only the physical environment that counts; especially with respect to animals living in herds, also the capacity to respond adequately to the behavior and social position of other (kin)animals contribute to their welfare experience. Thus, the capacity to maintain and to develop coping relationships with the physical and biotic environments is essential for wild animals. However, wild animals find themselves increasingly adrift in the human landscape, not only as a result of the reduction and fragmentation of their natural habitat, but also because of climate change, increased transport and tourism, and built-up areas and infrastructures. Increasingly, wild animals are restricted in their behavior or forced to live in semi-wild areas, restricting their capacity to respond adequately to environmental challenges. In our paper we consider wild animals as nodes in a web of heterogeneous relationships and propose a more contextual approach to the ethics of wild and semi-wild animals.

67 - Desert Fictions, Animals, and Metaphysics in al-Koni and Coetzee

SM McHugh

University of New England, Auburn, Maine, United States of America

Session

Session Date

Time

Location

Abstract text

Literary narratives use human-animal relationships in ways that help to configure the limits of biopolitical theory. Beginning with Michel Foucault's identification of modern agriculture as the turning point toward this way of thinking, this paper explores how contemporary fictional representations of such settlements in conflict with other mixed species populations on their peripheries often exceed philosophical thinking about biopolitical life. More specifically, I examine how certain contemporary novelists attempt not simply to distinguish the cumulative deaths of individuals from faceless masses, but more importantly use fiction to align certain animal species extinctions and specific acts of human genocide to pursue questions of the metaphysics of collective life on the brink. Through a comparison of novels by Ibrahim al-Koni (the most widely translated Arabic novelist worldwide) and J.M. Coetzee (the most widely cited novelist in interdisciplinary animal studies), I examine narrative alignments of members of extinct and severely endangered animal species with vanishing and lost human cultures, significantly those of pre- or non-industrial peoples, in desert landscapes. Building on my prior research into the ways in which animal stories highlight a twentieth-century crisis of metaphor, this study will show how, far from risking further exploitation via metaphorical reduction of humans to animals, the stories of al-Koni and Coetzee make these connections in order to blast open the ideological fields within which such associations are used to justify mass killings, broadly writ, making way for comparative discussions of not only settler/ nomad cultural differences but also the kind of oasis/desert metaphysical differences sketched by Gilles Deleuze and Félix Guattari.

68 - Veg*ns on the verge of a nervous breakdown

Salih
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

My paper probes the extent to which knowledge can help us develop an ethical practice in relation to nonhuman animals. I want to consider why it is that some people change their practice when they encounter suffering animal bodies, either directly or indirectly, while others do not. Although both groups may be in possession of various forms of knowledge, such as images and statistics, and/or narratives of pain, suffering and death, for some individuals, knowledge is a moral burden and an ethical impetus for change, while for others it isn't. And yet much of the animal studies discourse produced in the last decade or so is predicated on the assumption that to arm the reader with knowledge in the form of information is an effective step towards necessary change. Accordingly, books from Peter Singer's *Animal Liberation* to Jonathan Safran Foer's *Eating Animals* provide uncompromising accounts of precisely what it is that we do to nonhumans in industrial facilities, and these writers also draw on scientific studies to detail what nonhumans feel about being used in this way. Ethologist Marc Bekoff dedicates a whole chapter of his book about animal emotion to the issue of 'what we do with what we know,' arguing that when you've learned certain things about nonhumans - e.g. the ways they suffer and experience pain - you'll be obliged to adapt your behaviour accordingly. But this is obviously not self-evident for the majority of human people. Certainly, if you're like J.M. Coetzee's Elizabeth Costello, you may feel you're under a moral obligation to change once you know that 'a crime of stupefying proportions' is being committed every day and everywhere in the industrialized west, but it's also the case that such knowledge doesn't oblige you to change (Coetzee, 1999, 69). Accordingly many people 'know' but don't alter their practices at all.

My paper will explore the linkages between knowledge and practice, a nexus that has been central to Western philosophy from Plato and St. Augustine down to present day ethical debates concerning the treatment of animals. Deploying the theories of Chilean biologist Francisco Varela, I will argue that a 'break' in perception and cognition, or even a kind of breakdown, needs to occur in order for us to develop what Varela calls 'ethical know-how' in relation to nonhuman animals. Indeed, I will suggest that breaks in perception and break-downs are more likely than abstract knowledge to precipitate lasting physical and psychological re-orientations in relation to 'the more than human' world (Abram, 1997, 22). Via cognitive science and Buddhist ethics, Varela argues that for most of our lives we unthinkingly and unmindfully use our know-how to make our way through a world which we assume lies outside of and separate from ourselves. Yet there are times when we're not experts of our micro-world, when we must stop and deliberate and act like beginners. These interludes of breakdown in which we're forced to re-situate and re-orient ourselves are opportunities for the re-development of our ethical expertise or ethical know-how, because it's in these moments that we become present to ourselves and the world.

Varela's 'know-how' suggests a particularly compelling model for the cognitive 'breaks' experienced by former carnivores, and it provides the framework for an exploration of the ways in which veg*sm is a form of embodied knowledge, and not (contrary to what many carnivores assume) a religion or a rigid moral code. There are no 'rules,' only perceived wrongs, felt injustices, and an ongoing capacity for break.

69 - Study of the dog as a literary character

F.C.Y. Yacubian
USP, Sao Paulo, Brazil

Session
Session Date
Time -
Location

Abstract text

This abstract exposes the condensed results of the final graduation paper presented in the University of Sao Paulo at the end of the Publishing course at the Department of Journalism and Publishing in the end of 2010. The paper aimed to perform commented readings of nine published texts ("After I was Thrown in the River and Before I Drowned", short story by Dave Eggers; *Flush: A Biography*, by Virginia Woolf; "Nero", short story by Miguel Torga"; "Kachtanka", short story by Anton Tchekhov; "Heart of a Dog", a novel by Mikhail Bulgákov; *Barren Lives*, a novel by Graciliano Ramos; "Bashan and I" and "Tobias Mindernickel", short stories by Thomas Mann; "Diary of a Mad Man", short story by Nikolai Gógol) in which the dog figure appears as character, as *persona*, or personified. The term "personification" not only in the sense of a human projection, but also as the creation of this *persona*, an element of narrative. It not only has a figurative aspect, but influences the narrative construction, not a part of the environment or the setting, but as an integral piece of the narrative, whose parts form an indestructible Möbius strip.

In order to situate the selected works, a brief history of the use of animals in literature and on the importance of the dog's symbol-ogy in human society since the advent of oral literature were prepared. As well as an overview of the way literature influenced the role of the dog in human society and vice-versa, through the symbology attached to it, and the evolution of those symbols, from the psychopomp to the household being. Keeping in mind that the definition of the "word"symbol used in this papers come from Carl Jung, meaning that symbol is a name or image which has specific connotations beyond the obvious and conventional sense.

The commented readings sought to meet the following requirements: author biography, historical context, editing processes of the selected texts, critical and popular receptions at the time of first publication, impact on the market today, cover design, synopsis of the text, commentary on the narrative process and also an observation about the place of these works in the publish-ing market. The subjects were all translations to Portuguese and published in Brazilian territory by Brazilian publishing houses.

In order to study the character a typology of the examples found in the selected works has been defined. This typology defined the character under examination as: narrator (as in Egger's), main character (described by a third person omniscient narrator biographer) (as in Woolf's), main character (described by a third person omniscient narrator non biographer) (as in Torga's), main character (described by a third person observer narrator) (as in Woolf's), main character/part-time narrator (described by a third person omniscient narrator) (as in Bulgákov's), anaphoric secondary character (described by a third person omniscient narrator) as in Ramos', adjuvant secondary character (described by a third person observer narrator) as in Mann's and *embrayeur* secondary character (described by a confessional narrator). The selected authors were chosen with the objective to present a wide variety of origins, styles and motivation behind the action of choosing a dog as a character.

We were able to point out that the motivations vary from personal interest to challenge, subterfuge, parody, the act of breaking esthetical barriers, disguise of critics etc. It was also possible to observe how the publishing market reacts, reflects and modifies its position towards the dog as a character according to how human society delimitates its relationship with animals, therefore also admitting or not the animal presence as a main element of the narrative.

70 - The dog as a character in comics

F.C.Y. Yacubian
USP, Sao Paulo, Brazil

Session
Session Date
Time -
Location

Abstract text

This abstract presents the result of an ongoing research of the history of the character of the dog as a literary character and its consequent appearance in the comics. The research also proposes a commentary about the importance and significance of this character in a cultural context. So far, two works are in the process of being analyzed: *Foreign Exchange*, by George Dardess and *Blu*, by Mauricio de Sousa, chosen because of their position opposite the character: anthropocentric and relative, respectively.

Animals have appeared in oral literature as symbols and examples. As symbols, they were associated to feelings and human characteristics. Oral literature originated what we call today fables, parables etc.

In those texts, animals possess physical abilities, usually restricted to the human beings, such as playing instruments.

The dog appeared in those texts attached to a simbology that lingers in some of our present human concepts, for examples the psychopomp. This simbolic residue could be related to the ancient domestication to which the dogs were submitted.

Parallel to its evolution in human society, the dog character also evolved in literature: from a symbolic character to a flat/stock character until reaching the platform of individual or round character.

Therefore, the dog goes the long way from analogy of the man to its metaphor or *persona*.

This difference can be better analyzed through the point of view, or focus, of the narrative. Theodore Ziolkowski, in the book *Varieties of literary thematics* (Princeton, 1983) shows that the viewpoint could be canine (absolute or cynocentric) or human (relativised or anthropocentric).

As the comic books and strips start to develop, the animal characters also go through its evolution, that mirrors the literary dog. From the "funny animals" to Spiegelman's *Maus*, animals changed their role in comics as it did in the human society.

To example it, we are studying two comic story's dog characters: Rudi, the main character in the *Foreign Exchange*, by George Dardess and Blu, the main dog character in the series created by Mauricio de Sousa. The first one depicts a dog/boy that dwells in a zone of not being human nor animal, depending on the opinion of the others to establish who he really is, therefore we have an anthropocentric viewpoint, in which the dog is a metaphor to the human being and the masks which society forces upon us.

On the other side Blu is a dog that lives in a canine world, in which humans, although present, have no say. Blu has a master, but the dog is the main character and has great advantages upon him. For example, Blu can understand Portuguese, read, sing, whereas his master cannot understand his barks and has no clue to what goes on in his dog's mind and world. For those reasons, we can say that the viewpoint is cynocentric and the dog is not a "man with a mask" but it what it is: a dog. It has analogies with the human being, and we could stretch far to say that it is indeed a depositary for human characteristics, as usually are the domesticated animals, but it is there to tell a human story, but a canine one.

71 - Indian and British Attitudes to nonhuman animals in subcontinent, 1600-1947

RL Bennison¹, Llewellyn-Jones²

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Session

Session Date

Time

Location

Abstract text

Although an intense amount of work has been done on British rule in pre-independence India and Pakistan up to 1947, very little has been written on the human relationship with nonhuman animals in the subcontinent. Coming from a semi-nomadic background in Central Asia, Mughal rulers were noted for their great hunting parties which lasted for weeks. Menageries were also kept in palace grounds. British officials in India enjoyed hunting too, but preferred to see captive animals in public zoological gardens rather than private menageries. How these attitudes of men in power meshed or differed, is the subject of this paper/presentation. The role of kingship and power enhanced by captive animals is interrogated, including that of Tipu Sultan, who so indentified himself with the tiger that he was known as the Tiger of Mysore, and George Harris de Ruset, an English gentleman come tyrant who engrossed himself with 19th Century Indian royalty and became the keeper of the Royal menagerie at Lucknow.

72 - Exploring The Visual Experience Of The Animal: Then And Now

AA Appudurai, NH Hart, IZ Zurr, SC Collin
The University of Western Australia, Crawley, Australia

Session
Session Date
Time -
Location

Abstract text

The embodiment of the visual perception of the non-human animal has remained, until recently, elusive to human understanding. Jakob von Uexküll (1864 - 1944) was one of the first to describe animal behaviour patterns holistically, focusing on the subjective experience where each animal constructs its own environment (Umwelt) dependent on its perceptions, actions, and relationships within/to that environment. He envisaged an infinite number of environments (Umwelten) surrounding each individual animal and depicted these as "soap bubbles" surrounding each organism, to which the context and reality was determined by the animal's behaviour and perception. Uexküll's main objective was to consider the animal and environment as an interdependent complex, instead of deconstructing the animal into its mechanical constituent parts; Uexküll felt Darwin's theory of natural selection had favoured this reductionist mechanistic view to explain animal behaviour. He believed this fragmentation took the 'purposefulness' out of the animal (UEXKÜLL, J. V. 2010. A Foray Into The Worlds Of Animals And Humans With A Theory Of Meaning, Minneapolis, University of Minnesota Press.). Most of Uexküll's observations were based on speculations of the animal world because, at the time, there was no technological and scientific methodology to truly unravel the subjective experience of the sensory capabilities and perceptions of other animals.

Now, the development of new scientific technologies enables us to investigate these alternative realities more objectively. With regards to the visual perception of animals, techniques such as measuring the spectral sensitivities and modelling the colour space of individuals make it possible to approximate what the organism is seeing from its point of view. Combined with behavioural studies that examine the animal's ecology, this allows for a progression from Uexküll's subjective theories to a thesis based on scientific evidence that challenges and investigates what reality is, to the eye of the beholder. This approach has been formalised as the concept of 'visual ecology' (Lythgoe, 1979 The Ecology of Vision).

Within this study, we are investigating the visual capabilities of lungfishes "the closest living relatives to the ancestors of the first terrestrial vertebrates (tetrapods)" within the broader context of the evolution of terrestrial colour vision.

Although the approach somewhat goes against Uexküll's opinions, as the animal will be reduced into parts in order to investigate its visual capabilities scientifically, the end result will be to piece the knowledge together and consider the organism and its environment as a whole. The paper will illustrate the methodologies and results of this research. In addition, it will speculate on animal perceptions by revisiting some of Uexküll's observations and 'test' them in the light of the new knowledge gathered, and will hopefully allow us to peer through these 'soap bubbles' as objectively as possible.

73 - Nothing in biology makes sense unless viewed through evolution

Greek, Menache
AFMA, Goleta, United States of America

Session
Session Date
Time -
Location

Abstract text

Both sides in the animal protection controversy have been faced with the two-edged sword of similarities. If animals are similar enough to humans to justify moral consideration, it follows that they should be similar enough to be good models for human disease and drug research. On the other hand, if animals are so dissimilar from humans that drugs and disease affect each differently, then it would follow that they are different enough to negate the consideration of rights or moral obligations. In this presentation we will address this dilemma.

The question regarding the role of animals in society is a philosophical or ethical one but it is based on, or informed by, science in general and biology in particular. Theodosius Dobzhansky, coauthor of the modern evolutionary synthesis said: "Nothing in biology makes sense except in the light of evolution." Similarly, Biologist and member of the National Academy of Sciences of the United States, D. J. Futuyma stated: "Evolution...is the central unifying concept of Biology. By extension, it affects almost all other fields of knowledge and must be considered one of the most influential concepts in Western thought." Nevertheless, evolution has historically been largely ignored or undervalued by all sides in the debate. While there have been exceptions, such as James Rachels' work *Created from Animals*¹ and Niall Shanks' *Animals and Science*,² most of the evolution-based considerations of the abilities of animals are the product of the past decade and even these have not done justice to the strong arguments that animal protectionist can make using knowledge from the field of evolutionary biology.

What role animals can and cannot play in understanding humans, and vice-versa, revolves directly around what we have learned from evolutionary biology. For example, for practical purposes, there are two critical issues that must be addressed when considering the role of animals in society: 1) how similar are the brains of animals to the brain of humans; and 2) how similar are the remaining portions of the bodies of animals to the bodies of humans? The answers to the first issue will determine in part whether animals are sentient, or which animals are sentient, and ethical considerations will logically follow from that answer. The answers to the second will influence how animals can be used in scientific research designed to find cures and treatments for human diseases; an area of utmost concern to society as a whole and an area that will in all likelihood influence the ultimate acceptance or rejection by society of the ethical conclusions raised by issue number one. The intuitive, and at least in part historical, answer to these questions has been to confirm the commonalities between species for the purposes of justifying animal-based research in biomedicine but to deny the commonalities of mental abilities or vice-versa. As should be expected based on knowledge of the fundamental principles of science and facts of evolution, both answers are at least incomplete and misleading if not fully wrong.

Evolution leads us to expect similarities and differences between species. Indeed this is what evolution is "differences based changes in gene (allele) frequency between what were at one time more or less genetically identical populations. The concepts from evolutionary biology that emerge as particularly relevant are:

1. Conserved processes.
2. Regulatory genes, modifying genes, and gene expression.
3. Pleiotropy.
4. Homology and analogy.
5. Hierarchy of organization.
6. Survival value of traits.

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74 - Shaping Social Perceptions of Animals Through Community Media

Paris
WRFG 89.3 FM Atlanta, Ga, USA, Atlanta, United States of America

Session
Session Date
Time -
Location

Abstract text

QUESTION: Is it possible for animal rights activists/advocates to utilize community media to shape societal perceptions around the human animal relationship?

ANSWER: Yes, it is possible to challenge long-standing ideas about the human animal relationship through the use of the untapped community media realm. Melody Paris, producer and host of Second Opinion Radio on WRFG 89.3 FM Atlanta, a 100,000 watt station in the U.S., will explain how with some creativity and determination it is possible to build awareness and understanding around how animals are exploited within the confines of their relationships with humans. Through public/community media animal rights activists can recast how animals are often portrayed in the media. Melody will explain how activists can through the use of speakers (practioners and scholars) and pertinent dialogue can facilitate a dialogue with the public about how humans and animals interact and how humans can become participants in the move towards a more balanced and fair relationship.

Melody Paris is host and producer of Second Opinion Radio. She also holds a B.S. and M.S. in Marketing. She has been involved in animal rights since the 1990's and is currently president of Georgia Animal Rights and Protection.

76 - Enabling socio-technical transition towards veganism

Vinnari¹, Vinnari²

¹University of Eastern Finland, Tampere, Finland

²University of Turku, Turku, Finland

Session

Session Date

Time

Location

Abstract text

Human influence on the earth has grown to unprecedented proportions. Our civilization is threatened not only by climate change but also biodiversity loss, human interference with the nitrogen cycle and large-scale changes in agricultural practices, exacerbated by fresh water constraints (Rockström et al. 2009). The prevention or at least alleviation of the imminent threat of a global natural catastrophe necessitates changes in the current course of action. However, such changes are not possible without a fundamental shift in human beings' deep values (Jamieson 2002) and attitudes towards nature. A critical sector in which to influence such attitudes is meat consumption since consumers' views of the position of production animals are fairly distorted (Jokinen et al. 2011). Moreover, due to the notorious environmental effects of meat production, calls have been made for a transition towards plant-based diets such as vegetarianism (Steinfeld et al. 2006) and, ultimately, veganism (Fox 1999).

The purpose of this article is to identify what should be done (Flyvbjerg, 2001; 2006) in order to facilitate the transition towards a sustainable way of living in the particular case of meat consumption. The article proceeds as follows.

The second section introduces the process of deep modernization, which combines elements from deep ecology and technological modernization (Vinnari 2010; Vinnari and Tapio 2011). According to the deep modernization view, nature and animals possess inherent value and modernization is a positive force with which to improve their current positions in society. Justification is then presented for why deep modernization is seen as the preferable type of transition towards a sustainable future.

The third section analyses the diversity of actions needed to enable deep modernization, especially from the point of view of decreasing meat consumption. The analysis is structured according to the STEPV framework into Social, Technological, Economic and Value-related actions. These include for instance increasing knowledge of vegetarian/vegan nutrition (social), implementing a taxation system which would take into account the environmental and animal welfare effects of meat production (economic) (Vinnari and Tapio 2011), development of vegetarian products to replace meat (technological), and increasing human beings' awareness of the inherent value of nature and animals (value-related).

However, if such major change processes are to succeed, a number of actors need to be mobilized (Latour 1987), that is, they need to be convinced that the changes will further their particular interests. Therefore, the fourth part of the article focuses on identifying the actors and viewpoints which need to be considered when promoting the deep modernization agenda. The analysis is conducted with the help of the pentagon of sustainability, which aims to fortify the ethical aspirations of sustainable development by supplementing the values of social, environmental and economic development with animal rights (cf. Rawls 2010) and cultural development (see for example Boogaard et al. 2011).

The article contributes to the literature on socio-technical transition to sustainability by highlighting the multifaceted nature of actions required to enable the transition as well as the associated need to secure the acceptability of the measures from the perspective of a heterogenous group of actors.

77 - The Future of Livestock Farming ; Questions of Sustainability and Ethics

S Ghotge
Anthra, Pune, India

Session
Session Date
Time -
Location

Abstract text

Livestock farming and the care of livestock, differs across cultures . Starting from the way animals are kept ; feral , free range or caged , to their nutrition and management and finally to sacrificial rituals and taboos, livestock rearing practices vary vastly across the globe. Depending on the region , the community , the socio cultural milieu, even the reason for keeping different livestock species , for food , fibre , companionship , work, manure or sport may vary considerably .Therefore , it is not surprising that practices related to animal welfare and animal health vary depending on the ethos in which the production system began. And the ethical values , including preferences and taboos to do with a particular system of livestock rearing have evolved and emerged from that ethos . Many of these practices, have sustained human populations for many generations. However , in a globalised world, a cut and paste, industrial model of livestock rearing threatens to dominate , replace and obliterate other systems of production . Similarly , a supermarket driven monoculture of food products also threatens to dominate the world food market and thereby the agriculture and livestock rearing practices . While some of the traditional practices and taboos may certainly be dismissed as superstitions because the ethos in which they developed no more exist , a number of these practices have developed with a strong concern for society and the environment and encompass strong values of ethics , welfare and compassion .They also take into consideration, regional differences in environment , society , culture etc. Practices ,from the care of young ones to the final slaughter often are governed with care and thought for the local environment , human health and animal welfare .

Countries with developing economies are today caught in a strange transition period where they have given up some of their traditional practices in favour of "modern"economically lucrative business models. In the process many have discovered that the new systems no more match up to the ever escalating and demanding international standards of animal welfare , food and environmental safety standards. The present ethos requires a fresh look at livestock rearing systems globally . As we debate about issues of animal welfare and ethical standards what lessons can we take from traditional wisdom if any ? Do they have answers to critical environmental and health concerns? Are traditional systems mainly religious diktats or do they have relevance in modern society ?. They have sustained humans for centuried , are they still sustainable ? This paper seeks to discuss some of these practices , answer some of these questions and explore their relevance for the future.

78 - Adopting a Mustang through an Anthropological Lens

Dalke

University of Wisconsin-GreenBay, GreenBay, United States of America

Session

Session Date

Time

Location

Abstract text

We sometimes look to our closest primate relatives when exploring culture, while excluding other species. Rather than expect animals to conform to the definition of culture constructed by humans, what if we use other anthropological concepts to explain another species? Evolution and a common ancestor are readily accepted in biology. With that in mind, should we not see a parallel process when it comes to culture? Rather than looking at culture as an all or nothing phenomenon, can we use concepts to explore the experience of another species? Can we find culture in other animals beyond our primate relatives?

Horses are very social animals with hierarchies and gendered behaviours. The mustang bridges the divide between domestication and the wild. Today's mustangs are descendants of once domesticated animals that now live on public lands throughout the West and are managed by the Bureau of Land Management. With holding facilities needing to adopt more horses, perceptions that these horses cannot adapt to domestic settings must be overcome. Because these horses can live without human care, the traditional training approaches are often met with resistance by mustangs and then they are deemed resistant or unadoptable by humans.

As an anthropologist, I began to wonder if a mustang could adapt more easily to a domestic setting if one approached the situation from a culturally relative position. This stance requires an understanding of mustang behaviours, organization, and body language within their special context. This presentation will explore the transition from a free-ranging animal in Colorado to his introduction to a domestic herd. The "acculturation" process of my adopted mustang will assist in building an ontology of features which may apply to species beyond horses.

79 - Lying behaviour in cubicles - improving dairy welfare by improving management

E. van Erp¹, F.J.C.M. van Eerdenburg²

¹HAS Den Bosch, 's Hertogenbosch, Nederland

²Utrecht University, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

In dairy barns, cows are restricted in their lying behaviour in several ways. A better designed lying area will ensure a better welfare and higher production levels for dairy cows. Besides the design of the cubicles, on-farm climate and other farm and herd characteristics such as stocking density and number of cubicles available per cow, determine much of the lying behaviour of cows.

Real-life observations of lying cows is difficult, because many cows are unused to unfamiliar observers and will react behaviourally (i.e. change their posture) to the presence of these observers. It is, therefore, difficult to observe lying behaviour and investigate relations between lying behaviour and other factors in a reliable manner.

Therefore, in this study, we have recorded lying behaviour by using video recordings. On 16 farms, during a 24-hour period behaviour of dairy cows was observed by using 2 webcams per farm. No researchers were present during the filmed period, so that behaviour of the cows was undisturbed. Temperature was also recorded during 24 hours by using data loggers. Additional to these data, cubicle design, including bedding material, was recorded, other farm and herd characteristics were recorded using a cow comfort score protocol (F. van Eerdenburg et al., 2011) and some climate measurements have been done, just before the cameras were installed.

On another 13 farms, no video recordings were made but a digital camera was used to take pictures of the posture of lying cows in cubicles. We expected that taking pictures was a fast enough method not to influence cows too much. On these farms, cubicle design and other farm and herd characteristics were also recorded.

The relations of lying times, number of lying bouts and lying posture of the cows in the cubicles with several cubicle design parameters were the main focus in the analysis. A comparison can be made with available data of lying behaviour of cows kept outdoors in pasture. Furthermore, relations between lying behaviour climate measurements, farm and herd characteristics will be calculated.

These results can be used to further optimise cubicle design and management of dairy cows.

80 - Posthumeneutics: Digital Experiments in Inter-Species Translation

Doran
University of California Santa Barbara, Goleta, United States of America

Session
Session Date
Time -
Location

Abstract text

One problem with the speculative turn in cultural theory has been the lack of equivalent innovations in critical methodologies. The posthumanities in particular needs to transition from traditional critical approaches that attempt to articulate speculation as certain truth towards more mixed and adaptive forms of data creation, collection, and presentation as embodiment of speculation, changing the way we read, analyze, and interpret culture in order to engage more inclusively with questions of nonhuman agency.

My work is inspired by nontraditional hermeneutics in the digital humanities and poetics. Beyond simply re-imagining literary language as data, I am interested in how we generate and employ this data. For example, Jerome McGann's deformative reading and Johanna Drucker's visual reading both embody hermeneutic practices that expand our poetic imagination. While I do not equate species boundaries with the boundary between poetic and utilitarian language, I do think nonconventional hermeneutics are crucial to animal studies because of how deeply entwined human and animal cultures have become. As we delve deeper into questions of animal agency in human culture, we need to consider what we are not representing.

In the past I have attempted to revise my practice of poetic analysis to include different ways of seeing a poem; for example, can we visualize a poem numerically by maintaining its structural form but replacing each word with a number that represents its number of syllables? This is a crude example, but the fundamental concern here is to consider other perspectives, perhaps even potential digital consciousnesses when we begin to employ more sophisticated forms of deformation. I seek a similar approach in my current project, as I attempt to recast poetry, art, and culture in ways that consider animal consciousnesses. I ask: Are animals interested in our culture, and how can we engage and present their responses to it and blend them with our own responses? For example, how does a dog respond to the reading of a poem? Or to the poem being placed in front of her? What does she actually see? What would a tsetse fly see? And how should we engage with these strange animal engagements with human culture? Are images of cats on laptops more than absurd curiosities? And should we consider them as more than metaphors for the entanglement of human-animal culture? How can we translate what it is that animals see when they see our culture? And how might we translate our culture for other species given their unique material cultures and forms of reflexive thought? Can we make a poem smell? Can we reveal the pack-driven, collaborative effort that informs a text? And what do all of these mixed perspectives do to our own critical practices?

As an inter-discipline, animal studies needs to embody the mixture and complexity it often theoretically embraces. Thus, my project does not simply involve tackling the theoretical underpinnings of the above possibilities but actually conducting experiments and presenting my work through hybrid forms of digital writing. I am currently engaged in labor-intensive collaborations with machines, humans, and animals in the construction and deployment of prototypes for nonconventional posthumeneutics, but deformative/transformative reading often involves doing work with data that no software exists to facilitate or being a bricoleur with existing software. So, I seek strange, creative, and balanced collaborations with the scientific disciplines and will discuss how future cross-disciplinary collaborations might produce tools and software designed to repeat and expand upon the experiments I am currently developing.

81 - Out of time: animal portraiture and regeneration - Sonja Britz

S Britz

Independent researcher and artist, Maryport, United Kingdom

Session

Session Date

Time -

Location

Abstract text

The proposed paper is based on my painterly practice and theoretical research at the confluence of the disciplines of natural history illustration, taxidermy and dead animal portraiture. This may appear an unusual combination but can provide valuable insights into our readings of the natural world and how it has been represented. The singular history of the first marsupial to reach the West, an Australian wombat, chronicles its non-linear journey from 'discovery' during a shipwrecked expedition to its final destination, the Great Northern Hancock Museum. Its initial representation in Thomas Bewick's *A General History of Quadrupeds* of 1800, occurred at a time when the visual image carried a great deal of scientific weight. However, this image was not derived from direct observation, but was based on an amateur drawing by its keeper, Captain Hunter, the then Governor of New South Wales. Its subsequent posthumous re-presentations and misrepresentations over almost two centuries speak for the importance of an overview of this belated and sometimes viewed as anachronistic, manifestation.

Studying the genre of animal portraiture in the context of natural history museums can perhaps provide us with greater insights into the lives of these, often 18th and 19th century creatures and how they have been perceived. Perhaps it may also enable us to see them not merely as specimens, but as individuals.

82 - Symptoms of Post-Traumatic Stress Disorder in Sanctuary-Living Chimpanzees

Lopresti-Goodman, Kameka
Marymount University, Arlington, VA, United States of America

Session
Session Date
Time -
Location

Abstract text

Researchers have demonstrated that chimpanzees who have experienced maternal deprivation, have been exposed to traumatic events or who have lived in restrictive captive environments exhibit a variety of abnormal behaviors, some of which are thought to be indicative of psychological distress or psychopathology as seen in humans. Recently, researchers have modified the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition (DSM-IV) criteria used to diagnose humans with psychopathologies, such as Complex Post Traumatic Stress Disorder (PTSD), to be used with chimpanzees (Ferdowsian, Durham, Kimwele, Kranendonk, Oтали, et al., 2011). Our goal was to continue this line of research to determine if any of the chimpanzees residing at Sweetwaters Chimpanzee Sanctuary (Nanyuki, Kenya) and at Save the Chimps (STC) Sanctuary (Fort Pierce, Florida, USA) who exhibited abnormal behaviors met the alternative criteria for PTSD. All procedures were approved by the boards of the sanctuaries as well as by Marymount's Institutional Review Board prior to beginning our work.

Through a series of caregiver interviews, we determined that three chimpanzees living at the Sweetwaters Sanctuary and two chimpanzees at STC met the alternative criteria for PTSD. The three individuals at Sweetwaters were all rescued from the bush-meat trade, experienced maternal deprivation, and were socially isolated for more than five years. While both individuals at STC were laboratory-born and socially isolated for multiple years (11 and 36 years), one individual was used in invasive biomedical research while the other was used in a breeding program.

We conducted 11 hours of observation on each of these individuals, in 30 minute blocks. We found that on average these individuals spent 73% of their time alone, 12% of the time orienting towards humans, and only 7% of the time interacting with other chimpanzees. We conducted an additional 24 hours of observation on chimpanzees living at Sweetwaters who did not meet the alternative criteria for PTSD to use as a baseline of comparison. We found that on average those chimpanzees spent a larger proportion of the time interacting with each other (32% of observations). This finding highlights the fact that the chimpanzees who are exhibiting symptoms of psychological distress have a hard time interacting with other chimpanzees, and often withdraw from social interactions. This inability to interact with con-specifics has been referred to as "species identity disorder" (Bradshaw, Capaldo, Lindner & Grow, 2009) and is similar to gender identity disorder in humans.

Our results also revealed that the five focal chimpanzees were engaging in some form of abnormal behavior on 23% of the observations. The abnormal behaviors they performed included, but are not limited to, self-clasping, shaking/circling their head, rocking back and forth, stereotypically grooming or poking themselves with sharp objects, pulling out their hair, and biting themselves. We found that our baseline individuals were only engaging in abnormal behaviors on 2.5% of our observations. The drastic difference between these two averages (23% and 2.5%) highlights the fact that chimpanzees who are psychologically distressed exhibit a variety of abnormal behaviors and at a frequency much greater than individuals not deemed psychologically distressed. These findings can also be interpreted in a positive light since a majority of the chimpanzees living at the sanctuary do not appear to be psychologically distressed, despite negative experiences they suffered prior to being rescued by the sanctuaries. Previous research at other chimpanzee sanctuaries in Africa has found similar results (Wobber & Hare, 2011) emphasizing the positive effects that being re-socialized and retired to a sanctuary can have on a psychologically distressed chimpanzees.

83 - Animals in the Christian tradition

M Jones
Oxford Centre for Animal Ethics, Cheltenham, United Kingdom

Session

Session Date

Time

Location

Abstract text

The moral status of animals within the Christian tradition is complex and dualistic. Teachings drawn from Scripture and scholastic traditions, with inherited classical philosophical elements, can be balanced by Eastern and Celtic monasticism, Franciscan spirituality and Romantic sensibilities. This paper looks briefly at the Roman Catholic, Protestant, Orthodox and Anglican Churches' attitudes to animals and points towards a theological proposal that could unite them in a way which carried positive outcomes for animals.

84 - What is it like to be a conscious green cloud?

J M Rodger
King's College, London, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

In this paper, I outline Thomas Nagel's influential view that our understanding of consciousness must be a reaction to the immediate experience of it in ourselves, in other humans, and in other animals. Nagel was reacting against attempts to 'reduce' talk of consciousness as a property to talk of scientifically ascribable brain states. At the core of Nagel's argument is his claim that our understanding of bat subjectivity, of how we are able to appreciate that bats likely have a rich conscious experience even though we have no idea 'what it is like' (phenomenologically speaking), indicates that we must be reacting to an ontologically substantive property, as real as anything else.

On Wittgensteinian grounds, I reject Nagel's claim that we have 'no idea' what it would be like to be a bat. Wittgenstein can be understood as advocating an anthropocentric account of consciousness insofar as our attributions of consciousness to other animals depends to some extent on the animals possessing features similar in respects to features that we ordinarily attribute to human consciousness. I try to show what features of bat consciousness are derivable from human features. As such, Nagel's account is not as pure as he needs it to be, (we do not have 'no idea' what it would be like to be a bat). In order to salvage his account, Nagel would have to make sense of the idea of a form of consciousness in a being, whose form of consciousness could in no way relate back to human consciousness- enter my example of a conscious green cloud, which is an attempt to think of something that is conscious whilst lacks any features that we would ordinarily associate with consciousness. I conclude that such a thought make little sense, and so we have no reason to adopt a Nagellian line, and every reason to adopt a Wittgensteinian one.

If there is time, I may also make mention of ethical implications for a Wittgensteinian view.

85 - Cognitive relatives yet moral strangers?

Benz-Schwarzburg
Messerli-Research Institute Vienna, Vienna, Austria

Session

Session Date

Time

Location

Abstract text

The presentation provides an empirically based, interdisciplinary approach to the following two questions: Do animals possess behavioral and cognitive characteristics such as culture, language, and a theory of mind? And if so, what are the implications, when long-standing criteria used to justify differences in moral consideration between humans and animals are no longer considered indisputable? One basic implication is that the psychological needs of captive animals should be adequately catered for. However, for species such as great apes and dolphins with whom we share major characteristics of personhood, welfare considerations alone may not suffice, and consideration of basic rights may be morally warranted - as for humans. Initiatives like the Great Ape Project claim for such rights. However, up to now, they mainly focused on very few species who are our closest 'cognitive relatives'. What if other species 'come close' as well? After all, our understanding of the very abilities rights are being linked to has changed over the past decades of research. Although characteristics supporting the status of personhood are present to differing degrees among the diverse array of animal species, this is a barrier to moral consideration only if anthropocentric, exclusive, and monolithic viewpoints about the necessary prerequisites for personhood are applied. Therefore, the presentation focuses on the incremental progression of cognitive, social, and psychological capacities as a characteristic that has to be recognized in debates on animal rights. The presentation summarizes the paper "Cognitive Relatives yet Moral Strangers?" by J. Benz-Schwarzburg and Andrew Knight, which was published 2011 in the *Journal of Animal Ethics*.

86 - Barn Cats and White Tigers: FASTWURMS and Their Familiars

S Ghaznavi
Independent scholar, Durham, Canada

Session
Session Date
Time -
Location

Abstract text

The main emphasis of this paper is to investigate representation and whether visual art can push beyond the confining elements of it and still address human-animal relationships in a way that allows both to be equally agential. The Canadian artist duo FASTWURMS embrace diversity and resist reduction. Their refusal to set up dichotomies, take on an authoritative voice, or be didactic, leads one into a space that might be considered ambiguous and yet, this ambiguity has more to do with disrupting anthropocentric narratives than refusing a position. FASTWURMS' multiple approaches and materials, including found and made objects, film sampling, string art, peg boards, and mass-produced as well as flea market items result in a form of visual art that seeks to demonstrate the multitudes of things, ideas and objects that equally make up world, world that is filled with larger and small, visible and invisible forces that all together create a space teeming with interrelated living beings and things, all of which demand equal regard. The common name FASTWURMS fuses the identities of Kim Kozzi and Dai Skuse, an artist collective who also regularly collaborate with other artists, and their cat familiars, and create installations that call upon the active participation of their audience. As members of what they call the Old Religion they believe in the interrelationship of all things and live by the credo "do what you will, harm unto none." As Witches, they worship and live in communion with the natural world, belonging to a long tradition of resisting authority and condemning the exercising of power over other people or creatures. They resolutely reject dichotomies and firmly place the natural world alongside the cultural one in an intermingling of both that challenge the conventional division between the rational and emotional, mind and body, human and non-human animals. FASTWURMS' practice of using 'five languages instead of one' and rejecting linear, dichotomous, or simple explanations, results in art that is as rich and deep as the emotional lives of the animals, cultures, and environments that they invoke. This paper proposes to look at two videos by the artists in which the juxtaposition of multiple images from a variety of sources attempts to pull away from linear narratives, and a limited form of representation, in order to examine animal being, human-animal relations, and the interconnections between them, and environment, in such a way that includes contradictions and difference. Through the amassing of images and juxtaposition of diverse sources, FASTWURMS blur the boundaries between 'nature' and 'culture,' acknowledging the overlaps of these in both human and non-human animals. By challenging the privileging of the human, they reinsert her into a world supported by an ecosystem where all things stand in relation in a way that accepts the cycle of birth and decay natural to all things living.

87 - The Non-Human Animal as a Member of the Ethico-Political Community

M Painter

Washtenaw Community College, Ann Arbor, United States of America

Session

Session Date

Time

Location

Abstract text

In this paper, I will argue that many non-human animals should be conceived as members of the political community, given (1) that non-human animals, like humans, are somatically and psychologically unified beings who experience themselves and their world in ways that please or displease them, i.e., in ways that are "meaningful" to them, (2) that membership in a political community, by which I mean "mattering politically," should be granted to beings that are "moral subjects," which is a condition that is satisfied by beings who are both sentient and share spaces with us, and (3) that we (humans) have an obligation to be both morally and politically concerned with how the non-human animal members of the political community fare within the social-political arrangements and practices that we construct and maintain, especially insofar as many of these arrangements and practices affect them in rather significant ways.

In order to argue my case, I will use a combination of feminist care theory as well as feminist standpoint theory, particularly the theories of Nancy Harstock and Josephine Donovan. While feminist care theory is more closely aligned with ethical theory, and feminist standpoint theory is more closely aligned with political theory, in my view - following Josephine Donovan - I will argue that both standpoints or approaches are necessary if we are to construct a legitimate position regarding how to include animals in our political communities in ways that seriously and adequately address the misery and torture that so many of our animal neighbors suffer as a result of our traditional social, economic, and political practices. Indeed, again following Donovan, I will attempt to show that we need a sort of "hybrid" ethical-political theory that "seeks to locate the [human] causes of the misery [of animals] and to eliminate them politically," for example, through structural, institutional, legal means, as well as to "alleviate their misery in more immediate ways," which requires the development of ethical relationships with animals that are rooted in our recognition of them as beings with interests, needs, and emotional lives of their own, which are no less important to them than our own interests, needs, and emotional lives are to us (humans). An ethical-political system that takes seriously the demand that our non-human animals neighbors make upon us, I shall argue, must be built upon relationships of care, concern, and attention that genuinely respect different realities or beings in ways that do justice to these different beings. Thus, in agreement with many feminist theorists, I shall claim that the "particular qualitative experience" of an individual is missing in traditional and even contemporary rationalist ethical or political theory, which does not make (much, if any) room for an empathetic (or sympathetic) understanding or treatment of another creature, nor, thus, any room for including such relationships or concerns in constructing our political communities and rules of engagement. Finally, then - and I assume it is quite clear that I see ethics and politics as intimately linked - I shall try to provide a "sketch" of a social-political arrangement that I think genuinely respects the differing realities of the beings who inhabit our political communities, which shall require us to cease treating animate, psycho-physical beings - such as non-human animals - as mere "things" or "objects" that we can use for our own trivial or otherwise non-necessary purposes, such as for food, clothing, games, and etc., which in turn, may require us to reject the characteristically Western capitalistic way of viewing the world, nature, and animals as objects for our use, domination, manipulation, and consumption.

88 - Connecting animals and humans. Using webcamera's for interspecies touch.

DJ Kamphof

Faculty of Arts and Social Sciences, Maastricht University, Maastricht, Nederland

Session

Session Date

Time

Location

Abstract text

This paper critically considers the use of webcamera's to bring viewers and animals into close contact. Webcams are employed by nature conservation foundations, by zoos or game parks, and by research and educational institutes to involve viewers intimately in animal life. At the same time, they turn animals into objects of spectacle in new ways by making formerly hidden aspects of their lives accessible to human viewers.

Websites with camera's focusing on animals establish a visual connection between human viewers and places where animals live. When operating in real-time, they allow for the visual co-presence of viewer and animal worlds. The shared visual and temporal space that webcams provide, invites strong affective responses to animals in some groups of viewers"which is apparent on forums accompanying these sites.

An additional factor that inspires animal human touch is the haptic, corporeal way of looking webcams invite. Views are often undramatic, and the mundaneness and slowness of the imagery effects physical resonances between viewer and animal bodies. Where the focus is on single animals, over a period of time (e.g. nesting season), intimate connections of viewers with episodes from individual animal life are stimulated.

Being affected is a condition, but not a guarantee for an ethically sound relationship of humans to animals. Moreover, where these sites have historical roots in voyeuristic traditions that turn animals into a spectacle for humans (Malamud 1998), they are at least ethically ambiguous. Also, they are largely one-sided. Nevertheless, due to the factors mentioned, these sites also do have potential for rupturing hierarchical spectatorial relations. In a limited way they can contribute to species 'companionship' (Haraway 2008).

Investigating this contribution, three interrelated places have to be considered: the place where the animal lives (which varies), the place of human viewing (often a desk and desktop), and the websites. The last are of particular importance. They can be said to offer affective spaces (Hills 2001), where touch is articulated, further developed and organized (e.g. some of these websites have lively communities of viewers; they provide information about animal life and suggest various kinds of active involvement).

Qualitative differences emerge, however, between websites. They result from the ways in which animal, technological and human places are linked. For instance, Blijdorp's view on polar bear Tania, hibernating in her den, seen from above, and accompanied by a rhetoric of secretly peaking in, establishes a different human-animal relation than a view in an open air bird nest, half obscured by branches, or the view offered by the 'bearcam' of black bear Lily in her den that often shows hardly more than a blur of moving fur.

Drawing on a combination of ethnographic research into a number of camsites and postphenomenological analysis of human-technology-animal relations, my contribution will lay out the general potential of human-webcam-animal touch and discuss some main qualitative differences between various projects. An affective and ethical connection to animals, fostered by webcams, it turns out, is not just based on the visibility of animals, but at least as much on their invisibility.

Main literature

Haraway, Donna (2008). *When Species Meet*. (London/Minneapolis)

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Kamphof, Ike (2011). *Webcams to save nature. Technospace as affective and ethical space*. *Foundations of Science* 16(2-3), 259-274.

Malamud, Randy (1998). Reading Zoos. Presentation of Animals and Captivity. (New York)

Sobchack, Vivian (2004). Carnal Thoughts. Embodiment and Moving Image Culture. (Berkeley)

Prime websites

www.hancockwildlife.org

www.diergaardeblijdorp.nl

www.bear.org

www.africam.com

89 - 'On the Animal Question: Marx and Meat'

Cohen
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Session
Session Date
Time -
Location

Abstract text

The writings of Karl Marx and Friedrich Engels have affected scholars across many disciplines. Similarly, many who write about eating animals do so in multi and interdisciplinary ways. Additionally, there is nothing like consensus in scholarly literature (or popular media) on the ethical, economic and political implications of eating animals. Therefore, it is unsurprising that there are alternately (and sometimes simultaneously) massive disagreements, slight variations in uses of terms and sometimes complete accord in the literature that utilizes Marxism to discuss eating animals (or, in the alternate, uses eating animals to discuss Marxism). This paper will analyze works that discuss Marx and animals, in order to determine how Marx is being used and by whom, and for what for what larger purpose(s).

In discussing "eating animals" this paper will focus both on the issue as-applied to real-world contemporary animal consumption, which includes widespread factory farming, as well as theoretically, to the implications of eating animals in an abstract moral sense.

From this comparative cross-discipline study, this paper argues that these differing accounts of Marx and meat do not seem to be in dialogue with each other, and that this often appears to be the case even for accounts within the same discipline. This paper concludes by trying to begin this dialogue, so that those who wish to continue discussing Marxism and eating animals will have a framework from which to build upon, as opposed to contributing yet another fascinating work that does nothing to contribute to an understanding of how this philosopher and issue relate to each other.

90 - Minding Darwin for Animal Ethics

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Alvernia University, Reading, PA, United States of America

Session

Session Date

Time

Location

Abstract text

Charles Darwin's theory of evolution represents a significant paradigm shift in our understanding of the natural world. As the prevailing contemporary paradigm in biology, it has seriously challenged traditional religious views on the origins of life, as well as on our human-animal similarities. Darwin is often referenced in literature on animal ethics with regard to his contention that the difference between humans and other animals is one of degree rather than kind. However, we believe that Darwin's writings have many more positive contributions to make to the contemporary debate on animal ethics than he has previously been given credit for, or that most of us are even aware of. In this paper, we will plumb the depths of Darwin's writings in order to make the argument that Darwin has much more to contribute to our relationship to and treatment of other animals than has previously been considered.

This paper will address important aspects of Darwin's theory for understanding our relationship with other animals and the implications for their subsequent treatment. First, we will mine themes in Darwin's original writings regarding relationships among different species; second, we will address enhancements to his theory in support of these themes; and third, we will make recommendations for how these themes should inform our moral reasoning and successive treatment of other animals. We will briefly outline each of these points.

First, most of us are familiar with Darwin's book, *On the Origins of Species*, for an understanding of the shared ancestry from which we all derive. But, for example, another important work that has implications for our relationship with other animals is his book, *The Expression of the Emotions in Man and Animals*. In this book, Darwin studies the physical components of facial features and other gestures in various species as a means of interpreting their innate nature. One of his conclusions is that there is something similarly innate in the expression of emotions (which obviously he believes other animals to experience) among all species.

Second, recent advances in genetic science, when considered in light of Darwin's theory, emphasize our human-animal relationship, and emerging biotechnologies have an even greater potential to challenge this relationship. More specifically, we have many genes in common with other animals, we can transfer genes from one animal species to another, and we are on the verge of synthesizing new forms of life. Additional extensions of Darwin's theory that are worthy of consideration include sociobiology and memetics.

Third, important implications for thinking about and relating to other animals result from the above considerations. If animals have emotions and experience mental states, then we must reconsider the impact of any potential negative treatment of them. We must revolutionize the traditional model of dominance of humans over other animals even more dramatically than has been done thus far. If we are related to animals at a genetic level, then we may want to utilize a strategy of kin selection, as if they were truly our "relatives." The prospect of "swapping" genes raises the issue of hybridity, which challenges even more forcefully the notion of species boundaries. And finally, the creation of new species raises questions about a transhuman-transanimal future with which we have yet to grapple.

91 - Kennel Logic: Thinking against Animal Thinking

L. F. Houle
University of Guelph, Guelph, Canada

Session
Session Date
Time -
Location

Abstract text

Western philosophy has been dominated by the question of Being. The dominance of the question of Being entails the dominance of a particular subset of philosophical answering. It demands the kinds of answers that tell us what things are by nature and what things are not, and subsequently how the answers to these two questions can be compared and arrayed in logical, conceptual, temporal and material series: in pairs and relations of resemblance and dissemblance, one to another. Knowing these relations has become what is known as knowing. And this version of knowing has become normalized as the preeminent philosophical activity. Furthermore we can see that a preoccupation with the question of Being entails the dominance of a particular theory of value and subset of normative principles: functionality and teleology are the chief modes and sources, of explanation, of value and meaning amid serial relations. What is of highest good is that for the sake of which; and the most efficient, proximate means whereby such ends are achieved. What is evil is that which thwarts such functioning and because it thwarts such functioning. The philosophical debates about pain are a great example of the dominance of these framing principles. Our second claim, which follows, is this: Despite numerous and vocal complaints to the contrary, and despite what we might see at a glance, "thinking-the-animal" actually saturates Western philosophy. For, from antiquity through to the present, the concept of "the animal" has played the lead and proximate role for marking, conceptually, what differentiates "the human" being from every other being. "The animal" has been perennially conceived and deployed in philosophy as what we are not: The Non-Human. The effort to know-the-animal through, or adjacent to the human, or, to know-the-human through, or right next to the animal -- through the lenses of resemblance and of teleology, through form and function - has produced a very stable, hierarchical scaffolding upon which to ask these particular questions and place these particular answers. Together, this has produced a stable and intelligible value scheme which affirms and reaffirms these relations as true, significant, natural, right, and good. An edifice - a bunker, really -- of thought and action has been generated through mutually-reinforcing conceptual and somatic components: its units of understanding, a metric of assessment or judging, and the kinds of bodies and ideas that do, and should, go right next to one another, in our minds and in the world. Here is an example: "Dolphins have been declared the world's second most intelligent creatures after humans, with scientists suggesting they are so bright that they should be treated as 'non-human persons.' Studies into dolphin behaviour have highlighted how similar their communications are to those of humans and that they are brighter than chimpanzees." My hypothesis is that the animal-as-non-human is an ideational trend that does not solely belong to a myopic moment of Western philosophy's past, and must be ameliorated by extending classic philosophical categories and gestures toward animals. It is central to, even constitutive of that past, it remains characteristic of its present, and, will likely dominate the character of philosophy - of thinking's -- foreseeable future. Thinking philosophically and thinking about animals have the same logic: a kennel logic. To truly think animality, whether as an ethical, political or aesthetic questions, requires the excavation and deconstruction of that shared logic, which this paper undertakes.

92 - Chinese Dogs in the Bamboo Grove and in the Kitchen

CH Huot
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Session
Session Date
Time -
Location

Abstract text

Few people, including the Chinese themselves, think of China as a dog-friendly culture. And yet, canines and humans have been inextricably bound to one another at the origin and throughout Chinese civilization. No other animal has played as significant a part in human activities or been endowed with the same capacities as the canine. An archaeology of the etymology of Chinese characters attests to the canine's eminent cultural role within that culture, and to the extraordinary skills the Chinese have attributed to dogs. The history and structure of Chinese writing challenge both Western and Chinese assumptions about Chinese culture.

Confucius, whose philosophy has been recently retrofitted in the service of State politics into an anthropocentric worldview, not only owned a dog, but was represented in classical texts as a dog, a comparison intended as entirely positive. The meaning of Confucius' cryptic remark, that "the educated person is not a pot," is still the subject of debate among scholars today. What has been overlooked is that the graph for the pot in question consists not of a human figure but of a dog guarding food items. The dog is no more a pot than an educated person is. The human and the dog are accorded similar qualities: neither are mere vessels waiting to be filled with content; they are both capable of agency and of acting in various capacities. A close study of Chinese graphs, reveals the dog's sphere of activity extending from the kitchen "" inside and outside the pot "" to the bedroom, the prison, the hunting grounds, the fields, and beyond. I will provide a survey of these highly versatile and, when viewed as a continuum, contradictory activities historically imbedded in the Chinese script.

I have also identified an impressive number of characters containing the 'dog' element that indicate shared or transferred abilities between the dog and the human. Two Chinese graphs disturbing for anthropocentric etymologists are the still currently employed words for "crying/weeping" and "smiling/laughing." The notion that humans would share personal, private emotions such as these with the vulgar, common dog is so troubling that there has been, since the 7th century, a gradual and largely unnoticed elimination of the dog from the graph. Hence the uncanny character for laughing, etymologically a dog in a bamboo grove, is now read as "bamboo leaves in the wind sound like human laughter."

A number of ancient terms are striking because they conform to recent ethological findings. The word for "alone" contains the 'dog' component. Current research has debunked the commonly held assumption that dogs belong in a pack. The ancient Chinese already knew this. Dogs were depicted as individuals.

Dogs have personalities. Many terms describing traits and skills of humans contain the dog element: resolute, calculating, instigative, transgressive, foolish, surprising, conniving, listless, patient, playful. These terms attest to qualities and characteristics shared by dogs and humans. A close etymological reading of Chinese writing and the place of the dog therein disproves assumptions about Chinese culture widely held both outside and in China itself.

93 - The fuzzy line between science advocacy and science fiction

Gregg
Dolphin Communication Project, Old Mystic, United States of America

Session
Session Date
Time -
Location

Abstract text

Recent years have seen a number of high-profile court cases throughout the world involving the legal status of dolphins. Arguments have been proffered advocating the extension of rights, including the legal status of personhood, to dolphin species based on scientific evidence of advanced (i.e., human-like) cognitive abilities. Many of these political battles are being spearheaded by advocacy groups headed by scientists. Some of these scientists have been criticized by their colleagues as having lost objectivity and thus professional credibility due to their advocacy positions. But what does it mean to 'lose objectivity'? Is it possible for a working scientist to be involved in advocacy and maintain the ability to think critically about scientific issues? An objective scientist is obliged to admit that it's difficult to characterize the extent to which dolphins are conscious, sentient, self-aware, intelligent, capable of complex emotion, etc. for two reasons: 1) these concepts are poorly understood as far as brain and behavioral science is concerned, and 2) it is nigh impossible for empirical tests to provide irrefutable evidence as to the contents of non-human animals minds. A science advocate might choose one of two paths when asked to provide their opinion about what any results in the field of animal cognition might mean as far as dolphin rights are concerned. The first is to suggest that, where there is reasonable doubt as to what is happening in the mind of an animal (which will almost always be the case), society could choose to err on the side of caution and assume dolphins are similar to humans in how they experience the world, and treat them accordingly. This position does not conflict with the idea of scientific objectivity insofar as it is an advocacy position based on how we must deal with the ambiguity. But it's the second path that leads objectivists to rightly accuse advocates of foul play. This involves making concrete statements as to the nature of the dolphin mind in an effort to strengthen an advocacy message. Where court cases involving dolphin personhood are involved, the advocacy message will be in jeopardy if the advocates fail to convey that, for example, the evidence of self-awareness in dolphins is anything but robust. If a science advocate were to go 'off-message' and suggest that behaviors indicating self-awareness have also been observed in magpies, or that the empirical tests for self-awareness in dolphins have yet to provide us with unequivocal answers as to the extent to which they are aware of the contents of their own minds, the arguments for dolphin exceptionality and personhood would be diminished. Advocacy positions loathe ambiguity, especially when being translated into legal activism, which is precisely why they can conflict with the caveat-laden uncertainties of science. Assuming a scientist who wishes to be involved in advocacy does not downplay the considerable uncertainty inherent in the study of the dolphin mind, or let their voice be constrained by the requirements of an oversimplified advocacy message, there should be no reason why they could not be considered an objective science advocate. But if a scientist fails to walk this tightrope with the proper care, the public will find themselves swapping hard-won scientific facts for distorted science fiction, which is a tragic misuse of the scientist's position of authority.

94 - Great Ape Project relaunched

CG Goldner
Great Ape Project, Train-St.Johann (Ndb.), Germany

Session
Session Date
Time -
Location

Abstract text
Great Ape Project *relaunched*

The Great Ape Project, initiated some 20 years ago by Peter Singer, Paola Cavalieri and other scientists calls for the Great Apes -- chimpanzees, gorillas, orang-utans and bonobos -- to be granted certain basic rights, which are so far reserved for humans: The fundamental right to live, to individual liberty and to physical as well as emotional intactness, which actually covers all cases of great apes interacting with humans, such as hunting, circus, zoo and animal testing. Great apes are to be granted the same moral and legal -- i.e. enforceable -- status, which every human being enjoys. Singer et al convincingly established that the traditional discrimination of man and great apes is no longer sustainable in the light of scientific knowledge and therefore is to be morally discarded.

Why, however, did this basic and central project of the animal rights movement, namely breaking through the speciesistic barrier at one first point and including the great apes in the community of equals, to which until now only members of the species homo sapiens have belonged -- ethically self-evident if one takes the idea of right and equity seriously -- loose its momentum so quickly, and has been stagnating for some years now without any palpable results?

In order to bring back drive to the Great Ape Project, an official relaunch was decided in Summer of 2011, by Cavalieri and Singer in accordance with the "Giordano Bruno-Stiftung"(a Germany-based foundation to promote Evolutionary Humanism). Chances for success are far better than at the beginning of the 1990s, due to the fact that awareness of animal rights is -- thanks to the path-breaking work of Singer and Cavalieri -- world-wide far more advanced than it was 20 years ago, as witnessed by the many campaigns and organisations. Furthermore, we now have completely new possibilities for networking and thus for exercising political pressure.

Concerning one question controversially discussed in the animal rights movement: what legitimizes the efforts especially for the great apes, whose possible integration into man's legal community would only shift the borderline, therefore separating man and great apes on the one side and all the other animals on the other side, by which the latter -- elephants, dolphins, cows, pigs, hen etc. -- would gain nothing, one can pragmatically say: you have to begin somewhere. Furthermore -- and this is the decisive factor -- the great apes characterise the key element of the relationship between man and nature, they define like nothing and nobody else the sacrosanct borderline between man and animal: as soon as they have been established as being "on the other side", all the other animals are there too. If the border were permeable, that could be a "door-opener", and would in consequence be of benefit to all animals - the human and the non-human. In the best case, it could lead to exactly the slippery slope that the representatives of the "old order" fear so much: to a radical change in the social consensus concerning the relationship of man and animal.

95 - Human-Animal Sex and the role of Internet Pornography.

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Session

Session Date

Time

Location

Abstract text

Frequent use of internet pornography as a research subject is of interest as it may show a contributing factor to wider antisocial attitudes and behaviours that directly impact on society, for example adult sexual offending. Yet a recent study identified that in more sexually liberal countries, such as Sweden, pornography had a positive rather than a negative effect on adolescents (over 16 years) (Svedin, Akerman & Priebe 2011). Therefore, pornography consumption continues to be a contentious issue as one side argues it is detrimental to society while others support it as a pleasurable and recreational act which is a feature of a free society (Diamond, Jozifkova & Weiss 2011).

Further, it has been suggested that there is a, potentially causal, link between violent pornography consumption and human - animal abuse (Barnes 1970; Meese Report 1986; Arluke, Levin, Luke & Ascione 1999; Riseman 2003; Berne 2004). This research comprised mostly of case histories from violent sexual offenders, child abusers and rapists (Knight & Sims-Knight 2004; Vega & Malamuth 2007; Lockwood, 2010). The general conclusions drawn may be overly simplistic as pornography may be used as a tool rather than have a negative causal effect on an individuals' behaviour. We suggest that other factors, including an individual's early attachment relationships, prior history of loss, abuse or trauma (Simon et al 2008) and educational experiences (Boeringer 1994) may be seminal in determining sexual and /or violent behaviour towards animals.

Two recent studies of Internet Pornography identified clear differences between contact and non-contact sexual offenders. The first group (non-contact) were high functioning individuals with large amounts of stored paraphilic pornography and few previous convictions. The second (contact) group were younger, had fewer images but had disabling psychiatric disorders and were more likely to report a history of childhood sexual abuse (O'Dea et al 2008, Nielsens et al 2011). Likewise, Adams' (2006) qualitative study found a distinction between high functioning zoophiles and generalised dysfunctional and violent sexual offenders. We suggest that future studies need to be broadened to include a range of participants.

We acknowledge the evidence that, in some cases of human -animal sexual contact, the use of pornography is part of a repertoire of behaviours which include engaging in other forms of observational abuse, e.g. torturing animals, but note that this cannot be generalised. We argue that other forms of sexual contact with animals, for example Zoophilia (Adams et al 2007, 2009, 2010) and Zoosexuality (Mileski 2000, Beetz 2005, 2010; William and Weinberg 2005) may not employ pornography as a sexual tool. Thus, lack of or low pornography use may distinguish these forms of sexual and/or emotional relationships with animals from animal sexual abuse.

It is thus parsimonious to conclude that the causality of human- animal sexual contact can neither be dependent on or necessary to pornography exposure. Easily accessible internet pornography may lead to human-animal sexual contact in some individuals, conversely others who sexually abuse animals may be drawn to watch internet pornography. This potentially has legal ramifications.

United Kingdom legislation regarding regulation and restrictions of internet pornographic sites is being reviewed. Currently the UK employs an 'opt-out' system which allows individual choice in viewing internet pornography. The British Government would seek to enable Internet Providers to restrict access to internet

pornographic sites at source, and access would be granted via an 'opt-in' system. We discuss the implications of this with regard to freedom of choice and the Political precedent such legislation will set for other Western/European Countries in respect of human-animal sexual contact.

96 - The Caring Scholar: Exploring Relationships between Scholarship and Advocacy

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Session

Session Date

Time

Location

Abstract text

The relationships between ethnic, women's, and human-animal studies and their respective social justice movements are complex, interactive affairs. We propose to present the results of a preliminary, and, we believe, the first study of the relationships between the contemporary animal protection movement (APM) and human-animal studies (HAS; variously known as and/or inclusive of Anthrozoös, Animal Studies, and Critical Animal Studies)(Shapiro, 2010).

Historically, scholars have made significant contributions to social justice movements (viz. Einstein and the peace movement of 60s and, less fortunately, Heidegger and Nazism). Arguably, scholars (Singer and Regan) launched HAS and, together with popularizing scholars (Goodall and Bekoff), are partly responsible for its spectacular growth in the last two decades (Shapiro & DeMello, 2010). The public accepts and, really, demands expert scholarly input on the issues du jour. A developmental psychologist is expected to advocate for children's welfare, an environmental studies scholar for the environment, and so on. The courts, legislators, and the media regularly enlist the latest scholarship and, apparently, are not dissuaded by the fact that scholarship exists in support of both sides of virtually every issue.

Despite these uses of scholarship in public fora, traditionally scholars (particularly in the natural sciences) were and, to some extent, are still reluctant to advocate directly for any cause - except the self-serving interest captured in the common closing statement, "more research is needed."The focus of this study includes exploring various indicators of the influence of scholars' research on their advocacy and vice versa. For example, how do their research findings inform their efforts at advocacy and, in the other direction, how do their personal positions on animal issues inform their scholarship? In what ways do scholars identify with or refuse to identify with policy and advocacy; are the two domains of interest and practice kept separate and discrete or are they connected and blurred?

We expect to find significant differences across discipline, division of knowledge, gender, age, and political affiliation. In particular, we anticipate that disciplines in the natural sciences will be the most reluctant to mix scholarship and advocacy, humanities the least, and the social sciences in the middle. We expect that women will be more comfortable with mixing the two, as will younger scholars and people who identify politically as left or liberal.

Our method involves developing a survey and administering it by email to a large number of HAS scholars. The Animals and Society Institute maintains a list of about 3000 scholars. We will also approach other organizations and publications to supplement this list with scholars who might be expected to differ in the politics of their positions on animal issues - e.g., Critical Animal Studies and International Society of Anthrozoölogy. Although the actual make-up of the population of HAS scholars is unknown, we will seek to obtain as diverse and representative a sample as possible.

The survey instrument will utilize both closed- and open-ended questions to explore opinions in some qualitative depth while also producing quantitative results. The instrument under development is based on a series of interviews of individual scholars representative of various disciplines. We have also conducted one of two planned focus groups to further explore the research topics and refine our survey instrument.

We will discuss the results of this exploratory study in terms of various career trajectories framed by the scholar/advocacy relationships. Finally, we will discuss the policy implications of these trajectories for the furtherance of a progressive agenda for animals.

97 - Do the Four Principles apply to Veterinary Ethics?

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Session
Session Date
Time -
Location

Abstract text

Question: is Principlism applicable to veterinary ethics?

Veterinarians are uniquely qualified to contribute to the debate on the ethical use of animals, and also uniquely compromised by their divided duty to animals and to the animals' owners [1]. Though Ethics is increasingly incorporated into undergraduate veterinary degrees, there remain a significant number of veterinarians in Practice who have received no training in Ethics and yet regularly face dilemmas which require them to make ethical judgments. There is thus a practical and acknowledged need for an accessible system(s) of veterinary ethical analysis [2, 3].

In human medicine, consideration of the four ethical principles of beneficence, non-maleficence, justice and autonomy [4] is frequently adopted as a method of ethical analysis. Principlism as an ethical approach has the advantage of being readily accessible to doctors without specialised philosophical training [5], and might be of similar use to veterinary practitioners. Indeed, Gillon [6] claimed that: "the four principles can explain and justify all the substantive and universalisable moral claims in medical ethics and... in ethics more generally".

Line of argument:

Principlism's strengths and weaknesses as a method of ethical analysis have been keenly debated. However, even if one is a strong proponent of Principlism in medical ethics, there are fundamental problems with translating the four principles from human to veterinary medicine. Essential differences in social and legal attitudes towards human and animal patients make it impossible to apply any one of the four principles to veterinary medicine without qualification.

Using examples from current veterinary Practice, this paper will illustrate difficulties in reconciling the four principles with accepted veterinary attitudes and treatment. The principle of beneficence is not easily applied when treatments which it is not clear improve individual animal welfare are frequently undertaken, and the moral status of animals differs widely between cultures. The applicability of the principle of non-maleficence in veterinary medicine is unclear when prophylactic surgery without an evidence base is undertaken routinely. There are problems in applying the principle of justice since the treatment which an animal receives is always dependent upon non-clinical factors such as ownership, how rich the owner is, and whether the animal is insured for Vets' fees. Whilst autonomy is often thought of as the most important of the four principles in human medicine, its application in veterinary medicine is problematic since animals are assumed to be incapable of rational reasoning (and therefore of behaving autonomously), and since the fact that animals are in law property rather than persons anyway renders the concept of animal autonomy meaningless.

Conclusion

The reasons underlying difficulties in translating the four principles from human to veterinary medicine could cause us to conclude simply that Principlism is not applicable to veterinary medicine. They should instead force us to reassess some fundamental assumptions and attitudes which underpin modern western veterinary practice, and might eventually force us also to review the legal status of the animal patient.

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98 - The Fundamental Cognitive Human-Animal Difference - Fact or Fantasy?

Buschka
University of Hamburg, Hamburg, Germany

Session
Session Date
Time -
Location

Abstract text

Main aims From antiquity on it has been popular to assert a fundamental cognitive human-animal difference and through this to construct animals as inferior to humans. This assumed inferiority is still the main justification for the human claim to power over animals. My first aim is to confront the idea of such a fundamental cognitive difference with results of recent biological and behavioral science. My second aim is to show how these results challenge the human claim to power over animals - a consideration which is usually ignored by biological or behavioural researchers. Therefor I will present findings of a research project conducted at the University of Hamburg (see Buschka et al. 2007; Buschka/Rouamba, forthcoming 2012a, b).

Methodological Approach First, I extracted seven main dimensions of 'mind' from the philosophical discourse: Phenomenal Consciousness, Intentionality, Language, Learning, Theory of Mind, Logical Reasoning, Memory & Future Representation. Second, I analysed some of the main authors in animal-related philosophical discourse as Descartes, Montaigne, Davidson, Searle, Dennett and Perler/Wild regarding the question whether and how they construct a fundamental cognitive human-animal difference. Third, I conducted a meta-analysis of recent biological and behavioural studies on the cognitive capacities of animals to challenge such a construction.

Findings According to the examined biological and behavioural studies there are no fundamental but at most gradual cognitive human-animal differences - sometimes animals are even better the candidates (e.g. in memory tests). Thus, the social construction of a fundamental cognitive human-animal difference does not hold. This implies that the human claim to power over animals, mainly based on such a difference, has to be dismissed. In consequence this must lead to fundamental changes e.g. in law, food & agriculture, medical industry, 'pet'-keeping and the handling of natural animal living spaces.

Short Biography I finished my Master in Philosophy and Sociology at the University of Hamburg (Germany) in 2010. Currently, I am working on my PhD in the field of sociological Human-Animal-Studies. Further research interests are social inequalities implying racism, colonialism, sexism and classism. I am research fellow of the Centre for Globalisation and Governance, co-founder of the "Group of Society and Animals Studies" (<http://www.gsa-hamburg.org>) at the University of Hamburg and of the Group "Minding Animals Germany", co-editor of the book "Society and Animals. Sociological Analyses of an Ambivalent Relationship" (forthcoming 2012, VS Verlag) and author of two academic articles in this volume. Contact: Sonja.Buschka@wiso.uni-hamburg.de

99 - Intra- and Extra-Human Violence in Flaubert's 'Legend of St Julian'

L Clough
University of Chester, Chester, United Kingdom

Session
Session Date
Time -
Location

Abstract text

In the cause of advancing concern for the welfare of non-human animals, it has become a common rhetorical strategy to argue that human cruelty towards other animals is at least an indicator of, if not a causal factor in, human cruelty towards other humans. This argument has a pedigree of at least eight centuries: Thomas Aquinas argued that the only reason the Bible forbade cruelty towards other animals was because it might lead to cruelty towards humans (*Summa contra gentiles*, III, 113). The continued attractiveness of the argument is evident in that it was chosen as the topic of the first conference of the new Oxford Centre for Animal Ethics in 2007.

The danger of focussing on the consequences for humans of the abuse of other animals is that, however the arguments are hedged about, it is very difficult to avoid presenting the implicit message that we should only care about the suffering of non-human creatures because of its potential impact on human beings. This message, arguably portrayed in Hogarth's famous drawings 'The Four Stages of Cruelty', unhelpfully reinforces a strong existing trajectory in the Judaeo-Christian tradition and beyond, with the potential fatally to undermine attempts to encourage concern for other-than-human animals in their own right.

This paper aims to treat the relationship between human intra-species and extra-species violence while avoiding the problem of misdirecting our attention. It sets about this task by a retelling Gustave Flaubert's 'Legend of St Julian', a tale with an interpretative history ranging from its depiction in stained glass in Rouen Cathedral to its citation by Jacques Derrida in his writings on the demand to be hospitable to non-human animals. Julian discovers a lust for killing other living things as a child, and embarks on a career of destruction of non-human animals on a mythic scale. His murderous campaign finally results in killing his mother and father, but Flaubert does not present this as the inevitable outcome of cruelty to other animals. Rather, it is the fulfilment of a prophetic judgement spoken to him by a stag still bearing Julian's arrow in the centre of its head. The tale has a parallel in the theme of judgement in the first chapter of Paul's letter to the Romans, where human immorality is the consequence of God's wrath. Seen in this way, human intra-species violence follows from the abuse of other animals precisely because of the seriousness of the latter in its own right, rather than justifying norms against cruelty to non-human animals solely on the basis of enlightened human self-interest.

In the exploration of this complex narrative and its reception, the paper attempts an inter-disciplinary dialogue between literary studies and theology in search of imagery and metaphor with the potential to shift perspectives of the relationship between violence towards human and non-human animals. It concludes that the interpretations of the St Julian legend by Flaubert and others have the potential to destabilize deeply-rooted human views of other animals and open new theoretical and practical possibilities for our relationship with them.

100 - Objectivity, Sentimentality, and the Ideal of Detachment in Comparative Cognition

G. Meketa
Boston University, Bloomington, United States of America

Session
Session Date
Time -
Location

Abstract text

Those who level the anthropomorphism charge against animal cognition researchers typically aim to explain where their target has allegedly gone wrong by providing psychological explanations for the perceived scientific misbehavior. A frequently occurring explanation is that the researcher has been misled by her or his emotions, the result of an overly sentimental attitude toward the research subjects. In this essay, I wish to examine the charge of sentimentality and challenge its underlying assumptions. Such an examination has been surprisingly absent in the literature on anthropomorphism. For instance, Fisher (1991) mentions - and notes the importance of - this charge in his seminal analysis of the allegedly corrupting influence of anthropomorphism in animal cognition science, but puts a thorough treatment of the subject to one side. This paper aims to fill that lacuna. I begin by arguing that the charge of sentimentality on the part of comparative cognition scientists should not be dismissed as a simple ad hominem fallacy, but rather reveals something deeper about the assumptions regarding objectivity within this community. In order to make my case, I will draw on Lorraine Daston's and Peter Galison's *Objectivity*, in which the authors examine how different epistemic norms determine and come to be embedded in diverse scientific personae. I will contrast the allegedly sentimental scientist with other scientific personalities whose emotional relationship with their subject is sanctioned and even encouraged, such as the passionately methodical personality or the doggedly unsympathetic researcher who leaves her emotions at the laboratory door. All of these scientific attitudes have, I argue, an epistemic and a moral dimension, and choosing which to endorse is as much about the goals of a given research program as they are about the underlying assumptions regarding the nature of science and scientific objectivity. I show how the pursuit of a version of objectivity that is improperly suited to the goals of comparative cognition has resulted in the conflation of epistemic impartiality with emotional disengagement. One consequence of this conflation - the perfunctory preference for an emotionally distant scientific personality - has been the exclusion of legitimate empirical means of attaining knowledge about animal minds. I conclude that the worry over sentiment corrupting knowledge both fails to appreciate the positive and productive role that sentiment has played in science and misrepresents the connection between emotion and cognition. Far from contaminating research or demonstrating intellectual weakness, emotional engagement with the study subject can inform both experimental and observational investigation in comparative cognition.

101 - Whaling for Animal Abolitionism: PETA, Persons and Living Property

Cheng
University of Technology, Sydney, Sydney, Australia

Session
Session Date
Time -
Location

Abstract text

In contemporary societies, the law and its courts offer an important public forum to challenge and contest the limits of human exceptionalism. Last October, the People for the Ethical Treatment of Animals (PETA) filed a suit in a Californian court to claim constitutional protection for five killer whales at two marine parks. The plaintiffs include Tilikum and Katina at Seaworld in Orlando FL, and Kasatka, Corky and Ulises at Seaworld in San Diego CA. PETA alleges that Seaworld is enslaving their captive orcas contrary to the 13th amendment of the US Constitution. They argue that, 'It's time to end the slavery of orcas who are denied everything that is natural and important to them, exploited as breeding machines, and forced to perform for SeaWorld's profit.' For Jeff Kerr, PETA's general counsel, 'Slavery is slavery, and it does not depend on the species of the slave any more than it depends on gender, race, or religion.' In response, Seaworld issued a public statement which described the legal action as 'baseless and in many ways offensive.'

Thus far, public reaction to the PETA lawsuit has been mixed. Some commentators suggest that the case could catalyse a much needed public debate on the treatment of non-human animals. However, given the likelihood of failure, critics are concerned that the case is counter-productive and likely to hinder rather than help the cause for animal rights. Steve Wise, for example, anticipates that the case may result in an unfavourable precedent which could make it more difficult to litigate for animal protection in the future. This paper will examine the whale slavery case and its significance for the classification of animals in law. What are the implications of the Federal court decision for public understanding and debate on the legal status of animals? The outcome of the case will be compared with academic perspectives on animals as persons (Wise, 2007) and animals as living property (Favre, 2010).

102 - Wording Off Animals: Donald Davidson on Animal Thought and Language

MG Gleitman
Emory University, Decatur, United States of America

Session
Session Date
Time -
Location

Abstract text

A longstanding philosophical tradition maintains that thought requires a degree of linguistic competence that nonhuman animals lack. The recent "cognitive turn" has undermined this tradition; it provided scientists with a way to study the mind that isn't dependent on language, and produced an abundance of empirical evidence suggesting the existence of thought in nonlinguistic creatures. In an effort to come to terms with these findings, philosophers have developed a more refined and nuanced conception of thought that accommodates ways of thinking available to nonlinguistic creatures. However, the focus on wordless thought has come at the expense of language. While the separation of thought from language made it easier to attribute thought to nonhuman animals, it has also caused philosophers to take for granted that language is a singularly human trait, consequently overlooking important continuities between human language and animal communication. Drawing a sharp distinction between human language and animal communication distorts our understanding of language, because it neglects the evolutionary aspects of language, while overemphasizing features that distinguish it from ways in which animals communicate and represent the world. This paper advocates using Donald Davidson's method of radical interpretation to solve this predicament; it argues that contrary to Davidson's "official" position which denies animal rationality, his flexible account of language actually complements our current understanding of thought, and yields an understanding of language and thought as spectrums that extend beyond the human realm.

Davidson presents a prominent contemporary defense of the position that man is the only rational animal because thought requires language. According to Davidson, only language users can think, because thinking requires an understanding of how my thoughts might be wrong, which can only emerge in an intersubjective interaction that includes linguistic communication. Critics of Davidson's position have argued that his conception of thought is overly intellectualized, causing him to overlook simpler ways of thinking that don't require language, and are therefore available to nonhuman animals. In the heat of the debate, most critics failed to realize that strictly speaking, Davidson doesn't mention animals, he only asserts that to have thought one must be an interpreter of the speech of others. The conclusion that only humans think only follows if we accept the (hidden) premise that humans alone possess language. Since this latter assumption is taken for granted by both Davidson and his critics, the potential contribution of Davidson's theory of interpretation to the emerging field of philosophy of animal minds has gone unnoticed until now.

This paper explores radical interpretation - Davidson's method for interpreting a speaker's thoughts and the meaning of her utterances. I argue that since radical interpretation is based on observable behavior alone, and doesn't require previous knowledge of the speaker's language, it can be applied to human and nonhuman animals alike. Davidson deliberately avoids setting firm criteria for determining who counts as a speaker, but rather prescribes that such judgment can only be made in the course of concrete communicative events. Moreover, Davidson puts the decision of what counts as linguistic behavior (i.e. who is a speaker, and therefore a thinker) in the hands of individual interpreters, and insists that this decision cannot be completely dictated by pre-established rules or conventions, but must be made on a case by case basis. So while Davidson does maintain that language and thought are interdependent, his conception of language is flexible enough to accommodate a fairly broad range of meaningful exchanges. Subsequently, and contrary to Davidson's own claims, his work doesn't support a categorical exclusion of nonhuman animals from the rational realm, but calls for further exploration of the role of communication in applying mental concepts.

103 - Rational Wills and Moral Obligation to Animals: A Kantian Account

Lurz, Nuzzo
Brooklyn College, CUNY, Brooklyn, NY, United States of America

Session
Session Date
Time -
Location

Abstract text

<p style='margin: 0.0px 0.0px 0.0px 0.0px; font: 12.0px 'Times New Roman''>Can we have direct moral obligations to animals on a Kantian view of morality? Korsgaard has recently argued that we can. However, on her view *all* animals with interests are ends-in-themselves to which we have direct moral obligations. We make the case for an alternative affirmative answer to the question, one which is more modest than Korsgaard's (for it implies that only some types of animals are ends-in-themselves) and more in line with Kant's understanding of what grounds our direct moral obligation to ends-in-themselves.

<p style='margin: 0.0px 0.0px 0.0px 0.0px; font: 12.0px 'Times New Roman''> Kant held that we have direct moral obligations only to ends-in-themselves (subjects that have the power to adopt ends independently of those set by their current first-order inclinations, drives, and instincts). Kant's moral theory of obligation, however, does not proceed from an empirical but from an a priori basis. He does not defend the empirical claim that the voluntary actions of animals is determined solely by their first-order inclinations (and other first-order representations of environmental contingencies) while that of humans may be determined solely by moral ideas. Rather, Kant's starting point is the a priori distinction of two models of willing (not the empirical distinction of two classes of beings). Taking up the scholastic terminology, Kant distinguishes the *arbitrium brutum* (animal will), the type of will necessitated by first-order drives and instincts, from the *arbitrium sensitivum* (sensible will), the type of will determined but not necessitated by drives and instincts as well as intellectual concepts and moral ideas. The latter kind of will defines ends-in-themselves. It is up to empirical psychology, not to a "pure" a priori ethics, to indicate which beings fall within the two categories. While there is evidence that Kant accepted contemporary views according to which all animals' action is necessitated by first-order inclinations, the a priori foundation of his moral theory allows us to conclude that if not *all* animals display an *animal will* but some possess a *sensible will*, then these latter are end-in-themselves and deserve moral respect.

<p style='margin: 0.0px 0.0px 0.0px 0.0px; font: 12.0px 'Times New Roman''> The empirical view of animal psychology held by Kant's contemporaries is still prevalent in empirical fields today. Perhaps, the best-known expression of the view is the Bischof-Köhler hypothesis, which holds that voluntary action in animals is under the direct control of current motivational states. On this hypothesis, a hungry animal can be moved to voluntarily return to a place where it has learned that there is food to satisfy its current hunger, but a satiated animal cannot voluntarily procure food now for the purpose of satisfying hunger it anticipates having in the future.

<p style='margin: 0.0px 0.0px 0.0px 0.0px; font: 12.0px 'Times New Roman''> However, recent studies on prospective planning in scrub jays and monkeys have challenged the Bischof-Köhler view of animal psychology. In these studies, the animal subjects appear to make selections among stimuli not on the basis of how the selected stimuli will satisfy some current motivational states they are in but on how the selected stimuli will aid in satisfying a future motivational state that they have reason to believe they will be in. These studies lend positive support for the growing view among animal researchers that some animals may be capable of selecting ends that are not necessitated by their own immediate first-order inclinations. We argue that this shows that not all animals display an *arbitrium brutum* but some possess a *sensible will* and, in Kant's view, are ends-in-themselves and deserve our moral respect.

104 - Pet Murderers

Jeha

Universidade Federal de Minas Gerais, Belo Horizonte, Brazil

Session

Session Date

Time

Location

Abstract text

In *The Animal Lover's Book of Beastly Murder*, a collection of thirteen short stories in which animals are the main characters, Patricia Highsmith goes beyond describing observed or imagined actions: she depicts mental or behavioral characteristics of non-human agents employing stylistic devices that humanize them, as she provides them with a moral dimension that they otherwise would not have. One can speculate why she anthropomorphizes, or, to use a more literary term, personifies the protagonists of those stories. The possibility most often cited in the scant and often scathing reviews Highsmith's collection received is that the tales would be petty, mean attacks (Wondolowski) that would reveal the author's misanthropy. Such evaluation is reinforced by the fact that Highsmith wrote *Little Tales of Misogyny*, an assortment of vitriolic portraits of characters that makes *The Animal Lover's Book of Beastly Murder* seem full of compassion, but not for humankind (Sallis). The alternative would be the "automatic misanthropy" (Kirkus Review) that characterizes the book and that would make the plots predictable and, therefore, tedious. Contrary to what these critics think, one can see in the process of personifying the animals a literary strategy to enable the reader to identify herself with the Other, in this case a non-human animal. An epistemological reason underlies such tactic: it is impossible for us to know a completely different Other. We must share something with him to understand him. Highsmith's purpose would be, then, to make the reader share the experience of animals, in general of mistreatment, and to empathize with them. Consequently, the reader would become more humane and would realize that those beings are not so different after all and should have rights equal to the reader's. Failure to recognize the non-human animal as a subject with a face and to take responsibility for its condition lies behind the deaths in the tales that compose *The Animal Lover's Book of Beastly Murder*. In them, the animals must entertain, satisfy, and serve, but when they fail - always from a human perspective - they are deprived of their dignity (*pace* Levinas), an offense that they repay, unexpected and frighteningly, with murder.

105 - Tiger, Dog, Wolf and their images in Three Chinese nationalities

dr. Wang
Renmin University of China, Beijing, China

Session
Session Date
Time -
Location

Abstract text

In ancient China, tigers lived in jungles and plains where the Chinese Han nationality was farming. Tiger was the most ferocious beast for them and also was a symbol of valor and strong. The Han people had a feeling of appreciation and fear of tiger. Today, China tiger's living space has been squeezed and the Chinese tigers have largely died out in nature environment. So, the knowledge of tiger has become a kind of memory, not based on real life.

The Han Chinese attitude towards dog is an antinomy. They like dogs in feeling, but insult them in words. It was related to their political culture. The Tibetan's feeling to dog be completely not the case. They respected and loved dogs. This is for that Tibetans live on the Qinghai-Tibet Plateau and their dog is really a member of their family. The Mongolians also have dogs in their life. But they more like horses than dogs for that their special nomadic life style are different with Tibetan's.

The Agricultural Han people did not understand and appreciate wolf, they belittled and depreciate wolf. Mongolia people's attitude towards wolves is polarized. On one hand they worshiped wolf, learnt from wolves of their hunting methods. The Mongolians even have a so-called Wolf Totem. According to a legend, they were descendants of Blue Wolf and White Deer. On the other hand, the Mongolians also hunted wolves in large-scale. This was for that their life style is similar, but their living spaces are overlapping.

106 - Behind Closed Doors: Meatworkers, Slaughter and the Discourse of Death

Taylor¹, Hamilton²

¹Flinders University, Adelaide, Australia

²Keele University, Keele, United Kingdom

Session

Session Date

Time

Location

Abstract text

This paper presents data from a broader ethnographic study which sought to flesh out the myriad ambivalences which permeate human relations with other animals. Focussing on one particular part of that study, the current paper presents findings which shed light on the ways in which slaughterhouse workers use of language demonstrates the existence of a particular discourse and ideology which legitimates the rendering of live animal bodies into processed meat packages. The slaughterhouse may seem an odd choice of location to investigate human relationships with other animals given that this is the end point of the relationship, i.e. it is where the animals are killed. However, the findings from the current study demonstrate that it is an ideal place to investigate the ways in which power manifests itself socially and culturally. The slaughterhouse - where humans take animal lives - is the ultimate expression of humans-as-a-species' power over other animals. It is in this space where human workers are engaged in pragmatic as well as symbolic transformations that turn live animals into dead meat. On the production line, the slaughtered remains take the place of the living, breathing, sensing animal and help workers to detach themselves emotionally from the visceral and bloody labour process.

Meta-theoretical analyses of slaughterhouse, even when they focus on the cruelty to the animals therein, often miss the minutiae of daily life - the →how's← as opposed to the why's. This is as you would expect from a macro-theoretical point of view but the devil's in the details. The details tell us how it is that individual humans can do what they do to individual animals, how the "peculiar relationship to animals that is torn back and forth between meat and mercy" actually works and is embedded in daily practices (Eder 1996, p. 147). In turn this allows a consideration of the powerful tool that is language; a tool that can turn animals from objects into subjects. Language can be used to maintain the object status of animals, to maintain hierarchical species relationships through the policing of pure boundaries between animal and human as is the case with the 'absent referent' of meat (Adams, 1990). This is all well and good for the consumer who has the luxury of divorcing his or her dinner plate from the reality of the animal body grown on the factory farm purely to satisfy human appetites. Those who work in the slaughterhouse, for whom the absent referent is not so absent, do not necessarily have this choice. They have to adopt an entirely different set of mechanisms to make sense of the senseless killing they are engaged in for 12 hours a day. I argue that through analysing these mechanisms we can gain insight into how the everyday (and massive scale) violence done to animals is tolerated and even valorised in the case of meat. This then allows an analysis of how the ways in which cultures 'talk about' animals both reflects and creates the reality of their lives, or their deaths as in the current case.

107 - The Living in Lucretius' Poem: Animal's Happiness and Man's Distress

Massaro
Genoa University, Genoa, Italy

Session
Session Date
Time -
Location

Abstract text

In order to define and codify the rights of other living beings today, we should look back to the thinkers who, far before our time, were already considering other life forms from a non-anthropocentric point of view: in fact, through dialogue with the ancients it is possible to identify a more solid ground on which to build a new relationship with the world of nature. For this reason I suggest to read Lucretius' *De rerum natura* paying attention to the role of animals, in order to understand the poet's "morality of respect".

In order to do that in the first part of my paper I will focus on the poet's own Epicureanism and I will show the *De rerum natura*'s pluralistic view: that is, that man is just one kind of animal species, and his own features do not make him superior to other living beings. From an understanding of the co-originality of humans with all other forms of life comes the possibility to drive away those tormentors of human lives - religion, war, ambitions, and greed - whose dangers lie in the fact that they fool man into thinking they guarantee pure pleasure when, in fact, they feed the anxiety men try to run from. Lucretius contrasts the human being who ignores the serene laws of nature, with domesticated animal, which already has this serenity, and it is perturbed only by the evil actions of man.

In the second part of my analysis I will focus on the two notable passages of Lucretius' poem: those of Iphigenia (I 82-101) and the bereaved cow (II 352-366). As I will demonstrate, the first one - where Agamemnon is portrayed while he is going to sacrifice his daughter in order to achieve victory for his fleet - is not set apart from the rest of the poem; rather it is recalled in and completed by the second passage - where another cruel sacrifice is presented: now a calf takes Iphigenia's place and a cow takes the king's one. The correlations between the two scenes are strong but, if the parallels are numerous, the different parents' behaviors show the reader the guiltiness of human beings, who are so compromised by the impious religion that they become the unnatural executioners of their own offspring; they also demonstrate the correct devotion (the true *pietas*) of animals to the law of nature. In this sense the cow - like all other domesticated animals in the poem - is morally superior to human beings: she does not lose sight of the source of true pleasure (*vera voluptas*). By acknowledging herself to be a part of the universal force of nature - similar to the Epicurean sage - she leads a serene life, disturbed just by men's violence. It is worth pointing out both the parallels and the differences between those passages in order to understand Lucretius' ethical message.

The timelessness of this openness of Lucretian thought to the rest of the living, other than human and to which set man belongs, is a specific peculiarity which deserves to be re-evaluated and examined. The fact that the animals are speechless does not give us the right to ignore them: after all we should now understand that, as Lucretius suggests, our opportunity to find happiness depends also upon them.

108 - Integrated approach of animal societies: the example of cattle

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²Institut National de la Recherche Agronomique, Montpellier, France

Session

Session Date

Time

Location

Abstract text

What might a conversation between, on the one hand, the humanities and the social sciences and, on the other hand, the natural and animal sciences bring to our understanding of animal societies, human societies and their interactions? This paper seeks to explore two questions. First, how to apprehend a point of view that is not human, with the methodological tools we have at our disposal? Foremost amongst these is observation of course, but beyond that, and at a more intimate level, we might draw upon embodied perceptions, emotions and affects to explore a non-human world, based on the postulate that the expression of emotions is a form of inter and intra-species communication. Second, we might ask how pertinent are the social sciences concepts to an understanding of animal societies. Are the concepts of 'work', of 'gender' or 'aesthetics', for example - issues associated with the cultural transmission of social forms and social facts -, adaptable to the understanding of non-human societies? We will try to explore integrated approaches to the study and the understanding of both human and animal societies in their interaction.

Understanding hybrid societies is a major endeavour for contemporary socio-anthropology (Latour 1991). The authors propose two approaches to the conjoined understanding of an animal society (cattle) and their keepers through a study of the norms and values implied by the notion of 'work' and through the participative observation of the cattle so as to bring forward the animal point of view.

109 - Confessional Testimonies: Touching the Animal in Derrida and Haraway

J Dickinson
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

Why do we so often see a turn to the confessional in philosophical discourse concerned with the animal? How do we read such appeals to the experience of the philosopher as a bodily subject, in the "real world," in relation to the subject of animals? What do these confessional gestures reveal about the epistemological procedures initiated by lived encounters with animal others and about the constitutive limits of philosophical enquiry? And what do they reveal about "the animal" as a specific philosophical, ethical and worldly problem and about the relations among the animal figures produced within these discontinuous fields?

This paper places Jacques Derrida's 'The Animal that therefore I am' and Donna Haraway's *When Species Meet* into dialogue in order to consider the ways in which both thinkers dramatise the entrance of animal presence into the philosophical text through confessional testimony. Modes and moments of confession, in both of these texts, seem to enable philosophy to touch the animal, or the figure of the animal, by producing contiguities, or what Haraway would call "attachment sites", between the inside and the outside of philosophical discourse. Philosophy, as Derrida argues, has always functioned as an autobiography of the human that "covers its tracks", concealing its status as such; in fact, the philosopher, for Derrida, is the figure who by definition disavows the "experience of the seeing animal". In this context, the philosopher's confession to being "seen seen" by the animal, in a mutual nakedness, serves to interrupt the humanist self-sufficiency of the philosophical tradition "its autoanthropogenetic project" and to open up a decentering encounter with the animal as a non-philosophical figure. I trace the possibilities, implications and limitations of this confessional procedure, paying particular attention to how confession becomes a form of "touch" in each essay, even if Derrida and Haraway's conceptions of touch, and therefore of human/animal relation, could hardly be more different (Haraway's indebted to Barbara Smuts, Derrida's to Jean-Luc Nancy).

Both essays make problematic attempts to answer a crucial question haunting post-humanist theory: can "real" animals ever touch the space of philosophy, however momentarily, and make an ethical claim?

110 - Humanimalism, not Posthumanism

Weisberg
York University, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

In this paper, I suggest that with its emphasis on both restoring and reorienting the subject, socialist humanism coupled with existentialist phenomenology, offer a more potent theoretical grounding of resistance than posthumanism to the progressive dehumanization (and de-animalization) of the subject in late capitalist society. While leading posthumanist theorists such as Cary Wolfe and Donna Haraway properly challenge the anthropocentrism of Enlightenment humanism and the arbitrary bifurcation of "the human" and "the animal" since early modernity, they typically do so at the expense of the subject. For example, Haraway's celebration of technological transformation on the one hand, and the collapse of boundaries between the 'organic' (animal) and the 'inorganic' (machine) on the other, comes dangerously close to affirming rather than challenging the logic of late capitalism which, as David Harvey has aptly pointed out, thrives both on ceaseless technological innovation and on the literal fragmentation, disorientation, dissolution of the subject. Existential phenomenology, especially as articulated by Maurice Merleau-Ponty, avoids this pitfall by rejecting Cartesian dualism on the one hand, and reconstituting the subject as an embodied, sensuous, and perceptually attuned being, on the other. Finally, socialist humanism can help us ground the subject more squarely within the emancipatory political project. Contrary to the claims of many anti-humanists and posthumanists, humanism can be salvaged and redirected towards radical, liberatory ends. Anti-colonialist philosopher and psychiatrist Frantz Fanon, and existentialist philosophers Simone de Beauvoir and Jean-Paul Sartre have respectively shown that it is possible to radically rethink humanism against its colonial, liberal, and patriarchal origins along socialist, feminist, and anti-racist lines—in short, to rehumanize humanism. In my paper, I build on these thinkers' reappropriation of political humanism by suggesting that we not only rehumanize humanism, but "animalize" it. That is, I suggest that we reconceptualize the socialist humanist project so that it 1) seeks the joint liberation of human and more-than-human animals and 2) seeks to disalienate the human subject in part by restoring its animality - that is, the sensuous, embodied, and erotic dimensions of existence. With this emphasis on human animality, human-animal co-subjectivity, and human-animal liberation, humanism becomes "humanimalism."

111 - Wild animal sovereignty versus animal property rights: What's the difference?

Dr Hadley
University of Western Sydney, New South Wales, Australia

Session

Session Date

Time

Location

Abstract text

In Zoopolis Donaldson and Kymlicka (2011) argue that animal sovereignty affords a stronger model of protection for wild animal communities than animal property rights theory (Hadley 2005). In this paper I compare and contrast the theory of wild animal sovereignty with animal property rights theory. Would recognition of sovereign territorial rights afford stronger interest protection for wild animal communities than the extension of liberal property rights? What are the practical as opposed to merely symbolic or theoretical advantages of wild animal sovereignty? Donaldson and Kymlicka draw heavily upon the analogy between indigenous human rights and wild animal sovereignty rights? Does the analogy hold? Whilst generally sympathetic to the values and aims implicit in the concept "animal sovereignty", I suggest that when Donaldson and Kymlicka spell out "fair terms of interaction amongst sovereign communities" there will be few substantive differences between wild animal sovereignty and animal property rights theory.

112 - Down the Rabbit-Hole

KS ms. Wright
Macquarie University, Newtown, Australia

Session
Session Date
Time -
Location

Abstract text

When Lewis Carroll's Alice follows a white rabbit into its burrow, she falls deeply into another world. Down, down, down into the depths of a fantasy land filled with strange creatures. Is it possible to take a similar journey in a non-fiction world? Can we enter the lives of others by following the paths they leave on the surface of our shared environments?

Applying a relational understanding of identity and ecology, this paper explores how sharing tracts of land brings humans and nonhumans into close proximity. While this often leads to intolerant violence, it can also build inter-corporeal connections as bodies share an enmeshed relationship with their environment.

Adopting Merleau-Ponty's ontology of Flesh as the ongoing interchange between a body and its surrounds, I argue that rabbit burrows, like birds nests, are fundamental to an organisms identity. If all beings are shaped by their interactions with the world, sharing the world with nonhuman Others is an essential part of the co-evolution of human and nonhuman animals. In our interlaced environments, rabbit burrows fold rabbit lives into the experience of land.

This paper positions the rabbit burrow as an invitation to perceive anthropogenic worlds differently. These enticing underground tunnels are corridors into empathy. Their shadowy twists and turns reflect that ongoing and interminable project of witnessing and acknowledging the nonhuman worlds operating at the periphery of our own.

113 - 'Man's' Best Friend: Animals, the State of Exception, and Abu Ghraib

Stanescu
Stanford, Oakland, United States of America

Session
Session Date
Time -
Location

Abstract text

Recently, several authors in the field of animal studies (including Kelly Oliver, Mark Roberts, and Peter Singer) have claimed that there exists a connection between the abuse which occurred in Abu Ghraib and the mistreatment of animals. However, while I agree with the essential agreement raised by all of these thinkers the space they spend on the topic has tended to be quite brief—lasting little longer than a few sentences. Hence in this presentation I would like to build on the work suggested by these theorists to attempt to understand, in more detail, how the mistreatment of animals might relate to the mistreatment of humans in prisons such as Abu Ghraib. Specifically I argue that the violence to the prisoners of Abu Ghraib reflects a much longer history of showing conquered subjects as wild animals who must, for their own protection, be “captured” “trained” and “domesticated.” In other words I wish to see a connection between the earlier display of the conquered subject from the Philippines, who were forced to eat dogs for a viewing public, and the recent display of the conquered Iraqi prisoner who are shown treated as, and attacked by, dogs. My essential argument is that the belief that animals should be captured and trained, serves as a caesura in law that allows captured (human) subjects to be mistreated, to the point of torture, in order to “turn” them into humans. Or, expressed differently, that the idea of “state of exception” within the nature of law, as charted by such theorist as Giorgio Agamben, in fact stems from the unstable and performative division between “human” and “animal.” Structurally, in the first half of the paper, I consider the historical case of the capture and display of the Filipinos and in the second half explain how this historical antecedent can help us to understand what occurred in Abu Ghraib. My archive stems primarily from original (and, for the most part, previously undiscussed) source material such as newspaper articles and diary entries (in the case of the Filipinos) and recently declassified memorandums (in the case of Abu Ghraib).

114 - Contemporary Rhetorical Accounts of Insect Cyborgs

P Dodd
University of Oslo, Oslo, Norway

Session

Session Date

Time

Location

Abstract text

This paper examines recent developments in the construction of insect cyborgs by the Defense Advanced Research Projects Agency (DARPA) as part of its Hybrid Insect Microelectromechanical Systems (HI-MEMS) project. Over the last six years, various DARPA-funded teams have successfully implanted electronic devices in the living brains of various insects (beetles and moths) during their metamorphoses; the insect's body continues to develop around the implant throughout its growth cycle and can then be controlled remotely, via laptop computer, at its adult stage. Although the technological processes involved in constructing insect cyborgs are significant, I focus primarily on the rhetoric employed by various DARPA researchers in their accounts of the insect cyborgs themselves. I show how this rhetoric works to both diminish the animality of the insect and facilitate a conception of insects as 'little robots' whose bodies are highly conducive to various forms of invasive, technological interference and control.

115 - Animal welfare between science and society

Ohl, Putman
Utrecht University, Utrecht, The Netherlands

Session
Session Date
Time -
Location

Abstract text

Animal welfare issues are a matter of increasing societal and political debate. One major aspect of this debate seems to be the question whether criteria used for welfare assessment in wild (i.e. freely living) animals are, or should be, different from those used in animals managed more closely and, further, what constitutes wild, or ultimately man-managed populations. Notably, legal frames with respect to animals are clearly context-dependent and there may thus be a distinction between responsibilities towards farm animals, lab animals, companion animals, closely managed wildlife, truly wild animals experiencing little management input.

It is clear that animal welfare issues cannot simply be addressed by means of objective [scientific] biological measures of an animal's welfare status under certain circumstances. In practice, interpretation of welfare status and its translation into the active management of perceived welfare issues are both strongly influenced by context and, especially, by cultural and societal values. In assessing whether or not a given welfare status is morally acceptable animal welfare scientists must be aware that even scientifically based, operational definitions of animal welfare will necessarily be influenced strongly by a given society's moral understanding.

The general concept of animal welfare embraces a continuum between negative/bad welfare and positive/good welfare. However, there is no consensus on how to measure the welfare status of an animal objectively or the welfare implications of any given management practice. Early approaches to defining animal welfare were mainly based on the exclusion of negative states, neglecting the fact that during evolution animals optimised their ability to interact with and adapt to their environment(s). Recent concepts suggest that an animal's welfare status might best be represented by the adaptive value of the animal's interaction with a given environmental setting. Further, it might be hypothesised that, at least among social species, individual welfare should be re-evaluated as being related to the functioning of a social group. Thus, a concept of inclusive welfare may be considered, taking into account that a variety of situations exist where (social) individuals invest into the welfare of other individuals instead of maximising their own welfare.

It may be assumed that individual welfare should not be understood as an 'universal' or 'objective' state, but rather as an subjective self-assessment, that varies between phenotypes. Welfare phenotypes may then vary along a continuum between self-regarding and other-regarding behaviour at the executive level, which would be in line with considerations on the Evolutionarily Stable Strategy-value of voluntarism in social groups, thus embedding the previously anthropogenic idea of animal welfare within a more biologically grounded concept. Such a welfare concept has significant implications for practical welfare assessments.

116 - Hemispheric Specialization in Dogs for Processing of Acoustic Stimuli.

Trojan¹, Reinholz-Trojan¹, Włodarczyk², Stefanska¹, Kaczmarczyk¹

¹University of Warsaw, Warsaw, Poland

²Interdisciplinary Center for Ethology and Animal Psychology, Warsaw, Poland

Session

Session Date

Time

Location

Abstract text

Being widely spread among various species lateralization focuses the scientists' attention. Generally, the left hemisphere is thought to process familiar or learned stimuli, moreover, it plays a role in communication. Conversely, the right hemisphere works on new and emotional information. There is little data considering the lateralization in *Canis familiaris* so far. The aim of our research was to check the dog's reaction to diverse acoustic stimuli. The group of 50 animals were given 4 different sounds from the loud speaker behind their heads. The acoustic stimuli differed in character were: the dog's barking, the cat's miaowing, the human orders 'sit' and 'wir' (meaning: whirl). The last command was supposed to be control stimulus as it should be meaningless for the dogs. Each dog was presented each stimuli only once. The orienting reaction together with the direction of the dog's head movement was recorded. 91% of the dogs reacted to the barking, 100% to the miaowing and 78% to the command 'sit', while only 43% did react to the control order 'wir'. The rotation of the dog's heads only partly agreed with our expectations. While the dogs statistically most often rotated their heads left to the barking and the miaowing, they haphazardly listened to the orders 'sit' and 'wir'. The dominance of left ear during the perception of the barking and the miaowing can be easily explained through the evoking of emotions by such stimuli. However, it was expected that the command 'sit' in contrary to 'wir' would activate the left hemisphere. Although, some of the dogs were obedient to the order 'sit', the research did not show the dominance of left hemisphere. It seems to be necessary to continue the research on the reaction to the stimuli with the different values in *Canis familiaris*.

117 - Do dogs have a Theory of Mind?

Trojan, Reinholz-Trojan, Zieba, Szymanska, Piwko
University of Warsaw, Warsaw, Poland

Session

Session Date

Time

Location

Abstract text

The studies on cognitive ability, called the theory of mind, originate in developmental psychology. This ability develops in human during ontogenesis and enables him to take other people's perspective and to predict their state of mind and/or behavior. For examining this ability several tests can be used, including the false-belief test, as well as its form adapted to animal studies (object-choice paradigm), which bases on animal's ability to understand human gestures.

In our experiment we wanted to check if dogs could make a right decision when the pointing gesture indicated false information.

The study was divided into three parts. In the first phase (pointing) the experimenter pointed at this one of two buckets in which the reward had been hidden before out of dog's sight. The right reaction was choosing the bucket suggested by the pointer. In the second phase (hard version false-belief test), like in the first phase, the pointer pointed at one of the buckets, and after that, the two buckets switched positions in the presence of the dog but out of the pointer's sight. Then, the pointer pointed at the same bucket as before, now the one without the reward. The third phase (easy version false-belief test) was similar to the second except that this time the reward was removed from one bucket and placed in the other one in the presence of the dog. In the second and third phase the right reaction was choosing the opposite bucket to the one pointed at.

Obtained results show a significant decrease in dogs' efficiency in the second phase of the experiment and a large dispersion of individual results, as well as reversion of dogs' efficiency level in the third phase.

Obtained results are not consistent with data provided by other researchers and indicate that dogs do not understand object permanence. The third phase, in which the dogs performed very well, may not necessarily indicate that dogs use the Theory of mind, because the dogs did not pass the original Alain Tshudin version of the test but only its easier form.

118 - Longevity as an animal welfare issue

Bruijnis¹, Meijboom², Stassen¹

¹Wageningen University, Wageningen, Nederland

²Ethics Institute, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

The welfare of dairy cattle in modern dairy farming is highly affected by foot disorders and resulting lameness. Housing and management are important factors contributing to the number and severity of foot disorders. Cubicle housing, the main housing type, is a labour efficient-housing system. The interests of farmer and cow in such a farming system diverge; the farmer can run a profitable farm while the dairy cows suffer from specific health problems as a result.

Dairy farmers play a key role in improving the welfare of dairy cows as they are responsible for caring for the cows and for deciding on farm management. To support their decisions, farmers must be well informed about the impacts of possible health problems, such as foot disorders. More insight into economic and welfare impacts has been obtained by assessing and modelling these impacts. When assessing the impact of foot disorders on the welfare of cows, we questioned the extent to which premature culling affects dairy cow welfare. For instance, dairy cows with foot disorders, especially severe ones causing lameness, have a higher chance of being culled prematurely because of impaired functioning (e.g. decreased milk production or infertility problems) or high treatment costs. Failure to include this affected life span in assessing the impact of foot disorders on cow welfare would give a distorted picture of dairy cow welfare on farms because the prematurely culled cows are the ones having welfare problems.

To be able to include longevity in assessing dairy cow welfare, it is important to discuss whether longevity is an animal welfare issue at all. In this paper we explore whether longevity is an independent moral argument in an animal welfare discussion, i.e. whether longevity is a constitutive element of animal welfare. Because different views on animal welfare prevail, the role of longevity varies in discussions on animal welfare. Both biological and normative assumptions define to what extent an animal has interests, what these interests are and how they affect our dealing with animals. The combination of one's biological and normative value assumptions leads to specific views on animal welfare. Three views, which in practice often overlap, can be distinguished based on biological knowledge: functioning well, feeling well, and leading natural lives. These views can be related to normative views on animal welfare that assume that sentient beings should be able to function well, to feel well, to satisfy preferences and to develop to species-specific needs and capabilities.

We argue that the aspect of longevity is morally relevant as an animal welfare issue; longevity is not merely important as an indicator of or precondition for animal welfare, but it is an independent moral argument and therefore a constitutive element of animal welfare. This claim goes with a shift from views on animal welfare in terms of functioning or feeling well to a view on animal welfare including the aspect of natural living, in which preference satisfaction and species-specific development are important aspects. To show the impact of these different views on animal welfare, we discuss the practical implications for choices concerning the management of foot disorders in dairy cattle.

119 - Dangerous animals - sacred animals? An inter-cultural comparison

Bakels
Museum Maluku, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

In this paper I want to explore the underlying cultural motivations that bring us to attribute a sacred status to an animal. I will use the antropological perspective. As a special case I focus on dangerous, often man-eating animals. Central questions are: what makes thes animals sacred? What are the consequences of this sacredness - for the naimals themselves - and for humans?

Our relation with these animals - wolf & bear, tiger, crocodile, lion and shark - is highly variable, culturally bound and changes through time.

The sacred aspects attributed to these animals comes to the fore in different domains. In folk- and fairy tales, in artwork, in myth and other religious concepts, in taboos, rules and rituals some animals are attributed special, supernatural properties. There can be, however, conflicting meanings as well.

This I have researched in Indonesia, focussing on the role of the tiger and the crocodile in Sumatra (PhD publication: 'Het verbond met de tijger', Leiden University: Research School of Pacific Studies, 2000). These animals, it appears, have a sacred though increasingly ambivalent status: modernization and new economic incentives erode a traditional worldview, in which they were holy creatures. For a long time this particular status protected them from being hunted.

In the presentation I want to sketch several examples of the way dangerous animals take this special position in indigenou and rural worldviews, including the European one.. Also I want to explore the motivation that lies behind such a holy status, and the way this changes through time, and interacts with new influences. A case in point will be the position of the wolf and the bear in European folk traditions and modern times.

Central question include:

What drives humans in different cultures to attribute - and withdraw - sacredness to an animal? Does sacredness in the religious domain guarantee the animal protection from being hunted? How homogene is such a status? What does such a status bring the animal - and what effects does is have for humans; on their behaviour, wellbeing, and social institutions within a society? What are the losses and what the gains? What ecological and cultural influences work to erode this status? What role do fear and respect play in this process? What other factors are important in this valuation of an animal to give it its sacred aura?

It seems that, in some cases al least, this leads to the interesting paradox that one protects what one fears the most. Nevertheless in modern times fear crumbles, but new incentives to valuate, respect and protect these animals are formulated.

120 - Animal communication - Putting Dr. Dolittle to the Test

A. C. Woebbecke
Enviteam, Buchholz bei Niemegk, Germany

Session

Session Date

Time

Location

Abstract text

Animal communication, the telepathic link between humans and animals, has recently achieved an enormous popularity. In stark contrast to the strong public interest the phenomenon has been largely ignored by science. To my knowledge neither parapsychological nor sociological research has dealt with it so far.

In my presentation I will try to describe the phenomenon as objectively as possible while, at this stage, disregarding a scientific proof that we are really dealing with telepathy.

To get a general idea about the possibilities of this method I first conducted a study via email, where approximately 20 participants received two animal portraits per week (a total of 28 photographs). The participants were asked to communicate with these animals with the aid of the photograph and then fill out a questionnaire about their health problems and living conditions. Among the answers were some very unlikely hits which I will present in addition to some descriptive statistics of the results.

To describe the phenomenon in more detail (and also to demonstrate the usefulness of animal communication) I interviewed practitioners of animal communication of several different fields, ranging from veterinarians, animal psychologists, animal ecologists and horse and dog trainers to professional animal communicators. I will present some results of these interviews:

- who are the practitioners of animal communication (age, education, profession)
- how do they work (method of communication, range of application)
- how did the experience of telepathy with animals influence their life.

121 - Animal Rights: Moral Crusade or Political Movement?

Stallwood
Animals and Society Institute, Hastings, United Kingdom

Session

Session Date

Time

Location

Abstract text

Animal activists seek their objective of moral and legal rights for animals by promoting the adoption of personal choice cruelty-free, vegan/vegetarian lifestyles. This strategy is informed by personal transformative moments (PTM), which are individual, powerful situations when the veil of institutional animal exploitation is lifted. The transformation to an animal activist is profound. Animal rights becomes a moral crusade. The animal liberation objective which animal activists seek will be achieved, they believe, by creating similar situations for others to experience PTMs. These are moral shocks triggered by public educational campaigns (e.g., protests, information dissemination, publicity stunts). Thus, people become animal activists. It is naive to believe, however, that everyone will care about animals as deeply as animal activists do. Consequently, animal activists need to understand how society responds to change, particularly from social movements and, then, apply this insight into achieving animal rights. I draw from more than 35 years of personal commitment and professional involvement with the animal rights movement in the UK and US to make the case that animal activists must expand their worldview from activism to also include advocacy (e.g., law, public policy, lobbying, legislation). Further, seeing the animal rights movement as a social movement will help animal activists to understand social change. I propose five stages which successful social movements move through. The stages are public education, public policy, legislation, litigation and public acceptance. As animal activists learn how to function as animal advocates they will advance the animal rights cause further along the five stages toward achieving their mission.

122 - Vegangelism: Kafka and St. Augustine

Terhaar
Unaffiliated, Brooklyn, United States of America

Session
Session Date
Time -
Location

Abstract text

Animal-attentive philosophers and writers need to take seriously the possibility that vegan phenomenology¹ if not epistemology² is in some irrepressible way religious. This paper will elucidate and elaborate some resonances between passages from St. Augustine's *Confessions*, Kafka's letters, and Max Brod's *Kafka: A Biography*.

Veganism and Christianity are varieties of visionary perception. According to Brod, Kafka himself compared vegetarians to the early Christians, "persecuted everywhere, everywhere laughed at, and frequenting dirty haunts." Before converting to Christianity, St. Augustine began his religious career as a follower of Mani, who prescribed vegetarianism and taught that "a fig weeps when it is picked, and that the fig tree its mother sheds milky tears." Anthropomorphism can be erased or overwritten, but the kernel of empathetic identification circulates as a cursed gift in perpetual return.

Of Kafka's metamorphoses, did one take the form of a vegetarian conversion? What are the differences between God, a crow, a murder, and bread? Kafka supposedly said to some fish at an aquarium, "Now at last I can look at you in peace, I don't eat you any more." This paper works toward an understanding that the truth of veganism begins with the utterance "Now at last I can look at you in distress..."

123 - Inhuman Acts: Animals, Genocide, and Analogizing the Jewish Holocaust

Novick
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

In a variety of literary encounters (whether conceptual or actual) between the categories 'animal' and 'human', from J.M. Coetzee's *The Lives of Animals* and Art Spiegelman's *Maus* to Emmanuel Lévinas's canine companion in "The Name of a Dog, or Natural Rights", the spectre of the Jewish Holocaust looms large as a recurring theme, particularly the analogization of animal and human suffering under the rubric of genocide. To speak of animal genocide, as do figures from Derrida to Coetzee's fictional alter ego Elizabeth Costello (as well as animal-rights activists in a variety of contexts), remains an articulation fraught with the liminal tensions of the animal-human nexus, which Giorgio Agamben has aptly referred to as an "intimate caesura."

In the particular context of analogizing the Nazi genocide with the treatment of animals in the industrialized world, there are two sets of victims under consideration, one animal and one animalized as part of the discourse supporting the genocidal program inflicted upon them; we therefore have a series of multidirectional relationships, complexly connected and mutually informative, in which the concepts of animal and human interact within the terrain of systematic violence in ways both discursive and material. The overarching questions framing this paper reflect a primary interest in the animal side of the analogy, namely, what insights are gained and what specificities are lost through the analogization of human violence against other humans with human violence against animals. This paper suggests that recourse to a logic of equivalence (which is a possible but not a necessary outcome of the Holocaust analogy) is counterproductive when attempting to formulate an explicitly ethical approach to animal/human relations, without discarding the applicability of the genocide label to animal violence but instead emphasizing the unsettled definitional limits of genocide itself.

124 - Improved animal welfare is more related to equality than income

C Morris
Speak Up For Animals, Lower Hutt, New Zealand

Session
Session Date
Time -
Location

Abstract text

It has been suggested that a Kuznets relationship exists between animal welfare and income, whereby animal welfare deteriorates as average income increases until a threshold income is reached. As income continues to rise above this threshold, a better educated and wealthier population ensure improvements in animal welfare. There is some evidence for such a trend among high income European countries and US States. However, meat consumption actually increased in the US during years where the country had greater average income, making evidence for a Kuznets relationship equivocal.

It is possible that animal welfare is related more to income inequality than to absolute income. There is strong evidence that just about every social ill in the social scientists' sights, including abortions, teen pregnancy, incarceration, crime and obesity, are associated with greater inequality in higher income nation states and in US States. Given the link between abuse of animals and humans, it is quite possible that a similar association between animal welfare and inequality holds true.

Kuznets and inequality relationships with animal welfare were tested in different countries and US States. Animal welfare indicators chosen were the consumption of animal products, use of animals in research, testing and teaching, and the presence of laws protecting farm animals from intensive farming practices. It was considered that these indicators reflect the worst abuses in terms of both numbers and severity of suffering.

There was little evidence for a Kuznet curve, though there was stronger evidence for a correlation between better treatment for animals and more income equality. Countries with more income equality had a lower consumption of animal products and stricter laws protecting farmed animals, though this correlation was not seen in US States. European countries with greater equality tended to have fewer animal experiments. Numbers of cats and dogs killed in New Zealand animal experiments declined in years where equality was improving.

125 - Meeting Leopards, Touching Tigers: The Ethical Limitations of Conservation Theories

S.G.W. Walther
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

This paper examines the rhetorics of conservation as they function to reify the idea that animal and human physical spaces can and should be separate. By examining the case of the 'encroachment' of wild leopards from Sanjay Gandhi National Park into the city of Mumbai alongside a literary text that obsessively interrogates and reaffirms the necessity of boundaries between animal and human, Aravind Adiga's *The White Tiger*, I unpack the ruthless patterns of inclusion and exclusion that expose the colonial ideological foundations of conservation theory, even as it presents itself in 'progressive' environmentalisms.

If the idea of the 'human' begins with the sacrifice of the 'animal', with the definition of the human as what is separate and distinct from animality (even, and especially, its own animality), we must examine the contexts in which this separation takes place. Theories of conservation create and enforce boundaries that are designed to keep animals and humans apart. This paper will examine how this policing of contact between animals and humans implicates both Western and 'grass roots' movements in the speciesist foundations of the idea of conservation, and how the exclusion of the animal from conservation allows neoimperialist definitions of the 'human' to perform further exclusions on the basis of race, gender, and class. As the human population of India has expanded, the arising conflict between human 'development' and animal 'conservation' has grown to seem intractable. Development, as an ideology, promotes the idea that human beings need space to 'develop' - to grow, to change, to 'progress'. Conservation, on the other hand, suggests that animals need space that allows them to exist in stasis, precious territory in which they can be preserved in perpetuity.

In contrast to the creation and enforcement of boundaries between animal and human bodies and spaces at work in conservation theories, literary texts that engage with conservation issues often anchor their representation in moments of transgression of the boundaries between human and animal spaces. These moments of interspecies meeting and/or mixing can lend artistic force and ethical gravity to the literary representation of the struggles and conflicts related to species conservation. Interspecies contacts perform in a supplementary relation to the boundaries enforced by the idea of conservation; this contact is necessary, in representation, to establish the need for and value of 'animal' spaces, and yet these contacts cannot be supported within an ideological framework that seeks to separate the animal from the human.

The theory of conservation presents itself as an ethic to govern interspecies relationships, to intervene in warring demands for space made by human and animal populations by declaring some space as belonging to the animal and the rest, de facto, as the provenance of the human. This boundary-setting, it seems to me, must not go unquestioned in a theory of conservation that will avoid the neoimperialist pattern of inclusion and exclusion, of hierarchization. The reminder that other ethical possibilities exist is always the irruptive encounter between the animal and the human, face-to-face; this encounter forces a kind of ethical relationship that destabilizes the classically paternalist/imperialist approach to conservation. In moments of embodied interspecies contact, absolute separation is impossible, and the strict division of animal body from human body, and animal space from human space, can only be an illusion haunted by the trace of the encounter that mixes and melds those bodies and spaces. Whether literary texts and conservation theorists choose to efface and deny, or to embrace and explore the ethical possibilities suggested by the irruptive encounter is a definitive choice for the development of a truly postcolonial and posthuman theory of conservation.

126 - Why Look at Plants?

Giovanni Aloï
Antennae: the Journal of Nature in Visual Culture, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Through the disentangling of the dichotomical opposition of nature and culture proposed by Donna Haraway, the vision of boundary-breakdown between animals, human and machines is surprisingly guilty of a conspicuous omission: plants.

Frequently studied for their medical properties and consistently exploited for their aesthetic, edible and malleable qualities, plants have played a defining role in the historical and cultural development of humankind.

Why have plants then been ignored in the outlining of the cyborgian reconfiguration? To this point, plants have been silent witnesses of the animal revolution in the humanities and the arts. However, through the subjects of hybridity and interspecies communication they have come to occupy a more prominent place in the posthumanist discourse. Recent advances in plant molecular biology, cellular biology, electrophysiology and ecology, have revealed plants as sensory and communicative organisms, characterized by active, problem-solving behavior.

'Why look at plants?' is then question well worth asking not just for the purpose of attempting to understand plants from different and new perspectives, but in order to expand the current discourse on animals and environmental issues.

This paper will look at contemporary artistic practices which have presented plants and animals in comparative terms placing emphasis on the subjects of animal and plant behaviour as specific point of speculation.

127 - Mention of laboratory animal use in public communication

Dr Hadley
University of Western Sydney, New South Wales, Australia

Session

Session Date

Time

Location

Abstract text

Recent proposals to improve public communication about animal-based biomedical research have been narrowly focused on reforming biomedical journal submission guidelines. My suggestion for communication reform is broader in scope reaching beyond the research community to healthcare communicators and ultimately the general public. The suggestion is for researchers to provide journalists and public relations practitioners with concise summaries of their 'animal use data'. Animal use data is collected by researchers and intended for the public record but is rarely, if ever, given significant media exposure. By providing healthcare communicators with specific details about their animal use, researchers can play a role informing people about a matter of serious public interest and help to promote a more open and publicly accountable animal research culture.

128 - Indigenous Australian animals in the kitchen , dining room and studio.

D Drew
Griffith Univeristy, Brisbane, Australia

Session
Session Date
Time -
Location

Abstract text

This photographic research project is concerned with relationships of humans to other animals. Cultural and religious ideologies justify and tend to conveniently facilitate human social, political and economic gains. The representation of assurance and opulent wealth in the tradition of European still life paintings echoed an ideology that rationalized human domination of the natural world. Importing this perspective through the still life tableau into the context of the destroyed animal life on our own streets, I hope raises uncomfortable questions about contemporary relationships to animals and how we inherit and adapt cultural ideas. My photographic work with indigenous animals arose from my personal experiences of "road kill" in my local area of Brisbane, Australia and grew over time to include wider Australia. The project seemed to have a life of its own as the community became more involved in the collection and therefore the representation of indigenous animals within this historical frame. The historical painting genre of the Still Life and the collection of animals for the purposes of natural history articulated and affirmed the Biblical and broad social conception that animals exist for our consumption in the broadest sense. In my own personal experience this no longer held true and to explore this status quo I sought to investigate my own relationship to death and to indigenous animals by bringing them into my kitchen, dining room and studio. I wanted to test the contemporary continuance of this inherited ideology. The personal and almost sacred space of home and kitchen assisted in creating the confrontation. With this work I aim to bring real deaths to our attention and to acknowledge their close links to the sustainment of our lives. Through a process that aims to honor the specific through the verisimilitude of photography and the general through formal, ritualistic frameworks of kitchen and the historical genre of still life. I hope to promote a sense of gratitude, respect and responsible awareness of the life and death 'other' animals as well as our own. This work is an evolving process from 2003 to the present and has been shown as numerous exhibitions in Australia, Germany, France, Pingyao (China), Hong Kong, New York, Los Angeles, under several exhibition titles including Australiana, Still Lives, Still Life, Every Living Thing and Birds.

129 - Animal abuse and domestic violence: do we mind the animals?

M.J. Enders-Slegers
University of Utrecht, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

In the Netherlands, as in other countries in the Western world, a relationship has been found between domestic violence and animal abuse (Enders-Slegers & Janssen, 2009). In this research 35 key persons were interviewed and 108 veterinarians, specialized in companion animals, completed questionnaires. In our country this relationship turned out to be hardly known by veterinarians, pediatricians, those in other medical disciplines, social workers, childcare professionals, lawyers, politicians, local authorities and the public. Approximately 60 % of the veterinarians surveyed, had noticed or suspected animal abuse. In about 30 percent of those cases other violence was also noted or suspected in the family. Only in 11 percent of the cases did veterinarians report the animal abuse and/or domestic violence to police or other authorities.

After presentation of the research at an International Conference in Utrecht a taskforce was established, involving many disciplines and aiming to raise public and professional awareness on this topic. From 2009 to 2012 many developments evolved. Media reports on abuse increased (in radio, television, newspapers), the government developed a code for veterinarians (a part describing how to handle a case of domestic violence besides the animal abuse); a working group was set up about foster care for abused animals and/or animals from abuse victims; and a foundation " the Circle of Violence"was established under the umbrella of the Taskforce. Further research was started.

A very important development was the realization of the Dutch Animal Cop, a political success of the Party of Freedom. This initiative raised a lot of opposition, however, had a lot of sympathy of the public. Since its start the telephone complaint Centre of the animal cops is overloaded with reports of animal abuse.

Do we mind animal welfare more now? Did our attitudes change in those two years?

A reflection on the Dutch growing awareness and developments within the veterinary medical world, the political world, the police world and the public will be presented and will promote discussion.

130 - Animal Assisted Interventions in Health Care: mind the animal partners

M.J. Enders-Slegers
University of Utrecht, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

Since the last decade Animal Assisted Interventions (AAI) are booming in disciplines in health care throughout the Western World. As many empirical studies, focused on the effects of animal assisted interventions on vulnerable populations, reported positive outcomes, the 'use' of animals in health care is growing constantly.

Moreover, pet ownership is stimulated for 'health reasons.' There are medical doctors, physiotherapists, psychiatrists and psychologists whose goals are to enhance the mobility, independence, self-esteem and self worth of elderly, psychiatric patients and other vulnerable people by 'prescribing' them a companion animal.

Institutionalized populations can benefit from pet visits and/or of institutional pets. These AAI are mostly provided in homes for the elderly, hospitals for psychiatric patients, and institutions for children with behavioral problems.

The focus is merely on enhancing of the quality of life of the human part of the combination. Who cares for the well being of the involved animal partner?

In our research (into the effects of AAI on vulnerable populations) it was noticed that animal handlers often are unaware of animal signals of stress. A serious concern is raised about the impact that this growing field can have on the well being of animals 'used' in this field. Examples will be described of AAI in nursing homes, in psychiatric hospitals and in institutions for children with multiple problems.

The necessity of a regularized education of animal handlers (volunteers) and professional therapists 'using' animals and protocols for 'working' with animals in health care and in other fields such as coaching courses, or education will be emphasized. New developments from a National, European and worldwide perspective (encompassed within the International Association of Human Animal Interaction Organizations) on definitions, protocols and education will be discussed.

131 - Ecocriticism and Animals: Boon and Bane of an Academic Discipline

Bartosch
University of Cologne, Cologne, Germany

Session
Session Date
Time -
Location

Abstract text

ECOCRITICISM AND ANIMALS: BOON AND BANE OF AN ACADEMIC DISCIPLINE

The aesthetic representation of animals in art has a long tradition indeed. Over the last decades, however, academic departments of literary and cultural studies have come up with novel ways of meeting the challenge of an ethical, environmentalist perspective on the practice of reading and on literary attempts at minding animals. Ecocriticism is the label for a field of studies at the intersection of philology and ethical criticism. But can it really "mind animals?" And what would this imply? Since ecocriticism only reluctantly discusses the very theoretical presuppositions of its hermeneutic engagement with literature, it faces several problems. "If you look for a theory, you'll find it in our practice," ecocritic Scott Slovic claims, but this claim seems insufficient with regard to ecocriticism's self-imposed high bars: it is supposed to bridge the divide between science and the humanities and arts because it seeks to incorporate ecological science just as much as philosophy; it tries to overcome the "baleful myopia of extreme social constructionism" (Greg Garrard) by accepting the physical reality of the environment as a precondition of cultural studies; and it likewise suggests that literary texts be read as a contribution to the "interdisciplinary dialogue of ethics" (Hubert Zapf), outdoing philosophical thinking by virtue of its dialogical narrative form.

In his Cambridge Introduction to Ecocriticism, Timothy Clark therefore identifies no less than thirteen "quandaries" of ecocriticism, and the mixture of epiphanic readings, their ethical conclusions, and the incorporation of ecological science, which Dana Phillips describes as "fuzzy and dubious," has caused serious reserve from the side of both philosophy and 'traditional' literary scholarship. What is more, with this orientation towards nature, understood as a system of interrelated phenomena that can be described by ecology, the question remains unanswered what ecocriticism can say about animals, their individuality and the mutual personal or ethical relations of humans and particular animals.

By discussing the role of animals in fictional texts and in scholarship on these texts, and by describing the aporias of a study of 'literary animals', I will outline what I see as the major points of criticism and debate of an ecocritical-literary theory. I will argue that only by taking into account the very preconditions of literature and literary studies, a conjecture may be ventured as to what merits the study of literary can have for environmentalism and animal ethics. A crucial aspect is the distinction of reality and truth and the acceptance that the reality within fiction is not the same as the empirical reality of the sciences. In outlining this, I will present moments in which literature allows for experiences of otherness, uncertainty or cautious drafts of human-animal communities, but at the same time does not gloss over possible reservations to a literary grasp of reality.

Thus, I will be presenting possible ways to bypass the 'quandaries of ecocriticism', and I will suggest a path through literary and hermeneutic theory in order to do so. 'Reality', I will hold, is the central issue, and instead of an ecocriticism that relies on the referentialist properties of language (Lawrence Buell) or appropriates scientific notions (which are similarly indebted to this desire for the 'real'), I will demand an ecocriticism that is truly capable of minding animals because it is at the same time ethical and environmentalist, and cautiously concerned with the experience of reading as the basic focus of inquiry.

132 - Short evaluation of an animal welfare education programme for children

Lakestani¹, Aguirre², Orihuela²

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Session

Session Date

Time

Location

Abstract text

The aim of this study was to evaluate the effectiveness of educating primary school children on farm animal welfare. Children's attitudes to farm animals, as well as their knowledge acquisition of the material taught, were investigated.

The participants, 122 children aged 8 to 10 years old, attended 2 different schools in the semi-rural city of Tepalcingo, Mexico. Children in the intervention group (n= 52) were taught by their school teacher (n=2), over 2 weeks, about the behaviors and needs of cows, chickens and pigs, by using booklets created by Tierschutz macht Schule. This material is widely used in Austria and was translated into Spanish for the study. Children in the control group (n=70) did not receive any teaching on the topic. All the children were given the same questionnaire at an interval of two weeks (before and after the interventions for the intervention group). The questionnaire was composed of 14 questions investigating their attitudes to farm animals and 8 questions assessing their knowledge of farm animals, based on the material used during the intervention.

After the intervention, children in the intervention group gave significantly more correct answers (median = 6) than those in the control group (median = 4) (Mann Whitney U=425.5 p<0.01). Also, significantly more children of the intervention group reported a farm animal as being their favorite after the intervention compared to before ($\chi^2=10.556$ df=1 p<0.01). Before the intervention 19% of children in this group reported a farm animal as being their favorite, after the number increased to 51%.

These results suggest that school teachers can use the material created by Tierschutz macht Schule effectively. A longer study would be necessary to investigate how long children retain the information and if this method is as effective in teaching about other species. This short training also seemed to improve attitudes to farm animals, however, this needs to be investigated further with a standardized measure of attitudes towards farm animals.

133 - Contemporary Attitudes to Animals in the Islamic World

Alkhateeb Shehada
Ben-Gurion University, Herzliya, Israel

Session

Session Date

Time -

Location

Abstract text

Based on queries presented in recent years through the Internet to authoritative Islamic law experts (*muftis*), this paper examines the attitudes of Muslims around the world to animals, as reflected in numerous questions and answers related to the proper behaviour with respect to animals. The data-base that has been built for this study includes over 500 queries, which cover a wide spectrum of problems presented by believers, mostly touching upon ethical questions (conceived in religious terms), such as methods of animal slaughter, vegetarianism, keeping and spaying companion animals, keeping birds in cages, killing stray animals, killing sick farm animals or watching *corridas*. The very nature of animals and animal soul also occupy an important place in this material. The answers are all based on Koranic precedents and traditions related to the life of the prophet Muhammad. The paper will present the various issues treated in these queries and the way in which they are addressed by the religious authorities. A common trait that can be perceived is the basic concept of animal care in Islam, which is often presented as being of greater significance compared to similar precepts in the Western culture. Although these authoritative religious opinions (*fatwas*) do not necessarily reflect the reality in Islamic societies as far as attitudes towards animals are concerned, and their world-wide impact on actual behaviour of Muslims is difficult to gauge, they do express, on the one hand, the preoccupations of many Muslims in this sphere, and on the other what can be described as a main trend among contemporary Islamic *muftis*. It is however noteworthy that the generally humane attitude that characterizes most responses in this field stands in blatant contrast to the opinions of the very same religious authorities with respect to other issues, such as attitudes to non-believers.

134 - Be(com)ing Human, Be(com)ing Horse; Co-being in Horse Human Relationships

Maurstad¹, Davis², Cowles²

¹Tromsø University Museum, Tromsø, Norway

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Session

Session Date

Time

Location

Abstract text

Multi-species ethnography calls for new forms of analysis of contact zones or areas of entanglement between humans and other species. Instead of traditional notions that oppose humans, as related to culture, with other species, as related to nature, this recently developed field of analysis advocates the search for new models of relationship to document and theorize interspecies interactions. Central to multi-species ethnography is thinking of human/non human animal relationships as ongoing processes of 'becoming with'. Humans and other animals are 'co-beings', their nature and sociality produced in 'contact zones' where they become entangled in a diverse series of multiple, albeit partial connections. Thus the hyphenated 'co-' in co-being as an entangled form of practice both joins and separates.

A large and diverse body of literature exists on how animals affect humans and vice-versa, but there is less focus on how species may interact with each other to establish specific incidences of co-being. This study draws on narrative data on horse-human relationships collected in over fifty open-ended interviews. These interviews include a wide-ranging variety of riders in Norway and the Midwest USA: gaited horse, endurance, trail, eventing, and dressage riders and hunter-jumpers. Standard, qualitative, anthropological methods guide the collection and analysis of narrative data. The use of an open-ended interview format grounds theory and captures informants' own reflections of how they relationally portray and enact themselves and horses, in terms of contact zones, expressed acts or different forms of entanglement, co-being, or 'becoming with'. When speaking about observations, experiences and daily practices, riders reveal that a variety of contact zones are established, leading up to these states of embedded mutuality. First, discourse on modes of co-being includes deeply felt intercorporeal moments of mutuality or co-being between species—moments where two bodies become in sync with each other. These instances of species entanglements are expressed in riders' action and reflection as liminal, transient, deeply felt and much-desired states of co-being between rider and horse. Second, riders elaborate on several situations of 'being with' the horse as crucial to bonding. Bonding in its variant forms becomes an important part of a situated and embodied mutuality of which riders speak. Action and response, depictions of episodes or situations where human and horse appear to interact as two subjects, rather than subject and object, are central to portrayals of interspecies communication that take place in the formation of these bonds. Third, horses adapt and learn to understand their humans. Humans learn too, and in addition to depictions of how they adapt and learn to be with horses, humans also express how this learned being, or co-being with horse, becomes entangled in other parts of their lives.

Findings are related to a discussion on the respective roles of horse and human, as interactive partners in the contact zone. Co-being is argued as a kind of anthro-zoo-genetic practice, where species domesticate each other through being together. Given the rich variety of types of riders and horses in this project, the study contributes to the emerging field of multi-species ethnography by eliciting taken-for-granted notions of both the nature and the sociality of human and animal, as well as exploring, articulating and challenging taken-for-granted categories that inform who we are and how we perform across the nature-culture divide.

135 - Ritual Slaughter, Animal Welfare & Meat Science - Science & Religion Interface.

----- Ahmad

Pakistan Council of Scientific & Industrial Research (PCSIR), Islamabad, Pakistan

Session

Session Date

Time

Location

Abstract text

ABSTRACT

The presentation is based on a two years study conducted in some Muslim countries & the discussions held with some leading religious scholars of the world to understand rituals of Halal slaughter better and to identify scientific & technological opportunities to improve the procedures in the light of the practicing religious beliefs and the existing scientific developments. The outcome of the study is likely to assist the international livestock industry involved in the Halal production, trade, import / export of live animals & meat for adopting strategies to cope with the current and the emerging future scenarios in this sector. There is said to be international trade of about US\$750 billions in Halal food and non-food products & a substantial part is livestock related products. Islamic code of animal welfare provides care, mercy and kindness towards animals at all times and more so at slaughter. However, it is not being followed in letter and spirit in most Muslim countries. Important religious basics of Halal slaughter comprise of cutting neck of a healthy live animal, from the front with a long sharp knife while making the religious invocation. Consumption of blood (in any form) is forbidden. Irrespective of science it is a firm belief held by most Muslims that only Halal slaughter causes no or less pain & leads to maximum bleed out at slaughter to give safe & healthy meat. Intervention of pre-slaughter stunning in Halal slaughter and issues like stress and pain, concept of pre-slaughter injury to animal, comparative bleed-outs and ensured reversible stunning require pertinent & focused future research attention. Relationships between stunning, meat quality, blood splash and bleed out needs serious consideration. It is desirable that the research aspects should emphasize concern for religious respect, objectivity and ritual credibility. It is not the Islamic code rather the ignoring of it by Muslim societies is the cause of undue sufferings to animals and giving rise to the controversies in the non-Muslim world. There is need to implicate simple science and technology procedures in Halal slaughter, like proper mechanical restraint, improved neck cutting techniques & training etc. as it is affecting meat quality, workers safety and adding to the ongoing animal miseries. Important and explicit spirit of the religious code is that any modification in Halal slaughter procedure must override commercial considerations compared to animal & human values. End.

136 - Missing Animals

Allamand
Rutgers University, New Brunswick, United States of America

Session
Session Date
Time -
Location

Abstract text

Exactly thirty years have passed since *Blade Runner* hit the theaters. Despite the enormous success of the movie, though, little attention has been paid to one significant modification Ridley Scott made when adapting Philip K. Dick's 1968 novel, *Do Androids Dream of Electric Sheep?* Scott essentially overlooks the second part of the novel's title. It is indeed because Rick Deckard has become sick of his electric sheep that he goes out of his way to "retire" as many androids as possible. At a thousand dollars apiece, the "andies" represent the bounty hunter's only chance to ever own a real animal, an impossibly precious commodity since World War Terminus and mass species extinction. Thus, not only does *Blade Runner* erase animals as the story's main desire, but it erases the very erasure, or disappearance, on which it hinges.

The reality of animal extinction undoubtedly changes how we see and, unlike Ridley Scott's screenwriters, mind animals today. With major novelists such as J.M. Coetzee and Margaret Atwood leading the way, contemporary literature has become a place where more and more writers not only regard animals as worthy of attention, but also worry about them and, in many cases, about a world without them. But is animal disappearance really only a twenty-first-century trope? Just as animals have always run, crawled, or flown across fables, poems, and novels, they have also often vanished from them, yet without always being noticed. Not unlike Ridley Scott's screenwriters, generations of critics have turned a blind eye to Mme Bovary's greyhound, who jumped off the coach en route to Yonville, or to Meursault's neighbor's spaniel gone missing in the streets of Algiers in *L'Étranger*. While it would be far-fetched to attribute Emma's or Meursault's tragic demise to those losses, the juxtaposition of both departures opens new insights into those canonical novels, and, I will argue, into the relationship between humans and animals.

Flaubert's and Camus's novels, like Philip K. Dick's masterpiece, indeed point to an unexpected imbalance or paradox: animals that disappear from stories do not take "animality" with them, as one might expect, but "humanity." Randomly shooting an Arab on a beach, "[e]very nerve in [his] body ... a steel spring," or convulsed by arsenic, "her eyes... like the two globes of a lamp that is going out," Meursault and Emma eerily remind us of the androids that have come to replace nonhuman animals in Dick's post-apocalyptic tale.

After a brief survey of similar cases of animal disappearances leading to dehumanization, from Melville's whale to Flaubert's parrot, and from Simenon's murdered cat to Coetzee's incinerated dogs, my paper will focus on Eric Chevillard's *Without the Orangutan* (2007) and Anne-Marie Garat's *Lost Monarch* (1989), two French novels about this depletion of humanity, as suggested by their narrators' surnames: Thomas Sommaire ("basic") and Albert Moindre ("lesser"). On the trail of the wandering butterfly, in the void left by the now extinct "red giant," the entomologist Thomas falls apart, and the primate guardian Albert collapses. After regressing through incest, murder and *déraison*, to a primal or pre-civilized stage, both characters eventually find themselves on the other side of the border that once justified their life at the lab or the zoo.

This shift, I argue, points to the coextension of the human and the animal. While we knew that one cannot be *conceived* without the other, such narratives invite us to wonder whether this philosophical commonplace does not serve as a denial of a deeper necessity, namely, that one cannot *exist* without the other. What if, literature dares to ask, man's dependence on animals were not just epistemological, but ontological?

137 - Woman Who Married a Bear: An Athabascan Tale of Horror

E. Bieder
Indiana University, Bloomington, United States of America

Session
Session Date
Time -
Location

Abstract text
Robert E. Bieder

Indiana University

Paper proposal: Minding Animals Conference. Utrecht. July 2012

Topic: Human-Animal Relationships

Title: The Woman Who Married A Bear, An Athabascan Tale of Horror

In his provocative book *The Uses of Enchantment The Meaning and Importance of Fairy Tales*, Bruno Bettelheim notes that stories of animal grooms are "popular worldwide." Certainly it can be said for early Scandinavian tales and those speaking Finno-Ugrian languages. Perhaps the same can be said in regard to North American Indian tales, especially the theme of women who marry bears. Where Bettelheim, however, discovers a connection between an animal groom, usually a bear, and the evolving sexual maturity of a child, this theme is usually absent from American Indian tales of women and bears where the cultural significance of bears predominates. My proposed paper, explores levels of meanings in an Athabascan tale. I will argue that the abhorrence does not grow out of the marriage per se between a human and a bear, but, as anthropologist Catharine McClellan puts it, the "uneasy confrontation between animal and humans."

The Athabascan-speaking people are scattered widely in western North America and include such groups as the Navaho in the Southwestern portion of the United States and many tribal groupings that inhabit the dense forests of British Columbia and Alaska and depend heavily on hunting the bear for their livelihood. This tale mentioned above is told among the latter groups of Athabascans. Some claim that it is the most ancient and widespread legend among the Indians of the Northwest Coast. It is a tale that evokes horror upon hearing among these northern tribal groups. It is a simple tale of a woman who goes out berry picking and insults bears; she later gives births to two creatures half human and half bear and then becomes a bear herself. What is the source of the horror that the listeners feel? What is the cultural significance of the tale to Athabascans? What is the "uneasy confrontation" that McClellan sees? My paper relates the story in greater detail but then deconstructs the tale and focuses on its cultural significance. In my paper, I will attempt to indicate the cause of the awful horror and the terrible meaning the tale holds for Athabascan culture. Despite the horror and weaken rapport between humans and animals, the tale serves as a vehicle of expression setting forth communal values regarding the bear.

138 - Moving Beyond Metaphor and Resource: Animal Lover Interspecies Collaboration

Andreyev
Emily Carr University of Art + Design, Vancouver, Canada

Session
Session Date
Time -
Location

Abstract text

Contemporary cultures for the most part consider animals in terms of consumption: as food source, subjects of experimentation, ecological resource, entertainment, etc. Popular culture employs animal imagery generally as metaphors for human behavior. Cartoons and fables found in graphic forms, television and movies largely depict animals in highly anthropomorphized ways, as having predominantly human characteristics. These attitudes about animals as resource, and metaphorical forms of representation do not contribute to knowledge about animals as a distinct species with their own ontological state, but are constructed from a human-centered point of view. The proposed presentation explores my on-going area research called Animal Lover that contrasts these negative beliefs, and represents the animal as creative and expressive with his/her own subjective state through art work generated from positive collaborative methods.

Some contemporary art practices that involve animal imagery, and even real animals, do not employ well-developed ethical methodologies. While these practices may fall within growing fields of practice called interspecies collaboration and bioart, they are examples that maintain the status quo belief that nonhumans be considered for their use value. The Animal Lover research explores positive methods of negotiation between companion species and humans and in this way contributes to critically examining interspecies collaborative methods that seek to expand on concepts of animal being, ethics and artistic practices.

In modern societies, usually first-hand human experiences with animals are developed through relationships with companion species. However, animals as pets are subject to human social conventions; animals are part of human social systems through confinement, training and obedience. Companions such as dogs, cats, birds, etc are subject to conditions of human dwelling (home) and the systems of power, space and communication codes associated with it. However, the companion species relationship is also an opportunity for research and exploration towards offering vital dynamic and ontological alternatives to the way animals are currently perceived and represented. Because of its ubiquitous nature within contemporary Western culture, the companion species relationship is an important means for changing attitudes, and for re-considering the animal as conscious, expressive and creative, with complex states of being different from, but potentially as rich as those of humans. The Animal Lover works foreground the relationship between the human and companions as they cohabitate and negotiate their relationships.

Since 2008, I have been working with two companion canines developing ethical modalities of practice within an interspecies collaborative framework. The proposed presentation examines processes of production involving modes of negotiation that have resulted in new media works that have been widely exhibited. Animal Lover investigates how the use of new technologies and moving and interactive images and other media can be used to research and advance education and learning in the area of human and animal relations. The central objective of Animal Lover is to establish a new methodological approach to participate in and contribute to an ontological path of inquiry that explores animal cognition, communicative desire and gesture, and uses these areas of analysis to contribute to a greater understanding, more significant terms of representation and ethical and positive relationships with nonhumans.

139 - Killing animals: posthuman sociology and the theorizing of violence

Cudworth
University of East London, London, United Kingdom

Session

Session Date

Time

Location

Abstract text

Talking about non-human animals and the profound difference of 'species' has proven difficult for sociology, a discipline whose boundaries were historically constituted around the designation of an arena - 'the social' - which was defined as exclusively human. Whilst sociology has broadened its subjects, objects and processes of study, it has held fast to this conception of the social as centred on the human. Influential voices have argued for the radical configuration of the discipline and a sociology which acknowledges the way we are co-constituted with a range of non-human species as part of the condition of life on this planet. Sociology continues however, to produce work on the body, on work, or on the 'family' which assumes that all bodies or workers are human and that we dwell in single-species households. This paper argues for the inclusion of non-human animals in the emerging sociology of violence. It focuses on the institutions and processes through which non-human animals are subjected to different forms of violence, in particular, mass killing. The practice of killing animals is routine, normative, institutionalised and globalised. The scale of killing is historically unprecedented and the numbers killed are enormous. The paper argues that this killing of non-humans raises sociological questions around inequalities and intersectionality, human relations with other species and the embedding of violence in everyday practices. It also suggests that animal studies might benefit from thinking about mass violence against animals, sociologically.

140 - Regulation, Legitimacy and Farm Animal Protection: An Australian Perspective

White
Griffith University, Brisbane, Australia

Session
Session Date
Time -
Location

Abstract text

The regulation of the treatment of farm animals in Australia is a complex area, reflecting an array of commercial, scientific, ethical and other policy concerns. Putting aside the normative question of whether animals should be farmed at all, and recognising that continued exploitation is currently legally, politically and culturally entrenched, this paper explores the regulatory and policy terrain of farm animal welfare. This is not a forlorn exercise - although the abolition of animal exploitation is not likely in the near term, there may be valid reasons for questioning the effectiveness of current regulatory protection, even without directly challenging the use of animals per se.

Three key regulatory questions will be used to structure this paper. First, what are the purposes of the regulation of the treatment of farm animals? Second, what are the regulatory standards that apply to the treatment of farm animals? Third, how are those regulatory standards applied in practice (what enforcement activities are conducted, who conducts these activities and what are the enforcement outcomes)? Drawing on interviews with key regulatory actors, including governmental policy-makers, animal industry operators, animal welfare interest group representatives and government and non-government enforcement officials, this paper identifies gaps and inconsistencies in standard-setting and enforcement.

It will be argued that these gaps and inconsistencies reflect a crisis of regulatory legitimacy in the area of farm animal welfare. This entails a consideration of the sorts of reasons that persuade the public to accept (or reject) regulatory decisions affecting the treatment of farm animals. In assessing legitimacy and farm animal welfare regulation, two key sets of evaluative criteria will be adopted. First, the types of justifications offered for regulatory intervention will be considered (especially the public interest, substantive political justification articulated by Cass Sunstein) and the extent to which regulatory decisions conform to these. Second, this paper considers the extent to which governmental processes for the regulation of the treatment of farm animals are consistent with procedural aspects of legitimacy (for example, the five dimensions of legitimacy identified by Robert Baldwin - the legislative mandate claim, the accountability or control claim, the due process claim, the expertise claim and the efficiency claim). Despite the recent implementation in Australia of a limited farm animal welfare regulatory reform agenda, led by the national government, this paper concludes that a crisis of legitimacy persists.

141 - Reflexive animals: Reminiscing nature through Reimarus' theory of artistic drives

Krebber
University of Canterbury, Christchurch, New Zealand

Session
Session Date
Time -
Location

Abstract text

German Philosopher and professor of oriental languages Herman Reimarus (1694-1768) is primarily known as a forerunner of Biblical criticism in the eighteenth century and author of *Fragments of an Unknown*, published posthumously and anonymously by Gotthold Ephraim Lessing (1729-1781) - a text that stirred extensive and fiercely fought controversy between orthodox Protestantism on the one side and orthodox Lutheranism alongside a branch of Enlightenment inheriting deist positions on the other. Yet he occupied himself with divers philological, philosophical and nature scientific studies, which have long been neglected. As part of this broader work he, in 1760, published *General contemplations of the drives of animals, mainly of their artistic drives*. This book was a study of empirical examinations of animals and an attempt to compose a general theory of animal behavior. As such, it was composed in opposition to Cartesian understanding of animals and their abilities, and grounded in Reimarus' own method of producing knowledge of nature. Reimarus' particular conception of drives governing animal behavior suggests that animals have skills susceptible to development, the application of which derives from choices made by the animals. In comparison to mechanistic explanations, he thus recognizes some sort of awareness or consciousness in the animal. Furthermore, he seems to depict animals as having voluntary action and natural strivings towards self-development. Instead of a mechanistic stimulus-response model, Reimarus' conception, to some degree at least, leaves room for animal consciousness and an understanding of animals as driven by their own interests. His theory is substantiated by entertainingly written accounts of empirical examinations of the research objects.

Reimarus' position was that of a deist, thus challenging Cartesian treatment of animal behavior for religious reasons, and he did not intent to question the inferiority of animals in relation to humans due to the latter's ability to reason. Yet despite Reimarus' preliminary remarks that all animal behavior is attributable to innate abilities, a cursory reading of *Drives of animals* rather suggests a recognition of animals as being-for-themselves, which goes far beyond the perception of them allowed for by mechanistic theories of nature. One of my assumptions is thus that Reimarus' theory somewhat contradicts his assurance of the absence of any reflexive ability on the part of the animal. At the same time, his particular form of writing about animals fuels human curiosity and empathy towards animals instead of alienation and domination. As a result, Reimarus' theory of (artistic) animal drives integrates the animated quality of animal life, and thereby offers an approach that acknowledges continuity between humans and animals.

Following the introduction of Reimarus' theory of drives and building upon the critique of domination of nature delivered by Max Horkheimer and Theodor Wiesengrund Adorno, I will then discuss possible significance of Reimarus' work for reshaping the modern, societal human-nature relationship in the West. For Horkheimer and Adorno, this relationship rests on a historical suppression of the nature-likeness of humans. Transcending the dominating relating of humans to nature, animals and other humans requires remembering this likeness by reminiscing nature in the subject ("Eingedenken der Natur im Subjekt"). However, the historical process has generated a socio-psychological barrier for such remembering. Due to the particular likeness between humans and animals, Adorno stresses the possibility of recapturing human naturalness in encountering animals. Reimarus' work on animal behavior seems to provide a starting point for developing practices of how this could be achieved. I will argue that his careful anthropomorphizing conception of animal behavior as well as his particular style of representation confront readers with the continuity between humans and animals respectively nature, thereby aiding humans to recapture their own nature-likeness.

142 - Bats at Bondi: Legal Protection for Animals in the Wild

M Black
University of Sydney, University of Sydney, Australia

Session
Session Date
Time -
Location

Abstract text

Unlike domestic animals whose legal status under the common law is firmly entrenched as (human owned) property, animals in the wild are “unowned” under the law, though capable of becoming owned upon an assertion of possession or control. This may in part explain the limited welfare protections provided to animals in the wild under animal protection laws, especially as any legal duty of care is premised on ownership or control. Limited protections are instead generally provided to some (but not all) animals in the wild under environmental protection laws, where recognition as an endangered or threatened species will result in a higher level of protection. However, it is acknowledged that environmental protection laws emphasise species protection over individual animal welfare. An additional tension may arise where the interests of one protected species do not align with that of another.

By way of illustration of these issues, this paper will consider the plans of Sydney’s Royal Botanic Gardens and Domain Trust to “relocate” a colony of grey-headed flying foxes (a type of “megabat”) from the Gardens. Although grey-headed flying foxes are listed as a vulnerable species under the relevant environmental protection laws, the proposals to move the camp are based on the negative impact that the roosting of the bats is having on various state heritage listed trees in the Gardens. The Trust proposes to rely substantially on acoustic stimuli to disturb the roosting of the bats, causing them to relocate. An administrative law challenge to the Minister’s grant of permission to undertake the relocation was recently considered by the Full Federal Court of Australia (*Bat Advocacy NSW Inc v Minister for Environment Protection, Heritage and the Arts* [2011] FCAFC 59) but was unsuccessful.

From an Australian perspective, the paper will provide an overview of the legal status of animals in the wild in contrast to animals under human control (whether they be “wild by nature” or domesticated) and analyse the impact of “unowned” status on protection under animal welfare laws. The paper will then consider the extent to which environmental protection laws currently fill the gap in protection. The paper will seek to compare the balancing of interests that occurs when analysing whether an act that harms an animal is cruelty, as defined under animal welfare laws, to the balancing of interests that is implicit in environmental protection laws. The Botanic Gardens case is particularly relevant on this point given that the protection of trees was balanced against the protection of the Gardens as a habitat for the bats. The Botanic Gardens case also illustrates the limited basis upon which such actions may be challenged. *Bat Advocacy NSW* challenged the decision of the Minister to grant approval for the relocation plan on the basis that the Minister failed to take into account a relevant consideration when making the decision and therefore it was an improper exercise of power under the Environmental Protection and Biodiversity Conservation Act 1999 (Cth); the plan itself was not open to direct challenge. In conclusion, the paper seeks to highlight the unresolved tension between animal welfare laws and environmental protection laws when it comes to protecting the individual interests of animals in the wild.

143 - Veganism, Worldliness, and the Shape of Animal Ethics

AP Pick
University of East London, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

"Grace is the law of the descending movement. To lower oneself is to rise in the domain of moral gravity. Moral gravity makes us fall towards the heights"(Simone Weil, *Gravity and Grace*)

As an alternative to Utilitarianism, animal ethics has turned to the continental philosophies of Levinas and Derrida that welcome and revere Otherness. While Utilitarianism relies on a "closed" system of ethical calculations, the Levinasian model remains open-ended. My talk argues for a revised approach to animal ethics that combines Levinasian immeasurability, what Matthew Calarco called "ethical agnosticism," with a closed approach that sees ethics as issuing from particular modes of practice. By highlighting some of the problems inherent in the Levinasian model of an ethics of love, I propose a corrective that avoids determining the limits of moral consideration yet insists on the social and normative dimensions of ethical responsiveness. I take the practice of veganism "broadly conceived beyond the strictly dietary" as the heart of animal ethics and consider some of the philosophical and theological dimensions of veganism as neither naïve nor as utopian but, on the contrary, as a worldly mode of engagement that acknowledges the realities of violence.

Theorized in this way, animal ethics is perhaps the clearest example of the demands of justice as the 'fall towards the heights.' To consider animals we have to stop, and stoop, required to withhold most if not all of the descriptive and normative claims that furnish and shape our everyday. Veganism's worldliness is an example of this descending upwards that gives shape to animal ethics, conjoining the openness of love with the delimited and bound system of law.

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144 - Derrida and the animals

Llored
University, Lyon, France

Session

Session Date

Time -

Location

Abstract text

Reflexions on Derrida and the animals in his political thought.

145 - What kind of subject is an animal ? A philosophical approach

Martin-Fréville
Université Picardie Jules Verne, Amiens, France

Session
Session Date
Time -
Location

Abstract text

While extending the concept of subject to animals, Uexküll has operated a revolution philosophy has never ceased to explore, from Heidegger to Merleau-Ponty and Deleuze.

We may wonder why such a revolution has not had the same impact on ethology. Uexküll is recognized as the trailblazer of modern ethology and, for example, Lorenz acknowledges his works on the concept of Umwelt. Still, this seems quite different when it comes to the concept of "subject". As French philosopher Dominique Lestel recalls, this science is still rooted in an intellectual conception and treatment of the animal as an object. The concept of subject faces distrust, as it is widely regarded as an ideological notion more than a scientific, operative concept.

Our point is to shed a new light on what Uexküll understands when talking about "subject". To do so, we will distinguish two antagonistic concepts of subject presented in the philosophical tradition. The first one was built in an anthropocentric way and may be characterized as the Cartesian subject, this concept having a strong ideological aspect. The other approach of the concept of subject overtakes the human point of view. This approach, similar to Spinoza's and Leibniz's ideas, appears to be more in line with Uexküll's conception. In addition, it does not contravene ethology's demands for scientificity.

146 - How Pig becomes Pork and back

Korthals
Wageningen University, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

From a pragmatist point of view, one should focus not on ethical principles but on ethical practices of human-animal relationships. These practices, such as keeping company animals, agricultural animals and laboratory animals, have their own goals of excellence. The pragmatist approach is typically contextual and bottom up and non-foundationalist in the sense that it doesn't expect that abstract principles can function as rock bottoms to derive more concrete norms from. Different practices allow for the same animal to have different status: a pig can be pet, meat producing animal or laboratory animal. Although modernization implies that these practices are compartmentalized and isolated from each other into sectors, there are no clear boundaries between those practices, and people are continuously confronted with phenomena that connect practices. In particular the symbolic values of many animals have often a practice-transgressing impact, even where the distance between these sectors is huge. So pigs are perceived as both clever and curious and as dirty and lazy and thereby exemplify important ethical values people appreciate or hate in humans although they are also perceived and used as mere material for pork. Pigs in use are not only instruments but their nakedness tells us something about procreation and lactation; their fear and courage affect how we could lead our life. In striving for the good life, humans are in need of these kinds of meanings. The gap between practices of food production and consumption however entails that consumers are confronted with impoverished flows of meaning regarding animals in particular due to mass media and lack of differentiated personal experience. Nevertheless, to cope with these meaning connections bridging practices in a society with isolated sectors and to make those sectors more porous, we lack metaphorical and novel competencies. Certain art forms and technologies can increase our competences here. Art and technologies enable us to enhance our capacities and those of animals in order to let flourish both 'parties'. I will discuss several examples of artful imagery and technological devices that have these meaning enhancing features from the sector of nature parks, farming and laboratories. I will conclude with certain design recommendations with the aim to enhance our and the animals' capacities to discover meanings and to develop their responsive interaction.

147 - Treatise on Animal Law

Lombardi Vallauri
University of Florence, Firenze, Italy

Session

Session Date

Time

Location

Abstract text

I would present the 6th and last volume, *La Questione Animale* ("The Animal Question"), of the great *Trattato di Biodiritto* ("Treatise of Biolaw") directed by professors Stefano Rodotà (Roma) and Paolo Zatti (Padova), whose first 5 volumes have already been published by Giuffrè (Milano) between 2010 and 2011. The volume, consisting of 50 essays for a total amount of 750 pages, is now in print and shall certainly be available in July. It is by far the most complete work on animal law till now published in Italy. The first part (17 essays) is a synthetic survey on the various presuppositions of a rational legal system concerning animals; it deals with all the themes corresponding to Sessions 1-5 of Minding Animals Conference 2012. The second and more extensive Part (38 essays), divided into 9 sections, deals with the general principles and the specific constitutional, administrative, civil, penal and procedural rules concerning the different categories of relations with wild and domestic animals. As Italian law is largely receptive of European law, this part of the volume has not only national bearing and significance. The editors are both professors of Legal Philosophy, Silvana Castignone in Genova, Luigi Lombardi Vallauri in Firenze; there are also authors of essays comprised in this volume.

If there is time, I will illustrate in more detail the achievements, trends and contradictions of Italian animal law as resulting from all the contributions to Part II of the Volume.

148 - Correspondence between the dog's attachment profile and its owner's

RL LEHOTKAY, GGC pd Dre GALLI CARMINATI
Geneva University Hospitals, Chêne-Bourg (GE), Switzerland

Session
Session Date
Time -
Location

Abstract text

Although attachment between the domestic dog and its owner seems to be reciprocal, most studies often examine only the owner side. Nevertheless, some authors point out this reciprocity aspect, considering the human-pet relationship as comparable to the one between the mother and her child. Defining attachment as an affective relationship based on dependency between two individuals, the attachment theory proposed by Bowlby, which argued that attachment is a particular type of bond that develops between an infant and its primary caregiver (usually the mother), may apply to the study of the human-pet relationship, since it considers the two individuals of the dyad, the caregiver and the individual who receive the care. The operational criteria for manifestation of attachment are: (a) a preference for the attachment figure (proximity and contact seeking); (b) an ability to discriminate and respond differentially to the object of attachment (secure-base effect); and (c) a response to the separation from (separation distress) and reunion with the attachment figure that is distinct from responses to others. Based on those operational criteria, the Strange Situation Test (SST) developed by Ainsworth and her colleagues was designed to examine in children the balance between attachment and exploratory behaviors under conditions of low and high stress. This procedure proved to be a reliable tool for assessing attachment both in human and animals.

Given that the human literature suggests that there is a relationship between the child's pattern of attachment as assessed in the Ainsworth's SST and the mother's pattern of attachment as assessed through questionnaires, and considering results of recent studies which confirm that the domestic dog exhibit reaction to separation from its owner that can be classified as attachment responses, a similar relationship was hypothesized between the dog's attachment behavior and its owner's attachment profile.

Fifty-three dog-owner dyads participated to this study. Dogs' attachment behavior were observed in the SST, which consists of a sequence of seven episodes during which the dog, placed in an unfamiliar room, is introduced to an unfamiliar adult (the stranger) and experience three short episodes of separation from its owner, and two of reunion. The owners' attachment profile is provided by the Bartholomew and Horowitz's relationship questionnaire (RQ), which allows measuring the two dimensions of attachment, which are anxiety face to abandon and avoidance of proximity.

The results of a cluster analysis performed on the 18 dogs' behavioral variables show that the 53 dogs can be divided into three groups, which are distinct in their proximity and contact seeking behavior towards their owner, and towards the stranger. A cluster analysis executed on the two owners' variables show that they also can be divided into three groups, which are different according to the two dimensions of attachment. The following analysis (χ^2) reveals that there is indeed a significant relationship between the three groups of dogs and the three groups of owners, confirming a correspondence in the avoidance of proximity and in the anxiety face to abandon between the dogs and their owner. Interpretation of this correspondence discusses the origin of the attachment which unifies the domestic dog to its owner.

Our study is a preliminary step on the understanding of the link between therapist, dog in pet assisted therapy and patients. The dog's attachment profile could be in this case paradigmatic about the potential kind of link in therapy between therapist and patient with reduced communication skills as in Intellectual Disability (ID) and Pervasive Developmental Disorders (PDD).

149 - Effectiveness of dog assisted therapy for young people with autism

RL LEHOTKAY, GGC pd Dre GALLI CARMINATI
Geneva University Hospitals, Chêne-Bourg (GE), Switzerland

Session

Session Date

Time

Location

Abstract text

Animal-assisted therapy (AAT) is an relatively new intervention context used as auxiliary to conventional therapies where the animal plays an intermediary role between the therapist and the targeted person. It has been used as a therapeutic tool in various psychiatric populations and is claimed to have a variety of benefits. Indeed, the animal provides an important source of sensorial, motivational and socializing stimulation. Since this is particularly well adapted to the needs related to the autistic disorder, the present study aims to demonstrate the effectiveness of dog assisted therapy in reducing behavior disorders and consequently improving quality of life in young people with pervasive developmental disorder (PDD).

Subjects are 4 young men aged 20 to 22 years old with a moderate to profound intellectual disability, PDD and behavior disorders. Two have a 30 minutes interview per week with a psychologist and her dog for 12 months and with the psychologist alone for the 12 following months. The two other participants follow the same procedure but start with the psychologist alone situation. The behaviors disorders are evaluated with the Aberrant Behavior Checklist (ABC), which is completed in the beginning and every three months for the 24 months of the study.

A first interesting effect of this new intervention is an improvement in the contact with the patient family. This advantage must not be minimized since this contact may be difficult sometimes. Another benefit is the improvement in the contact with the patient himself. The non-verbal and playful activity proposed make indeed the contact easier, and with the time, the patients show more pleasure during the interview. Preliminary results of ABC evaluations seem to show a decrease in behavior disorders during the year when the dog is present in therapy. The comparison with the psychologist alone situation is in progress.

150 - Animals, Celebrity and Cold-War Moral Agency: Huston's The Misfits

McKay
University of Sheffield, Sheffield, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Recent work on *The Misfits* has reappraised the film's evaluation as a cinematic failure, important mostly as the last complete work of Clark Gable and of Marilyn Monroe, whose disintegrating marriage to its writer, Arthur Miller, the film darkly interprets. For George Kouvaros, the film is a crucial document of major changes in postwar cinema, in particular the relationship between the techniques and effects of acting, film iconography and star culture and the vision of American modernity they produce. Important though such work is, it continues the failure in criticism of *The Misfits* to engage seriously with its most direct historical context. This is the development and implementation of animal welfare legislation outlawing mustang trapping for meat processing"legislation initiated in Nevada in 1953 and signed into federal law during production of the film in 1960. The legislation was couched in terms of a moral universalism that stood out as a clear expression of American moral ascendancy during the cold war, a period when this was felt far from secure. Unsurprisingly, considering its writer, the film is itself studded with allusions to the cold war and the obsolescence of American values.

To meet this gap in understanding of the film, but not by offering a straightforward moral reading, this paper will bring together analysis of the historical and moral contexts of the film with a focus on elements of its style. Developing from a reflection on the film's most astonishing cinematic (or perhaps anti-cinematic) moment"the long distance shot of Roslyn's hysterical attack on the horse trappers"I will read the presentation of Roslyn/Monroe in *The Misfits*, the index of animal ethics in the film, against her real-life counterpart: Velma Johnston, the Nevadan rancher who conceived and orchestrated the national campaign that secured the 1960 legislation. Johnston's political effectiveness, I will argue, adumbrates Monroe's own outrage at the film's reduction of Roslyn's moral testimony to hysteria. Through these and other aspects of *The Misfits*, then, the paper will analyse the way the film encodes animal ethics through the complex relationship between celebrity, gender and moral agency in cold war cinema.

151 - Combating racism with speciesism

R.H.A. Corbey
Leiden U and Tilburg U, LEIDEN, Nederland

Session

Session Date

Time -

Location

Abstract text

A substantial barrier to an inclusive definition of rights and moral responsibility that includes non-human animals is the fact that discursive and analytical resources used to analyze and combat speciesist allosterotypes to some extent are articulations of such allosterotypes themselves. This is shown for (1) mainstream continental-European philosophy, (2) cultural anthropology with its rebuttal of life sciences approaches and non-human animals, and (3) the humanist post-WW2 United Nations discourse on racism and human rights. Any serious rethinking of the species interface has to address these matters.

152 - Contra freeloadng and the importance of foraging enrichment in parrots

Y.R.A. van Zeeland, N.J. Schoemaker, J.T. Lumeij
Faculty of Veterinary Medicine, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

Feather damaging behaviour (FDB) is a common behaviour problem in captive parrots and has been associated with reduced welfare.¹ Previous research has shown that provision of foraging opportunities is effective in the prevention or reduction of FDB.^{2,3} It is, however, not known whether this results from a change in time budget or from fulfilment of a 'behavioural need'.

The hypothesis that foraging is a behavioural need corresponds with the principle of contra freeloadng (CFL; i.e. the choice of an animal to work for food rather than eat food that is readily available).⁴ A study with grey parrots (*Psittacus erithacus erithacus*) with and without FDB showed that CFL also occurs in parrots. The observed levels of CFL were similar to those found in other bird species.⁵⁻⁷ Furthermore, analysis of the behaviour and food consumption showed a significantly higher food consumption from the foraging enrichment by the parrots without FDB compared to the birds without FDB (both in time spent on foraging and amount of food consumed). These differences indicate that 'needs' and time allocation may be altered in individuals with FDB.

The finding of CFL in parrots supports the hypothesis that foraging is a behavioural need. In captivity, however, parrots only have limited opportunities to forage compared to their wild counterparts,⁸ which often spend more than 5-8 hours per day on locating, manipulating and consuming their food.⁹ In order to meet this need and enhance their well-being, provision of foraging opportunities is essential. A study on the use of commercially available foraging enrichments and commonly used foraging techniques in parrots showed marked differences between the techniques and devices in their efficacy to lengthen foraging times. Although most techniques and devices were able to induce 2- to 3- fold increases in foraging times compared to baseline (i.e., when eating out of a food bowl, which resulted in foraging times of approximately 30 minutes), none of them were able to lengthen foraging times to a level comparable with the wild situation. Findings of this study indicate the necessity for development of new techniques and devices to stimulate the foraging behaviour of captive parrots.

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153 - The Powers of Horror: How Animal Experimentation Became Gothic Convention

Mayer
SUNY-New Paltz, New Paltz, United States of America

Session
Session Date
Time -
Location

Abstract text

From *Planet of the Apes* to *Rise of the Planet of the Apes*, *La Jetée* to *Twelve Monkeys*, *The Island of Doctor Moreau* to *The Island of Doctor Moreau*, graphic images of animal experimentation have permeated popular culture. Such images are particularly prevalent in horror and science fiction, and while these portrayals often mark animal experimentation as negative, their abiding presence in works associated with the unreal has lent a sense of unreality to documentary images of actual animals suffering in laboratories. While the first antivivisection movements struggled to raise public awareness of what went on behind the closed doors of the laboratory, often offending public tastes and sentiments with troubling images, subsequent efforts against animal experimentation have had to struggle against the powers of horror such images may hold. Though oversaturation and desensitization play a role in public indifference to animal experimentation, compartmentalization and dissociation are also significant factors. This paper will argue that media representations of animal experimentation, like the experiments themselves, exist in a compartmentalized space dissociated from the real. The gothicization of animal experimentation has played a fundamental role in this phenomenon, and this paper will provide a historical foundation for considering alternative modes of representing the suffering of animals in laboratories.

In *The Island of Doctor Moreau* by H. G. Wells, the narrator overhears the cries of a puma suffering under the hands of the novel's eponymous Doctor and confesses that, "had I known such pain was in the next room, and had it been dumb, I believe I have thought since I could have stood it well enough. It is when suffering finds a voice and sets our nerves quivering that this pity comes troubling us." Wells' narrator here states the paradox faced by antivivisectionists in the later-nineteenth century: without a voice, animal suffering could be easily ignored, yet that voice could also trouble a sensitive public to the degree that it would turn away from such suffering. In order to raise public awareness of modern physiological methods, antivivisectionists increasingly published graphic images of painful experiments on animals. While their cause initially enjoyed widespread public support, mainstream periodicals censured such violations of delicate public sensibilities, and by the end of the century animal rights activists found themselves challenging rather than speaking in concert with public sentiments.

At the same time, sensational and gothic literature attracted a wide popular audience by presenting horrific images in a salacious form. Portrayals of vivisection, too offensive for mainstream periodicals, became part of the gothic's stock repertoire. Unlike antivivisectionist literature, such portrayals of animal cruelty were often set in explicitly unreal or exotic locations, and were presented uncritically, with no clear ethical perspective. These turn-of-the-century works inaugurated a set of conventions for representing vivisection that remains our legacy, one that reinforces the boundary between fiction and reality, spectatorship and action, and human and animal. In the twenty-first century, however, there have emerged several works that offer new possibilities for representing animal experimentation. Films like *District 9*, *Super 8*, and *Rise of the Planet of the Apes* portray the suffering of hybrid creatures whose exact species definition remains ambiguous, troubling the easy compartmentalization and dissociation which popular images of animal experimentation traditionally reinforce. Such works suggest the potential for fiction to reconfigure the human-animal boundary, and for horror to trouble the distinction between experimenter and experimental subject, spectator and spectacle.

154 - The village dogs of Mexico in the midst of modernity

ERI Ruiz Izaguirre, C.H.A.M. dr. ir. Eilers
Wageningen University, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

The vast majority of dogs in the world can be classified as village dogs. In rural areas of Mexico, being free to come and go is the normal way of life for most village dogs, although most dogs have an owner. This way of dog-keeping does not fit the concept of pet of the Western world, nor does it fit under the concept of working animal. Village dogs are 'out of place'. For experts in public health and international animal welfare organizations, dogs in developing countries should not be left free to roam because they transmit several zoonoses (the most important and fatal being rabies), they reproduce, and are often subject to poor welfare (weak, sick, abused). The owners of these dogs are labelled as irresponsible, lacking of education and having erroneous ideas. Notwithstanding, village dogs exist in great numbers, and in their daily encounters with humans, stories are woven. We collected dog stories in two rural villages at the Michoacán Coast, Mexico. The starting point of this research was not to deny what already is, but to listen to villagers tell stories about their dogs, stories of everyday life, and extraordinary stories. These dog stories confront modern Western conceptions about dog-keeping with villagers conceptions about dog-keeping. The main aim of our research was to reflect on the discourses regarding village dogs prevailing in the modern Western world, and from which human-dog interactions in developing countries are currently perceived and evaluated. In contrast to these discourses we present a case study of two coastal rural villages in Mexico, where villagers in their stories about dogs living or dead, portray village dog life and human-dog relations. In this way we elaborate on how this way of dog-keeping functions and prevails in rural areas, and the importance of village dogs in the lives of men, women, and children. We discuss positive and negative aspects of this way of dog-keeping, and we question if some aspects could be rescued to the modern Western world, considering aspects such as dog welfare, and dog socialization.

155 - Living Together: Power, Knowledge, and Queer Ecology

LW Carey

University of Northern British Columbia, Prince George, British Columbia, Canada

Session

Session Date

Time

Location

Abstract text

"Queer ecology," Timothy Morton has recently argued, "would go to the end and show how beings exist precisely because they are nothing but relationality, deep down" "for the love of matter" (277). Morton's interest in queer ecology "echoed in last year's ASLE-sponsored "queer ecology" panel at the MLA convention, and in the recent publication of the critical anthology *Queer Ecologies* edited by Catriona Sandilands and Bruce Erickson" signals a renewed effort to fumble beyond the impasses of a human form of "biopolitics" that has, to particularly disastrous effect in the past several hundred years, marshaled oppressive and destructive power in and through the assumption of knowledge about the others that make up our environment. Against this model of biopolitics, Morton suggests an embrace of queer collectivity: a chosen "politicized intimacy with other beings" (278), who will remain "strangers whose strangeness is irreducible" (277).

Such ethical proposals have become somewhat familiar, especially in animal studies work that draws on Derridean critique. While it may be argued that forging a collectivity premised in mutual non-knowledge is a prohibitively abstract notion, in this paper I assert the viability of this kind of ethical proposal, by attending to its enactment in two recent Canadian novels that trace the unfolding of lives deeply inflected by concerns of both queerness and species difference. I want to suggest that Helen Humphreys's *Wild Dogs* (2004) and Hiromi Goto's *The Kappa Child* (2001) both explore what it might mean to choose queer ecology as a mode of relation.

Humphreys's novel explores the struggles of a group of people that have become linked together through the loss of their pet dogs to a feral pack; meanwhile, Goto's novel follows a woman's desire for connection with others, a desire that partially manifests itself in a supernatural cross-species pregnancy involving a Japanese water spirit. I want to suggest that both books articulate a complex rendering of queer ecology that moves beyond any mere analogous societal positioning of queer beings and nonhuman beings, though both "kinds" of beings are central in both books. Instead, both novels illustrate that the project of queer ecology will involve a negotiation of internalized assumptions of power and knowledge on the part of those committed to forging alternatives to such structures, as much as it will involve the joyous embrace of non-knowledge. As such, the novels model the process of becoming queer collective, for both the characters and the readers "in each novel, for instance, the reader is called by the plot structure to examine her own assumptions about when and whether a character's queerness is ascertainable. Yet in the wake of the violent biopolitical processes of sorting that structure the lives of the main characters in each novel, they do find ways to resist their biopolitical designations and to live otherwise, outside these particular formulations of knowledge. Significantly, they look to other animals and forms of otherness that seem to operate in excess of stifling human norms of knowledge. What emerges is a complex rendering of our ethical situation, one that grapples actively with the mutual reinforcement of structural oppressions, and that situates the nonhuman "the patently unknowable yet presumed utterly known" as both the limit-case locus for recognizing the intersection of power and knowledge, and as the site from which we might begin posing queer ecological alternatives.

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156 - Some versions of the argument by analogy

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²UNAM, Mexico City, Mexico

Session

Session Date

Time

Location

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Abstract text

The main question in the philosophy of nonhuman animal mind is whether animals have a mind at all, which is a version of the classic problem of other minds. The traditional way to give a positive answer to this question is the Humean argument by analogy. It claims that given that animals behave in similar ways to the ways humans behave, and human behavior is caused and explained by the operations of the mind, then it should be accepted that animals have a mind. Contemporary theorists continue to use different versions of argument to claim that animals have a mind. By "mind" most of them mean an internal system of representation that allows the animal to represent the world and thus behave in accordance to its representations. Other theorists consider that this implies even consciousness and subjectivity. The main claim of the paper is that most contemporary arguments for the existence of animal minds are versions of Hume's argument by analogy. The paper reconstructs the Humean argument and then analyzes four contemporary versions of the argument: the neurophysiological similarity argument, the evolutionary continuum, the intentional systems theory and, finally, the neurofunctionalist account. It will be shown that all of them are mere refinements of the argument by analogy, but none of them is able to go beyond the analogy. Then, the paper ends considering whether we should be satisfied by this kind of arguments or we should try to search another type of argument to account for animal minds.

157 - Making relationship(s) work

Birke¹, dr Miele², dr Hockenull³

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Session

Session Date

Time

Location

Abstract text

Making relationship(s) work

'Minding animals' can mean many things, but can include efforts to make relationships work between humans and nonhuman animals, and work well. There is a growing interest among people living with companion animals not simply to live alongside them but also to make the relationship beneficial for both partners. This is evident, for example, in the discourses of 'natural horsemanship', which emphasise the need for horsepeople to develop understanding of, and bonds with, their horses.

Relationships can be perceived as working well (by either human or nonhuman). But they have to be worked at: in this paper, we explore what it means to 'work at' relationships, drawing on two areas of our research into horse-human relationships. In one of these, we focus on how horses and people cooperate while they do things together. This study is observational, concerned with behavioural fine-tuning between the participants, so here, the work of making the relationship involves developing attunement and mutual attention. In a second (ethnographic) study, we consider how relationships can be worked at through mediation of outside experts, specifically the growing role of behaviour counsellors. What people are seeking in consultations is partly to solve specific problems they have with their horse, but also to develop a 'better bond', to live a better life together. This study also indicates a second kind of 'making work', in the sense of producing new forms of work (specialised consultants) and professionalisation. We will discuss these ideas of 'working at' relationships through these two empirical studies, and consider them in relation to wider cultural change in human/animal interactions.

158 - Autonomy, Slavery, and Companion Animals

M Kendrick

Central Michigan University, Mount Pleasant, United States of America

Session

Session Date

Time

Location

Abstract text

The moral defensibility of keeping companion animals is a subject that tends to elicit polarized opinions. Among animal rights advocates, it is often regarded as a form of exploitation akin to slavery. Many in the general public, on the other hand, find this stance laughable in light of the supposedly pampered status of most household pets compared with wild animals. The deepest wrong of slavery, however, is not in its cruelty. Even the most pleasantly-treated human slave suffers a severe violation by being deprived of her freedom. The question I will address is whether a similar wrong is committed against companion animals.

In order to answer this question, I will consider the significance of freedom to human beings and to nonhuman animals. I will distinguish between two senses of freedom: choice freedom and autonomy. Choice freedom is the freedom to satisfy one's preferences. It can be meaningfully attributed to animals, and human beings have an obligation to respect it, albeit with certain limitations similar to the limitations we place on other human beings (for instance, limiting the choices of children out of concern for their own welfare, or limiting the choices of those who will cause significant harm to others). Autonomy is the ability to act according to self-chosen principles and values, and cannot be attributed to most, if any, animals. The denial of autonomy is intrinsic to the institution of slavery, but companion animals can, in theory, be kept without wrongly infringing on their choice freedom.

I will conclude that although the keeping of companion animals is not intrinsically wrong in the way that enslavement of human beings is wrong, there are significant ethical problems with the way it is currently practiced. To avoid being a form of exploitation, it must be practiced so that proper concern is shown for the animals' choice freedom, and so that the relationship is mutually beneficial. This will require substantial reform to current social practices.

159 - The Rights of Vegetables: Samuel Butler's Theory of Nonhuman Agency

PC Armstrong
University of Canterbury, Christchurch, New Zealand

Session

Session Date

Time

Location

Abstract text

When, shortly before his death, Samuel Butler revised his utopian satire *Erewhon*, he added two new chapters: one on the rights of animals, and one on the rights of vegetables. Scholars have either ignored these additions, or else read them perfunctorily as satires against the turn-of-the-century vegetarian and anti-vivisection movements, while dismissing their relevance to the novel as a whole. In this paper I will argue that, on the contrary, these two chapters represent a complex development of key elements in Butler's thought -- elements that, as well as illuminating our reading of *Erewhon*, have significance for our contemporary understanding of nonhuman nature.

160 - 'Where's the Chickens?': Art, Activism and Gallus Domesticus

Potts
University of Canterbury, Christchurch, New Zealand

Session
Session Date
Time -
Location

Abstract text

Art involving chickens has taken many forms since the oldest documented figurines of a cock and hen found in the Indus River Valley (today's Pakistan), which date to around 3000 years ago. As noted by one historian of chicken art: 'There aren't too many artistic "-isms" in which the chicken isn't. From realism to naturalism, impressionism to cubism, Dadaism to surrealism, the chicken has inspired the masters, and a surprising number of great artists have instances of art in their body of work'. The works of artists such as Picasso, Klimt, Klee, Magritte and Chagall can be characterized as producing familiar renditions of the chicken; that is, representations of commonly shared ideas about 'chicken-ness' and what chickens symbolize within their particular cultural contexts. In other artworks, however, the image or idea of the chicken challenges the viewer by evoking a sense of the unfamiliar. Such works may disrupt conventions by associating chicken motifs with other, often less sanguine, aspects of chickens' lives or appearances, or by using chickens as metaphors for human concerns.

The works of post-1960s contemporary artists deliberately seeking to defamiliarize the cultural place of the chicken will be presented and discussed. Sometimes chickens are used to draw attention to political or social issues affecting humans, as in South African resistance artist Ezrom Legae's 1978 Chicken Series, which protested against apartheid. Chickens may also be used in performative or experimental art to render more visible the increasing power of science, technology, agribusiness and consumerism, as in Belgium artist Koen Vanmechelen's Cosmopolitan Chicken Project, which attempts to create a universal chicken or 'Superbastard'.

Artists advocating on behalf of chickens use innovative materials and means in order to convey their political messages. The works of New Zealand based de-taxidermist Angela Singer, Tasmanian multi-media artist Yvette Watt, US based painter Sue Coe, collage artist Nicholas Lampert, and photographer Mary Britton Clouse will be examined as examples of activist art involving disruptive depictions of chickens, created primarily to draw attention to the cruelty inherent in farming, as well as egg and meat consumption.

161 - Vegan sexuality: Challenging heteronormative masculinity through meat-free sex

Potts¹, Parry²

¹University of Canterbury, Christchurch, New Zealand

²York University, Toronto, Canada

Session

Session Date

Time

Location

Abstract text

The terms 'vegansexuality' and 'vegansexuals' entered popular discourse following substantial media interest in a New Zealand-based academic study on ethical consumption that noted that some vegans engaged in sexual relationships and intimate partnerships only with other vegans. At this time it was suggested that a spectrum existed in relation to cruelty-free consumption and sexual relationships: at one end of this spectrum, a form of sexual preference influenced by veganism entailed an increased likelihood of sexual attraction towards those who shared similar beliefs regarding the exploitation of non-human animals; at the other end of the spectrum such a propensity might manifest as a strong sexual aversion to the bodies of those who consume meat and other animal products. The extensive media hype about (and public response to) vegansexuality was predominantly negative and derogatory towards 'vegansexuals' and vegans/vegetarians. A particular aggression was evident in online comments by those positioned as heterosexual meat-eating men. This paper examines the hostile responses to vegansexuality and veganism posted by such men on internet news and journalism sites, personal blogs and chatrooms. We argue that the rhetoric associated with this backlash constructs vegansexuals - and vegans more generally - as (sexual) losers, cowards, deviants, failures and bigots. Furthermore, we suggest that the vigorous reactions of self-identified omnivorous men demonstrate how the notion of alternative sexual practices predicated on the refusal of meat culture radically challenges the powerful links between meat-eating, masculinity and virility in western societies.

Key Words: embodiment, masculinity, meat, sexuality, vegan

162 - Coexisting With Carnivores In North America: Overcoming Prejudice & Persecution

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Session

Session Date

Time

Location

Abstract text

Perhaps at no other time in U.S. history has predator “management” been more controversial. Increasing numbers of lawsuits, ballot measures, legislation, and federal petitions targeting predator management practices and policies reflect a growing discontent with conventional predator management.

In the U.S., conflicts between predators and livestock have historically been carried out by the Department of Agriculture’s Wildlife Services program under the federal “Animal Damage Control Act” through taxpayer subsidized control programs that emphasize lethal control through trapping, poisoning, and aerial-gunning. This program has been criticized for being:

- unaccountable to the public;
- lacking transparency in its processes, policies and practices;
- failing to incorporate shifting public values toward wildlife at a time of rapid social and ecological change.

Public opposition to the federal predator control program and greater understanding of the ecological importance of predators has led to increased demand for humane, and ecologically sound approaches that integrate ethics and animal welfare. Modes of civic processes that foster inclusion, integration, and public involvement in community-based problem-solving are needed. This presentation will discuss “practice-based improvements” using actual experience and adaptive management practices to address site-specific conflicts as the basis for developing improvements in human-wildlife conflict resolution. Key findings of an analysis of an alternative, community-based model adopted in Marin County, California will be presented and questions raised regarding the controversies, social context, and planning processes that precipitated the adoption of this model.

163 - Globalization and Species Extinction: Reflections on an Ecocritical Global Imaginary.

Williams
RMIT University, Melbourne VIC., Australia

Session
Session Date
Time -
Location

Abstract text

Drawing on recent developments in ecocritical theory and human geography, this paper examines relations between the androgenic processes of globalization, species extinction and loss of biodiversity. These relations are discussed in the context of two countervailing cultural formations in the history of globalization: one that holds claim to historical dominance and continues to prevail, the other a more nascent cultural configuration that has comparable historical origins, yet remains distinct. The first cultural configuration is discussed in response to two key examples representing the unforeseen consequences of anthropocentric forms of globalization. The first example is the impact of globalization on the specific history of the Iberian lynx, the second is a more general consideration of the impact of globalization on widespread disturbances to phenological cycles. The paper then identifies a second, nascent cultural configuration arising simultaneously from the history of globalization as the notion of a global imaginary, and concludes with a consideration of its potential as an agent of ecocritique.

164 - Plundering for Profit: The welfare implications of Australia's kangaroo industry

Boronyak, Boom, Dr Ben-Ami
Institute for Sustainable Futures, University of Technology, Sydney, Broadway, Australia

Session

Session Date

Time

Location

Abstract text

Australia's kangaroo industry represents the largest commercial kill of land based wildlife in the world. Each year, around 3 million adult wild kangaroos are shot in remote parts of Australia for meat, leather and pet food including a large export market. The industry is regulated by the National Code of Practice for the Humane Shooting of Kangaroos and Wallabies. The paper identifies three significant welfare concerns that are yet to be resolved. Firstly, the killing of joeys (or dependent young) poses a major welfare challenge as close to 1 million joeys are killed each year as a waste product of the industry. The joeys are killed by a blow to the head or decapitation by personnel who are not supervised and have had no training in such methods. Secondly, there is a lack of data as to the number of kangaroos that suffer inhumane outcomes, including adults that are wounded by gunshot but not later euthanized and joeys killed inhumanely or left to die from predation, exposure or starvation. Thirdly, the practices are not subject to inspections at the point of kill making it virtually impossible to detect offences. The paper assesses the commercial kangaroo industry on the basis of these welfare concerns and compares the welfare conditions of the commercial kangaroo industry with the whaling and Harp Seal industries. It proposes a number of amendments to the Code that could improve the welfare outcomes for kangaroos, including mandating a male only kill, mandating that neck shots are not compliant with the Code and retaining heads on carcasses prior to processing

165 - Contemporary musicians debating animal aesthetic capacities exceeding limits of science

Heiter
Berlin University of Arts, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text

Berlin-based artist Wolfgang Müller placed a CD with recorded starling songs in an exhibition context called *Hausmusik. Stare aus Hjertøya singen Kurt Schwitters*: He claims that the starlings are singing parts of Schwitters' *Ursonata*. (Wolfgang Müller: *Hausmusik. Stare aus Hjertøya singen Kurt Schwitters*, Berlin 2000.) U.S.-musician David Rothenberg's music involves improvisations with birds, whales or bugs in their natural habitats which he calls "Interspecies Music". He plays music he thinks the animals like, and watches their reactions. (David Rothenberg: *Why birds sing. A journey into the mystery of bird song*, New York 2005; *Why birds sing*, TN 0501; *Thousand Mile Song*, New York 2008, CD incl.) Canadian artist Annie Dunning attached flutes made of bamboo to pigeons' feathers. When a flock of birds flies, air passes over the whistles and makes the sound of a flute-choir. Dunning reported on individual pigeons which experimented with maneuvers in flight to create extraordinary sounds. Her explorations culminated in the exhibition project *Air Time*. (Annie Dunning: *Air Time*, in: *Ich, das Tier*, Berlin 2008, pp. 187-193.)

Various contemporary avant-garde musicians embrace the issue of animal aesthetic agency in their works. The examples above are taken from the 21st century, and although the issue can be traced from the 1960s onwards, there has been a boost of new works in recent years. The artists are developing individual arrangements how to combine human and non-human contributions in a piece of music. The arrangements often include different parts which are not genuinely musical, such as special scenic settings, accompanying photographs or texts, like Rothenberg's book *Why birds sing*.

However, what many of the works have in common is that by interdependence of various parts of the setting they allow room for speculation. Thereby the audience is urged to ponder the aesthetic capacities of the participating animals. (Is it possible that the starlings really sing the *Ursonata*?) These considerations are made possible and are especially interesting today, because natural sciences are dealing with similar questions (as we can see in other sections of this conference). And although more and more detailed knowledge about animal capacities is becoming available, there are still large areas of uncertainty that are exploited by artists to propose possibilities. David Rothenberg exemplifies this issue by accurate investigation of scientific literature that he complements with interviews with researchers. Still on the quest for an answer to the question "Why do birds sing?" he often comes to an end with "Nobody knows" and sets his own answer: "For the same reasons we sing - because we can. [...] Because we must sing". (Rothenberg: *Why birds sing*, pp. 228-9.)

On the basis of the examples above, my presentation will show how these artists involve animals in their work, how by combination of several components - derived from humans and non-humans - statements emerge and how they are related to current results of scientific research. Finally this will lead to a re-evaluation of the concept of "aesthetic agency" in the respective contexts by analyzing the particular activities with which animals contribute to the aesthetic process.

This investigation is part of my PhD Project supervised by Prof. Dr. Dörte Schmidt at the Berlin University of Arts, Department of Musicology. Based on more than 70 pieces, I am investigating the issues and the mechanisms that are prominent when contemporary avant-garde musicians work with animals or animal sounds.

166 - Of Cows and Women: Gendered Human-Animal Relationships in Finnish Agriculture

Kaarlenkaski
University of Eastern Finland, Joensuu, Finland

Session
Session Date
Time -
Location

Abstract text

In the Nordic countries, tending of cattle was regarded as women's work in agrarian culture. This was also the case in Finland, where gendered division of labor on farms was fairly strict until the mid-20th century. The purpose of this paper is to discuss the gendered representations of animal husbandry and cows in written narratives collected in a public writing competition. The writing competition about the cow was arranged in 2004 by the Finnish Literature Society (FLS) and the Union of Rural Education and Culture. This kind of writing competitions are common in Finland; the FLS alone arranges several per year. The number of contributions to the writing competition about the cow was exceptionally high: over 2600 people wrote their stories, which is approximately ten times more than in an average writing competition organized by the FLS. The respondents were asked to write either to the recollection category or the fiction category, which was an unusual feature compared to other writing competitions organized by the FLS. Usually people are asked to write autobiographically and to recount their own experiences. The texts are read as narratives, in which the writers process their personal experiences, but also use cultural models of narrating and create fictional worlds. The main premise is that narratives construct and interpret reality, instead of merely reflecting and describing it. In this paper, I will concentrate on the representations of gender in animal husbandry, and the embodiment of work in tending of cattle.

The question of gender is crucial when studying the relationships between human beings and cows. In Finnish agrarian culture, taking care of the cows was traditionally regarded as women's work, and for example, milking cows was considered to be shameful for men. After the 1950s men have increasingly started to participate in cattle tending, and nowadays the development of technology has made it possible that one person, typically the man, is able to take care of the farming and the cattle, while the wife is employed outside the farm. Despite the loosening and changing of the gendered division of labor on the farms, the link between women and cows is still apparent in the writing competition material. First of all, 78 per cent of the participants were women. The usual proportion of women in writing competitions on life history is approximately 65 per cent. In the narratives, cows are frequently represented as workmates or even friends that can listen to one's worries. In several stories, women seem to identify with cows: for example, they compare calving with their own experiences of childbirth. Although men may also write quite emotionally about cows, the same kind of empathizing and identifying is absent in their texts.

In the narratives, the cows are also frequently gendered: they are called "girls" or "ladies", and they are represented as emotional creatures, who feel grief, happiness, envy, and even romantic and sexual emotions. Due to the fiction category of the writing competition, it was also possible for the respondents to write from the cow's point of view. In many narratives applying this viewpoint, the gender of the cow is emphasized and its problems are placed within the realm of female experience. The writers have considered, for instance, how it would feel like to give birth each year without the possibility to take care of the infant.

167 - Loving and loosing dogs in contemporary South African art.

Tully
Wits School of Arts (University of the Witwatersrand, XXXX, South Africa)

Session

Session Date

Time

Location

Abstract text

John O'Donohue, the Irish poet, proposes that death is 'the great wound in each life'. O'Donohue muses that since death is the end of all experience; our familiarity is with loss and the anticipation of mourning. Derrida also considers the notion that life is a work of mourning, prepared in the attitudes and labours of living. This paper is premised on this notion, that mourning prepared or following loss can manifest in the art-labours that attend bereaved attitudes in the artist. It also asserts that living intimately with companion animals provides an experience of grief that is not inferior to that of human loss. In discussing this position, I will recount the personal loss of a companion animal, and the series of paintings that have emerged from this bereavement (Figure 1). These paintings reflect on the mutability of sleep and death in both post-mortem and living renderings of companion dogs. The fear that attends living with creatures whose lifespan is far shorter than the human duration is also highlighted in this exercise. Other South African artists that will feature in this discussion are, Sonja Britz (paintings of companion animals), Jean Brundrit (photographs of the quotidian life of pet and owner), and Jo Ractliffe, whose eloquent photographs of her intimate canine companions in life and death, resound with expectant loss and longing; while also reflecting on the reciprocity of mourning between species. The indexical significance of the photograph and the mode of memento mori painting will also be considered.

168 - Systematic reviews of animal experiments. Linking science and ethics

RBM de Vries, Hooijmans, van Luijk, Leenaars, Ritskes-Hoitinga
Radboud University Nijmegen Medical Centre, Nijmegen, Nederland

Session

Session Date

Time

Location

Abstract text

The ethical debate on animal experiments so far has focussed on two types of question: (1) Are animal experiments morally permissible at all? and (2) If so, which experiments are so important for improving human health that their benefit to humans outweighs the disadvantages for the laboratory animals? A third question, which is as morally important, has largely been ignored, namely: How should the experiments that are allowed be designed, carried out and analysed? After all, if experiments are not properly designed, executed and analysed, no reliable conclusions can be drawn from them and the animals in the experiments have, in effect, been wasted.

A major role in enabling proper design, execution and analysis of animal experiments might be played by so-called systematic reviews. A systematic review may be defined as a literature review focused on a single question which tries to identify, select, appraise and synthesise all available high-quality research evidence relevant to that question. Because of the systematic and transparent way in which systematic reviews are performed, the likelihood of bias in the conclusions is far lower than in those of a classical review. Systematic reviews are already standard practice in the field of clinical research (particularly for randomised controlled trials). However, despite the fact that clinical research is often based on preceding animal experiments, systematic reviews of animal experiments are still rather scarce.

For several interrelated reasons, it is highly desirable that more systematic reviews of animal experiments are performed: (1) Systematic reviews are likely to lead to an improvement of the scientific quality and relevance of animal studies (e.g. by promoting a more evidence-based selection of animal models). (2) These reviews may contribute to the advancement of the 3R principles (Replacement, Reduction, Refinement of animal use). (3) The safety of human patients may be expected to increase.

In my lecture, I will elaborate on these three types of reasons and discuss which ethical approaches are most suitable to substantiate these reasons for performing more systematic reviews of animal studies. I will pay special attention to a virtue-ethical approach and to the intertwining of scientific and ethical guidelines. Moreover, I will respond to some common objections to systematic reviews of animal experiments and show why they are not decisive.

169 - Treatment of Animals in Words and Vision

G.R. Helmer
Universities, Adult education centre and others, München, Germany

Session
Session Date
Time -
Location

Abstract text

Dear Ladies and Gentlemen,

in my project I want to make people aware how we use words and pictures of killing and eating animals in daily life.

Nearly nobody is aware of it.

I collected photos in the city at different places in Germany. Some of them I will show on the poster.

Some of the pictures containing text which I will translate into English.

If you wish I would like to send you an example of my collected pictures.

Looking forward hearing from you.

With kind regards

Gabriele R. Helmer

170 - Ecology and Jainism The understanding of Ahimsa

G.R. Helmer

Universities, Adult education centre and others, München, Germany

Session

Session Date

Time -

Location

Abstract text

Dear Ladies and Gentelmen,

Jainism is one of the oldest religions of the world. Jainism is the only religion which includes the message of living in harmony with nature, all animals and human beings.

In my paper I will explane the definition of ahimsa in Jainism.

Conclusion of my paper will be, that living according to Jainism you have to be vegan.

Looking forward hearing from you

With kind regards

Gabriele Helmer

171 - Is Death bad for Animals?

Belshaw
Open University, Milton Keynes, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Assume animals can feel pain and that other things equal, pain is bad for them. Dying can be bad for them. Assume that animals can be of value to other things - to human beings, other animals, plants. It can be an overall bad thing when an animal dies. The question here is: can a sudden painless death be bad for the animal that dies?

In one way this can be bad. If drought is bad for trees, then death is bad for trees. If death can be bad for trees - it interrupts their flourishing - it can be similarly bad for animals. But - arguably - it isn't a bad thing when trees die. Bad for the tree, but not a bad that we need be concerned to prevent. Put this another way - the death of a tree doesn't matter morally. So the question is - can a sudden painless animal death be one that matters morally?

Animals differ. Perhaps some are, or are close to persons. Set these aside. The question is restricted to animals like sheep, rabbits, toads.

I argue that death is not bad for such animals. I claim a necessary condition of death's being bad is that it frustrates a desire for future life. These animals have no such desires.

A consequence is that death is not bad for terminally comatose and terminally depressed human beings. I allow this. An objection is that death is not bad for sleeping, and temporarily depressed human beings. I counter the objection. We can say, there was such a desire. And it is frustrated not by sleep or depression, but by death. (Sleep and depression don't prevent the desire from being satisfied, but death does). Or we can say there is such a desire, but in dispositional though not occurrent form.

Many support a deprivation account of death's badness. It is bad when, and to the extent that, it deprives one of a good life. A desire to live this life is not required. So if a sheep, if it lives, will have a good life, then death is bad. Assume a sheep can have a good life. But the deprivation account is too liberal. It implies that it is worse for a fetus to die than for a child to die. And - as I argue - it implies that it is bad when conception is close, but is prevented.

There will be references to works by Bradley, Garner, Harman, Marquis, McMahan, Singer and others.

172 - Animals, Animality and the Human: Dog Boy and Pig Tales

Chang
Huafan University, Taiwan, Taipei, Taiwan

Session
Session Date
Time -
Location

Abstract text

This analysis of Eva Hornung's *Dog Boy* (2010) and Marie Darrieussecq's *Pig Tales* (1996) explores the line between human and animal, humanity and animality within social/gender injustice societies. Hornung's novel deals with how a four-year-old Russian boy, Romochka, abandoned by his own mother and uncle, is raised by the mother of the pack with six other dogs and how Romochka struggles between his "pack" and the human population. Represented as one of Russia's millions of lost children in the late twentieth-century Moscow, Romochka in Hornung's depiction is becoming animal (dog) or "ape man" and recognizing how animals and human children survive in the injustice society. In Darrieussecq's novel, an anonymous female protagonist, who works as a beautician and masseuse in a hedonistic, extravagant and lustful society, is both physically and mentally becoming animal (sow) in the end. Detailed depiction of her body metamorphosed into a sow not only further the discussion of "as-if" narrative but highlights two victimized bodies (woman and animal) in terms of animality and humanity.

This paper examines some limits of the generalized symmetry of animal, human, animality and humanity. Drawing on theories of "Man"/"Animal" from Heidegger, Agamben, Deleuze and Derrida, and from the feminist theorists, Josephine Donovan and Donna Haraway, and from Elizabeth Costello (J. M. Coetzee's fictional animal activist and novelist), the paper tries to address the question of how the discussions of animality and humanity help understand human and animal bondage and extrapolate a new ethical reading of human's relationship to other species. The elucidation of the problematic of duality is of particular interest to animal studies. The turn to animals, whatever in theory or in literature, is an attempt to re-envision what constitutes human nature, redefine human and enlarge what one thinks about oneself and other species. Contesting traditional humanist models that isolate and elevate human over animal, Hornung's and Darrieussecq's novels destabilize the boundary between animal and human in a way that challenges conventional conceptual boundaries. Through animal involvements in imaginative literature, this paper attempts to analyze the recognition of animality in human beings in both novels and how both authors evade trapping themselves into the exclusively aesthetic realm of animals in literature but feature nonhuman agency in the transcorporeal interactions between human and animal.

173 - Ought we to eat Meat?

Belshaw
Open University, Milton Keynes, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Consider farm animals. If we don't eat them, they won't exist. These animals have a short life, or no life at all. I will assume that we can provide for such animals a life that isn't worse than nothing, followed by a painless death. Given these assumptions, it is not, other things equal, a bad thing that such lives are lived.

Is it a good thing? Consider human lives. Many of these lives are worth living, and are worth continuing. If you can easily save a 15 year old girl from even a sudden and painless death, you should do so. And this is because she is in the middle of a life worth living.

Are such lives worth starting? The question here is unclear. We can agree that other things equal it is not wrong to start such lives. But it doesn't follow they should be started. It doesn't follow, then, that it is worth paying some price, making some sacrifice, in order to start such lives. And many think, while there is an obligation not to start bad lives, there is no corresponding obligation to start good lives. But suppose there is such an obligation. And suppose it is good, other things equal, if good lives are started. We can now ask, is it good, other things equal, if good animal lives are started?

Can animals live a good life? I make some crude assumptions. Young animals - lambs, kittens, puppies - can have a good life. They appear to enjoy life, have fun. Maybe this makes evolutionary sense - fun prompts them to learn how to live. Older animals - sheep, cats - appear not to have a good life. Their lives appear to be dull and humdrum. They know how to live, and need no more prompts.

Suppose it is good, other things equal, if there are lambs. For they live a good life. Suppose it is not bad if sheep die a sudden and painless death. Certainly this death doesn't frustrate their plans and projects, nor does it cost them in terms of lost pleasures. As a matter of fact, the only way there will be lambs is if we eat sheep. (We are not going to keep sheep into a ripe old age, allowing death from natural causes. Nor are we going to kill them painlessly, and then bury them). As there are reasons for having lambs, and no reasons not to eat sheep, we ought to eat sheep.

174 - Eco-National Discourse and the Case of the Finnhorse

Schuurman, Nyman
University of Eastern Finland, Joensuu, Finland

Session
Session Date
Time -
Location

Abstract text

In the definitions of eco-nationalism (Franklin 2006), ecological aspirations are seen to blend into discourses of nation. The idea of a native species or breed is linked with the notion of a nation defined as a population living in an area considered to be their home country or country of origin. Such discourse is easily applied to animals, including domesticated animals bred and kept within human society. In such cases the human-animal boundary functions as a tool for defining difference by constructing groups of animals as representatives of certain human groups, as belonging to either 'us' or 'them'. Applying such cultural categories to animals can be interpreted as a form of socio-biology in the sense proposed by Crist (1999): the categories of the human world are transformed into natural-kind concepts and thus transgress the human-animal boundary, seeking to appeal to people's imagination and passions and generating affective responses to animal representations. Additionally, as eco-national discourses rely on biological differences, they draw centrally on the idea of naturalness as an essential part of being native. In the Foucauldian sense, these discourses affect how the animals themselves are domesticated and transformed through breeding and training.

In this presentation, we ask how the definition of the animal as a representative of a 'national breed' supports the process of nation-building and strengthens the role of a shared national history and mythology. We also consider the possible effects this may have on the animals themselves. To answer these questions, we present a case study of the representation of the Finnhorse, the only native horse breed of Finland, as a 'national breed' in the context of Finnish discourses of national identity.

Historically, Finnhorses were used for work, transport, trotting races and warfare, and until the beginning of the 20th century there were no restrictions on the selection of breeding stock. In 1907, the studbook of the Finnhorse was closed and crossbreeding forbidden. After 1917, in the newly independent nation, the Finnhorse was increasingly considered as a native animal. While their number declined rapidly because of the motorization of agriculture and transport, the past decades have witnessed a recovery as the horse has gained popularity in leisure riding. As a sign of this, the year 2007 was celebrated as the 100th anniversary of the studbook and the breed nominated the 'national horse'. The materials of this presentation consist of texts and images produced in the 2000s, in the period culminating in the anniversary and they include documents and reports seeking to "rebrand" the Finnhorse by the equine industry, auto/biographical narratives of contemporary Finnhorses, and their representations in popular music and culture.

In the data, the Finnishness of the Finnhorse is constructed by using images of authenticity and naturalness, as well as with the use of such expressions as "true", "honest" and "genuine," all terms linking it with a more general discourse of Finnishness and alleged national characteristics. The popular history of the Finnhorse centers around the status of the working horse in WWII and the post-war reconstruction of the rural areas, generating nostalgic and affective representations. Yet such images obscure the diverse history of the horse in Finland, and its role is linked with national memories of WWII and a lost rural way of life.

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175 - Tusker Talismans: Elephants, compassion in three southern African teen novels

Wylie
Rhodes University, Grahamstown, South Africa

Session
Session Date
Time -
Location

Abstract text

Nothing may be more crucial to the future of animals within a future ecology than the appropriate education of our children. This paper explores the question 'How do we educate children about wild animals?' through an examination of three teen novels about elephants. All three are set in southern Africa, and so can be contextualised (indeed, contextualise themselves) tightly within quite specific socio-political, racial, economic and ecological conditions. Two of the novels - Dale Kenmuir's *The Tusks and the Talisman* (1987) and John Struthers' *A Boy and an Elephant* (1998) - are set in Zimbabwe's Zambezi Valley, and take on particular poignancy against the current ecological meltdown in that country. The third, Lauren St John's *The Elephant's Tale* (2009), is written by an ex-Zimbabwean but set in Namibia and South Africa's KwaZulu-Natal province. While all three novels are richly grounded in ecological specifics, and evince awareness of the geo-political dimensions behind the region's elephant management programmes, the relationships struck up between children and elephants also owe something to the 'fairy-tale' human-animal relations so often portrayed in readers for younger children. Central to such relations is the question of communication, and this paper focuses on the role of communication between child and elephant as a basis for a specific mode of compassion. The stories reflect, in effect, on more philosophical questions of animal 'mind', as discussed by Marc Hauser in *Wild Minds*, Mark Bekoff in *Animal Emotions*, and many others, of the place of fiction in attitudinal education, and of the role of language and of physical embodiment; one touchstone here is Ralph Acampora's work in *Corporeal Compassion*. Finally, the paper questions to what extent such individualised, corporeal compassion is sustainable, as opposed to the pursuit of more abstract ecological or 'management' goals, and returns to the ambiguity of the opening question: Not only, How have we taught our children up to the present, but also, How ought we teach them in the face of an ecologically insecure, increasingly non-wild future?

176 - System constraints and stakeholders' solutions for successful animal friendly standards

VM Immink, MJ Reinders
LEI, Wageningen, Nederland

Session
Session Date
Time -
Location

Abstract text

The progress in the Dutch market on animal friendly products is promising. Retailers and brand manufacturers embrace animal welfare concepts more than ever and explore how to integrate animal welfare in their basic proposition. The Dutch Society for the Protection of Animals has played a pivotal role in this development by introducing the Beter Leven Kenmerk (BLK, Better Life hallmark) to develop and support animal welfare standards. The Better Life hallmark has proven successful as being a 'carrot' for the sector. It has turned the major players in the industry to break with their complacency about the 'status quo' and aiming for higher animal welfare levels in the industry. However, at the same time it has not really challenged the system. In reality the market share is around 5% on average for animal friendly products. Most consumers are still buying conventional food products at the lower-end.

A series of stakeholder workshops has been organized to develop and refine strategic options for decision-making among stakeholders that represent animal interests, as well as all important levels from farm to retail. The aim of the workshops is to identify the system lock-ins and dilemmas for several levels within the supply chain and to put forward solutions to overcome these lock-ins and dilemmas. Numerous lock-ins were identified in the workshops: (a) The whole system is geared towards efficiency and every adaption reduces the level of efficiency; (b) Thinking about solutions to increase animal welfare is too much from the current structure of the system as actors are looking how they can adapt the current structure a little bit to obtain a little bit more animal welfare; (c) The system is not suited for radical innovations at the moment, while at the same time cost for legislation continue to increase and new concepts do not change that; (d) The current system relies too much on subsidies for implementing animal welfare concepts.

Directions towards possible solutions that overcome the current lock-ins of the system have been also identified with the market being the primary platform. There is a common understanding among stakeholders that animal welfare needs to be aligned to the short term benefits for the different actors within the system such as generating traffic, high use of antibiotics, or going for the bargain. Concepts that involve the whole supply chain including BLK are successful on legitimacy for retailers and chain actors, but the challenge is to create a break through towards successful higher animal welfare standards. This will require new combinations of innovative concepts. Notice that both evolution and revolution are needed in bringing the system to a new level. Evolution (development) allows farmers to experiment by only changing the variable costs. This way they become more confident about the transition. At the same time, revolution (radical new initiatives) is necessary to set a new horizon, although it is acknowledged that these radical new initiatives will never become large scale mainstream operations.

In conclusion, the acre for animals is not easily aligned to short term benefits for the actors within the chain. There is a common understanding that tensions exist on all levels (economic, social, and ecological). Most likely a combination of directions for solutions and stakeholders will be necessary. Lessons learned out of former transitions and out-of-the box thinking for new creative solutions are necessary for improving the quality of the life of animals, instead of focusing on niche markets and a small group of consumers who might be interested in animal friendly products.

177 - Weighing non-biomedical applications of animal biotechnology

J.A.A. Swart
University of Groningen, Groningen, Nederland

Session
Session Date
Time -
Location

Abstract text

This contribution is based on intensive discussions with and contributions from the members of the national Committee for Animal Biotechnology in the Netherlands (known as the Commissie Biotechnologie bij Dieren (CBD))

In the early nineties of the 20th century the new technology of genetic modification of animals led to strong societal concern in the Netherlands. Besides stressing possible welfare effects on involved animals and their offspring, it was mainly deontological arguments that were forwarded by critics. Genetic modification of animals was considered by many as unnaturally and offending the intrinsic value of animals. As a response to this societal concern the Dutch government announced that genetic modification of animals was not permitted, unless substantial reasons could be put forward. Animal biotechnology applications needed a ministerial permit and the national Committee for Animal Biotechnology (CAB) was established. Its task was to explore the animal ethical aspects of genetic modification and to advise the ministry on the ethical acceptability of submitted biotechnology applications. In order to deal with the concept of intrinsic value the CAB worked out the biocentric concept of animal integrity. Later on the committee introduced the so-called 'subject value' of animals, which is related to the concept of a subject-of-a-life, that was introduced by Tom Regan in the early eighties.

Some years ago the government decided to restrict CAB evaluations to non-biomedical genetic modification applications only. Well-known examples of such applications are the York Shire pig with optimized phosphate uptake, the genetically modified salmon that grows two times faster as usual salmon, and animal cloning for breeding purposes. Many of these new applications are related to our food production chain and may, once introduced, affect society strongly as they are directly related to daily life. The CAB has internally discussed how to deal with this development. The committee concluded that its traditional approach, focussing on utilitarian and deontological animal ethics, is too narrow, as the quality and the nature of our society are also on stake.

The CAB has recently worked out an ethical deliberation model making use of a case of genetically modified chickens. These animals were modified in order to prevent the needless killing of millions of so-called one-day cocks because they cannot be utilized in the egg production industry. Genetic modification would make it possible to select eggs with male fetuses before they are hatched. In this poster we discuss this model of ethical deliberation with respect to the case of one-day cocks killing.

178 - Happy Milk: Animals in the Dairy Industry in Swedish Media

Linné
Lund University, Lund, Sweden

Session
Session Date
Time -
Location

Abstract text

As ethical concerns connected to industrialized meat production are making their way to the public eye through media reporting, "alternative" meat producers marketing themselves as "organic" or "natural" have been gaining increased attention. There has been talk of a rise of a new trend in meat production, describing the meat as "happy meat", to meet the demands of consumers concerned with how their food is produced.

Authors like Gillespie (2011), Cole (2011) and Stanescu (2010) have criticized the claims made by advocates of happy meat, pointing to that the idea of happy meat builds upon a false romanticized ideal about "humane slaughter" and that it is both sexist, racist and speciesist.

This paper examines another part of the animal-industrial complex from a similar point of departure: the dairy industry. The dairy industry is deeply connected to the meat industry, not only in that the offspring of cows that are not selected as dairy replacements are often sold for meat production, but also in that the animals in the dairy industry are caught in similar relations of human dominion and exploitation.

In this paper I argue that there is a trend of describing the production of dairy in terms of happy milk. This way of describing animals in the dairy industry can be understood as a way to offer assurance of care for the animals to concerned consumers. In a manner similar to the trend of happy meat, the trend of happy milk provides consumers uneasy with the industrialized modern dairy production a justification to continue to consume milk, deflecting ethical concerns while legitimizing the continued exploitation of animals.

People's knowledge of the existence, interests and treatment of farmed animals relies to a large degree on media reporting. Drawing upon framing analysis as developed by Entman (1993) the main questions addressed in this paper are; how is the dairy industry framed in Swedish news media? How are the animals' perspective represented? Which aspects of the dairy industry are made more salient? What particular problem definitions and moral evaluations can be found?

The empirical material consists of a sample of over 100 news articles from the years 2005-2011 dealing with the dairy industry and the production and consumption of dairy products. The articles have been collected from four national Swedish newspapers of different character.

The study shows that the Swedish news medias reporting largely neglect ethical perspectives in reporting about the dairy industry and the production and consumption of dairy. There is an imbalanced coverage that advocates for the status quo of industry use over animal protection. There is also a strong support for the image of milk as an indispensable, highly nutritious and "complete" food. At the same time, voices portraying the dairy industry as cruel to animals and milk as bad for humans are mostly left out of the reporting.

179 - Evaluating animal lessons: attitude and knowledge in children age 4-12

E. van Erp¹, P. Smulders², D. Hovinga³

¹HAS Den Bosch, 's Hertogenbosch, Nederland

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Session

Session Date

Time

Location

Abstract text

There is growing concern in the Netherlands that more and more school children hardly have any knowledge of the origin of animal-based food products. Many children have companion animals at home and are very much interested in animals in general. However, knowledge on how we use animals for food is incomplete and unstructured. Many children do associate some animals with what they eat, and most do realise that eggs are laid by chickens and milk is produced by cows, but the relation between other animal-based products such as meat and animals is less clear.

HAS Den Bosch has designed a lesson series which teaches children about the origin of meat, milk and eggs, and the biology and welfare of the food-producing animals cow, pig and chicken. These lessons can be downloaded from the public website www.dierenwelzijnslessen.nl, and this website is also used as background information site for children and teachers who use the lessons the lessons. The aim of the lessons is to bring clarity and structure in the scattered and incomplete knowledge of the children. Information is combined with activities to create awareness in children, who grow into future consumers, who take animal welfare into account when buying animal products. Animal welfare is one of the items in the broader field of relations, care, experiencing a connection, and insight in the relations between humans and nature. These subjects are vitally important in the development of children, and food plays a central role in this field.

In a study at 3 primary schools, involving 55 groups, the lessons were tested and evaluated. In order to evaluate the effect of the lessons on knowledge level and attitude, children from the upper grades (age 7-12) were asked to fill in a series of questions to test for knowledge and attitude towards animals. In the lower grades (age 4-7), students were involved to determine children's knowledge and attitude in interviews, using pictures and simple games. The evaluation study took place two weeks before, one week after and six weeks after the lessons were taught at the schools. During the lessons, teachers and children were observed and general atmosphere was recorded. After the lessons, teachers were asked to comment on the teaching materials and website.

We expect that the general level of knowledge of most school children is rather low and unstructured concerning production animals and animal products. We further expect that the lesson series will teach children basic knowledge on the biology of cows, pigs and chickens, and that it makes them realise that these animals provide our food. Lessons on (production) animals will stimulate and activate the children to learn more about these animals. The lessons are an invitation for the children to ask questions, visit a farm, read a book, observe animals, to be amazed and gain insight in care relations. By combining lessons with discussions on food production and animal welfare in the classroom, this leads to awareness of the children for animal welfare of production animals, based on the biology and needs of these animals.

180 - Pit Bulls and the Edge of Rescue

Peterson
University of Florida, Gainesville, United States of America

Session

Session Date

Time

Location

Abstract text

Pit bull advocates occupy the edge of animal advocacy. They embrace dogs that many people, including many animal activists, fear and resent, as much for the dogs' associations with working class men and criminal activities as for their own presumed dangerousness. They also embrace innovative forms of activism, often portraying the dogs as victims not simply of cruelty but of prejudice and social injustice. Their work reveals fault lines within the animal welfare movement and also underlines the inescapably political dimensions of rescue. Pit bulls connect animal advocacy to progressive politics and encourage encounters between middle class white activists and minority communities. Pit bull rescue also challenges the assumption that activists must choose between individual acts of compassion and structural change. Because of their symbolic power, their structural location, and their own paradoxical natures, pit bulls provide a lens for examining the political and moral complexities of animal rescue, welfare, and ethics. More broadly, our efforts to help these dogs shed light on the complex, mutually transformative, and often paradoxical relationships that are possible across species.

181 - A Phenomenological Approach to Animal Ethics

Dr. Huth
Messerli-Research-Institute, Wien, Austria

Session
Session Date
Time -
Location

Abstract text

In the following I'm going to explain a phenomenological approach to animal ethics which avoids a crucial problem of traditional theories: the moral consideration of human traits in animals.

The concept of intercorporeality (intercorporité) by Maurice Merleau-Ponty is to be taken as an important anchor of a phenomenological approach (amongst others) because of its power to give insights into our being-in/to-the-world (être-au-monde). Body is to be taken as the german Leib or the french corps propre, it's not the objectified material thing but the condition of every kind of being and acting as well as cognition - so this concept undermines the cartesian dualism. This body shows itself as framed and structured by a being with others who are open to my experience by visibility, audibility, codibility ... I have access to the experience of the other as she has access to mine - an event which is not conditioned by my or your intentions. So the bodily expression of my condition displays my feelings as well as your's, which of course does not mean that our minds are readable like we were diaphanous - otherwise it would no longer make sense to speak of otherness. But when I see your face turning red or your raised fist, I do not basically pick up the message you want to send to me but as the phenomenons of empathy and charity show I could recognize how you are. When the other tries to hide his constitution, this is a matter of effort which oftentimes comes too late.

Empathy and charity (like sym-pathie, e.g. Max Scheler) do not happen like I merely notice a quality which is none of my business. I cannot decide whether I am witness of delight or pain or not - and I cannot decide whether it influences my bodily state - an experience which is clearly shown for instance by the change of an atmosphere when a sad or happy friend enters the room. Everyone would be touched by her appearance.

This is an important point where the distinction between man and animal is not to be given up but where the border shows its opalescence. Pain displayed by an animal's body does not need a conclusion by analogy but makes me feel the pain in a certain way, I do not just notice but experience it. There is no need to prove that the animal other feels pain, there is a kind of evidence that could be neglected but not really denied. Inherently adjuncted to this experience of pain, suffering, or "merely"the vulnerability of the other is an ethical demand combined to her bodily appearance which was shown clearly by the work of Emmanuel Levinas. Moreover, Levinas shows in his approach to a radical foundation of ethics that it is not necessary, not even possible, to know the others access to the/his world, I know that he is vulnerable, but can't get into his perspective. This would never weaken the demand but makes us doubt whether we could act suitably to the other's condition. But acting on the assumption of this demand does request my attempt to treat her based on scientific insights which explain the condition of this animal. So this seems to be an alternative way of giving a base for animal ethics beyond (the aporias of?) the concepts like dignity or integrity which are oftentimes disapproved as metaphysical construction. Last but not least we can give up the demand of searching for attributes and kinds of behavior which only seem to guarantee (more or less!) reciprocity between man and animal.

182 - Do I sound like a bird?

I Clover
RMIT University, Melbourne, Australia

Session
Session Date
Time -
Location

Abstract text

The birds that live with us in our urban environments, such as crows and ravens, seagulls and pigeons, have a mixed reputation with their human cohabitants. These birds are some of the most successful species because they have adapted to the conditions that we have imposed on them. The birds are universal in their presence and can be found in many urban centres around the world. Recent scientific research illustrates that not only are they all highly intelligent, but they tend to reflect many of our own characteristics, such as adaptability, ingenuity, aggression and sociality. This means that living in close proximity to numerous, noisy, intelligent birds is unnerving for many of us.

My PhD research focuses on these birds and their mixed reputation. These birds have adapted to our domination of the landscape, and they find new, ingenious - and successful - ways of surviving. I use practice led research as a means of creatively exploring our relationship with these birds. Because they are all highly social species and therefore very vocal, their voices have become a major focus of the research. We tend to use the existence of complex language skills as a sign of intelligence, and because we think humans have the most complex language system, in the past we have used this to demonstrate superiority over other animals. However, with the increasingly sophisticated development of digital technologies, animals can be studied in far more complex and subtle ways. The development of digital audio systems in particular has enabled an increasingly detailed study of the vocal sounds that animals make (bioacoustics). Birds are a focus of this research because of their complex and extensive singing abilities and their abilities with language are increasingly revealed to us.

This paper focuses on imitation and humour in performance as a way of approaching the birds. I am working with four performers and recording them mimicking the birds from my audio recordings from the field. By copying others we learn from them. The social transmission of behaviour is an important topic in biology. Imitation is an action, a tool, a method for considering the birds and humour is often present. While Deleuze and Guattari's concept of 'becoming-animal' is appropriate, Deleuze's interpretation of Nietzsche's 'eternal return' where 'difference inhabits repetition' is particularly useful. Imitation requires repetition and the merits of imitation (worthless/valuable) are considered.

Humour in art disrupts authority and entertains the audience. We laugh when a human is like an animal, and when an animal is like a human. Can animals only be funny because we do not see them as individuals? During the rehearsal process humour occurs when concentration is broken, and a self-consciousness emerges.

183 - Frankenstein Syndrome: The Question of the Pit Bull

Hobgood-Oster
Southwestern University, Georgetown, TX, United States of America

Session
Session Date
Time -
Location

Abstract text

Pit bulls exist in a liminal space. They are heroes and guardians of children, service dogs and beloved friends, therapy animals and brave companions . But pit bulls are also banned from some municipalities (particularly in areas of the United States and Germany). They are targeted as illegal dogs through breed specific legislation and feared because of their reputation as fighters. Pit bulls can be demonized by some and adored by others. Because of this problematic space in which they exist, pit bulls become a target for extermination and are frequently misunderstood and even more frequently miscategorized. This misplacement is amplified since they are hybrid, there is no pit bull. Rather a combination of characteristics and a wide-ranging history generate the label pit bull which is applied somewhat randomly and even for the sake of expediency. Various recognized breeds - such as the Staffordshire Terrier, the American Staffordshire Terrier, the American Bulldog, and other "bully"breeds - morph into or are transformed into the monstrous category of pit bull. Just as the monster Frankstein was created and subsequently destroyed by humans, pit bulls are adored, then feared and eventually destroyed by their creators. Pit bulls offer a poignant example of the nature of the human-dog relationship in the twenty-first century. While the two species have co-habitated for over thirty thousand years, the last several hundred years mark a dramatic shift in this human-animal relationship, a transition that has threatened the well-being and survival of some of the monster-hybrids humans have created.

Through the lens of theories addressing subjectivity, purity, and the post-post-modern animal (most specifically ideas forwarded by Donna Haraway), this analysis frames pit bulls as a rich example of the failure of contemporary Western culture to make space for particular dogs. Following a brief examination of the history of pit bulls, particularly their use in various sports over several centuries and then as cultural icons in the media during the first half of the twentieth century, the current and complex status of pit bulls is addressed.

184 - The animal's view on pleasure and pain

M.R.E. Janssens
JT&P Communicatie, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

By Monique Janssens, communications consultant on ethical and societal questions

Main question: When an animal is suffering, do rights, responsibilities or relationships matter?

Conclusion: No. To the animal, suffering is suffering. It wants wellbeing and relief from pain. What counts is the animal's perspective.

Utilitarianism plays an important role in ethical decision-making about issues such as animal experiments, euthanasia of pets, and genetic modification. A crucial factor in ethical decision-making is the weighing of pain and discomfort (of animals and humans) against wellbeing (of animals and humans). This importance of utilitarianism is well-deserved, as it is a well grounded ethical view. In short: What is morally good? We don't know. But we do know what we ourselves strive for. This is apparently what we judge as good for ourselves; otherwise, we would not be striving for it. I pursue a nice and warm place to live; love and affection; safety; health; being able to take care of my child; a fulfilling job; the freedom to make personal choices; etc. These elements constitute my wellbeing. A sew does not want my job but some mud to grub and wallow in. It wants to take care of its piglets and to keep them safe in a nice and warm home. Looking around us, we see all sentient beings striving for their own wellbeing and species-bound interests. This is why we can assume that all sentient beings want to maximize their wellbeing and interests. So, in order to be moral animals, we must help maximize the wellbeing and interest of as many sentient beings as possible and to minimize their suffering, each counting equal because all sentient beings want it.

Philosophers have defended other theories, introducing moral concepts such as rights, responsibilities and relationships. These views are wrong because they ignore the following: what is good for a sentient being, is what is good for it from its own perspective. The perspective of the ethical decision-maker is irrelevant. It all about my interests from my perspective against the other's interests from his, her or its perspective.

To make this clear I will discuss the case of a dog in three different roles: a pet in its owner's house, a pet lost in the streets, and a stray dog in the woods. Apart from slight differences in interests, in every role it is in the dog's interest to feel well and not to be in pain. We will soon see that from the animal's perspective it is irrelevant who causes its suffering or who is responsible. For as long as we are talking about the dog's interests, it's the dog's perspective that counts, which is: I want to feel better. The only relevant issue for ethical decision-making is which option of action has the best cumulative result.

The far-reaching consequence of this reasoning is that we should also view the wellbeing of wild animals from their perspective. This complicates matters, because it is extremely difficult to decide where and when to intervene between natural predator and prey. But we should accept that the suffering of wild animals is equally bad as the suffering of kept animals. The only legitimate reason for giving priority to changing industrial farming and not to changing nature is that by doing the first a much more positive result can be achieved, without disintegrating society, morality and nature at the same time.

Utrecht, January 12, 2012

185 - The Right to Liberty of Nonhuman Animals

Giroux
University of Montreal, Montreal, Canada

Session
Session Date
Time -
Location

Abstract text

We, as human beings, use a colossal number of animals for our own ends, in ways that would be considered unacceptable if they were applied to other human individuals. Yet it is generally accepted that discrimination must be justified by a valid moral reason in order to be morally acceptable. To discriminate between two beings merely on the basis of their respective species would be speciesist; morally speaking, it would be just as wrong as racism or sexism. Although most of our acts of discrimination between species present no ethical problem, all forms of institutionalized exploitation of nonhumans seem to involve an unfair bias in favor of human interests.

According to Aristotle, though different cases can be treated differently, similar cases, a priori, should be treated similarly. Combined with this principle of equality, the "interest-based rights" perspective - which is the approach that should definitively be favored in the case of the most basic rights - requires that, if we want to give an individual a right, based on a certain interest that we consider this individual might have, we need to grant every other being, who might have this same interest, that same right.

Many people tend to think that if we were to use animals without inflicting any pain and/or without killing them, then it would be morally acceptable to exploit "humanely raised" cows and hens for their milk and eggs, or to take advantage of the companionship of pets. However, the differences between sentient nonhumans and normal human adults cannot justify our assumption that only the latter have an interest in not being "gently" exploited, nor can it justify our decision to prohibit all forms of human slavery while accepting the "humane" use of nonhumans. Indeed, doing so would give rise to the moral possibility of enslaving human marginal cases too. More precisely, the interest in liberty that we attribute to all human being is not based on a sophisticated version of autonomy, but more simply on an interest in doing what one wishes, free from external constraints. This negative conception of liberty, which is favored by most authors in political theory, can benefit all beings who are capable of acting intentionally, which is most probably the case for all sentient beings. Therefore, sentient nonhumans deserve, just like humans do, a right to liberty.

What if we were to find a way to continue using animals, but in an extremely non-intervening way? Would it be possible to own and use sentient nonhumans while respecting their interest in liberty? In conceptualizing liberty, neo-republicans prefer to focus on the absence of domination rather than on the negative paradigm of freedom as the absence of interference. From their perspective, all those who have an interest in not being interfered with also have an interest in not being subject to the arbitrary decisions of another agent. It is not sufficient to be treated well or to be free to act without external constraints. True liberty requires freedom from the arbitrary power of others. And this, in turn, requires an equal moral and legal status. Since all sentient beings have an interest in not being prevented from doing as they are inclined to do, they also have an interest in not being at risk of being subjected to such interference: they have an interest in liberty, both in the negative and the republican sense of the term. And because sentient nonhumans have an interest in liberty, equality requires that they be granted the right not be exploited and the equal status of person.

186 - Problems with Assessing and Measuring the Welfare of Racing Greyhounds

A. Thayer

Tennessee State Library & Archives, Nashville, Tennessee, United States of America

Session

Session Date

Time

Location

Abstract text

Most aspects of organized greyhound racing in the United States have been overlooked by scholars despite the sport's considerable (albeit diminishing) popularity and the fact that tens of thousands of dogs still fall under the industry's purview. Animal protectionists have actively campaigned for the abolition of dog racing for decades. Their claims are based on a wide array of complaints about the welfare of racing dogs, many of which deserve a better means of assessment and measurement.

Objections to the sport based on the treatment of greyhounds are multi-faceted. They include but are not limited to the excessive breeding of racing dogs; substandard breeding conditions and the culling of puppies deemed unfit for racing; methods of transporting greyhounds from track to track; poor living conditions in racing kennels, such as caging muzzled greyhounds for up to 22 hours a day; substandard feeding practices, typically the use of 4-D meat; the inherent risk of injury or death during training and racing; and finally, the disposition of racing greyhounds (through inhumane or other methods) when adoption is not pursued.

Assessments of the welfare of racing greyhounds, which should ideally be driven by a more scientific process, are frequently tangled with emotional language and assumptions about the role of dogs. For instance, the Humane Society of the United States (HSUS) states that racing greyhounds "face a lifetime mostly behind bars - in crates, pens, or in fenced enclosures without the love of a family." The assumption is that greyhounds should only be treated as pets, but as long as the industry exists, better assessment standards are still needed. The measurement of greyhound welfare (as put forth by the animal protectionists) can be arbitrary or based on unstated presuppositions. Complicating the problem is the fact that data on the treatment of racing greyhounds are inadequate.

A number of questions deserve further consideration: Which standard practices in the industry constitute a violation of animal welfare, and how can these determinations be made? What breeding and confinement protocols are acceptable? How do confinement patterns in the greyhound racing community compare to AWA regulations for dogs in research?

Further complicating the issue is the fact that the legal apparatus designed to ensure the welfare of American racing dogs is poorly understood. The industry employs its own system of regulation to protect the welfare of racing greyhounds, but its efforts are often rejected as the "fox guarding the henhouse." Greyhounds are, however, protected by various laws but not necessarily by those one might expect. The federal Animal Welfare Act (AWA) covers animals used for research, testing, experimentation, or exhibition purposes, but racing greyhounds (and race horses) are specifically excluded from the "exhibition" category by USDA regulations. Greyhound breeders, trainers, and owners are therefore not subject to AWA standards of care. Instead, they are held to state and local anti-cruelty laws.

The most significant external (i.e., non-industry) regulation of greyhound welfare falls to state racing commissions. These agencies seek to ensure that dog (and horse) racing is conducted fairly and that wagered money is managed appropriately. Only a fraction of the regulations pertain to animal welfare, and even then they usually only protect animals while on the premises of the track.

This heterogeneous system of regulation is rife with problems, but little critical thought has been given to improved means of welfare assessment and measurement. A historical analysis of the ways in which greyhound racing has been regulated, debated, and assessed will provide the panel with insights into more effective techniques of measuring the welfare of the racing greyhound.

187 - The animal body of text. On furry literary materializations.

Björck
Lund University, Lund, Sweden

Session
Session Date
Time -
Location

Abstract text

Posthumanism is questioning the fundamental credo of what Derrida called the carnophallogocentric system, based on the idea that man should rule over nonhuman animals. In literary fiction this questioning has been going on for a long time, although often half-heartedly. Animals have been given voice and agency in fiction, but often so in antropomorphic ways. Stories involving animals also have a tendency to be read metaphorically instead of literally.

The question for my paper is if there are ways in which literary fiction can give non-humans body and agency without falling into the antropomorphic or metaphorical traps of representation. Can this be done and what does it demand from textuality - the body of the text itself and its organization? Are there helpful linkages to be made between recent feminist theories of new materialism (Braidotti, Barad, Kirby) and the language materialist thinking that has been put forward internationally from the 60s and onwards, by so called concrete poets and l.a.n.g.u.a.g.e poets looking to move away from logocentrism as well as from the use of metaphore?

My paper will be layed out as an investigation of two different novels recently published in Sweden.

My first analyses focuses Swedish novelist Sara Stridsberg's *Darling River* (2010) written as a hypertext to Nabokov's *Lolita*. What I am interested in is how Stridsberg effectfully materializes the animal metaphores and references used by Nabokov in his forword and when depicting his characters, and transforms this imagery into a physical, female ape character. In my view this remake involves a crucial shift from using the human-animal relation for carnophallogocentric reasons only, to a subversive, symphatic embodiment of the otherwise objectified subaltern - be it a woman, an ape or one through the other.

My next case is *Herr Anue Mal* (2011), written by Swedish novelist Maj-Britt Wiggh, and in my opinion a highly interesting example of tentative posthuman writing. The novel is written from the perspective of a male creature living in contemporary Stockholm, who during his life has perceived himself sometimes as a hairy man, sometimes as an ape, and sometimes as both, yet one. For this disturbing behaviour he is brought before the law.

The text has an unsecure genre identity, and ogoingly disrupts the normal human ways of structuring a life story. Instead of taking the easy way out, by reading the book as a story about mental illness, I want to read it literally as a text that is inventing the needed conditions to make room for a person who is at once human and big ape.

188 - The Construction of Animal Activists as Terrorists

Scanlon
University of British Columbia Okanagan, Kelowna, Canada

Session
Session Date
Time -
Location

Abstract text

In response to the current wave of activism surrounding the use of animals in experiments at the University of British Columbia, vice president of research, John Hepburn, had this to say about the activists protesting the building of a new laboratory at the Okanagan campus: "There are nuts out there"(Steffenhagen 2010). These "nuts"are those individuals who, in Hepburn's words, carry "the potential threat for violence,"going on to note that "in some American states...researchers who work with animals have seen their offices firebombed and their families threatened"(Steffenhagen 2010). Hepburn does not say that the activists protesting the use of cats and Rhesus monkeys (who are not being "worked with,"but rather, "worked upon"), in experiments done by the university have threatened the faculty, and while he is quick to temper his statement by asserting his belief in the relative peacefulness of local activist groups, Hepburn nonetheless creates an association between violence, threats, so-called "nuttness"and activism. Sidewalk protests now bear the threat of harm to person and property, so much so that Hepburn urges anyone who should encounter a sidewalk demonstration to alert security. "There are nuts out there"speaks to a dense interconnectedness in Western culture in which activism on the behalf of animals becomes synonymous with violence, a certain unreason, and terrorism. The association between animal activism and terrorism has far-reaching consequences, even if the language deployed seems innocuous: "There are nuts out there"hardly seems at surface value to demonize the aims of activist groups as terrorist threats, but nonetheless dismisses those same aims as the priorities of the mentally-unhinged; the same linguistic methodology is deployed against terrorist factions, who are figured as those who commit "morally condemnable acts stemming from unreason"and who are "utterly opposed to...the ideals of humanism"(Tsoukala 2008).

The paper I propose will examine the interrelation of animal activism, terrorism, and the human/animal divide with the intention of demonstrating how the conflation of terrorism and animal activism in North America maintains the figure of the human as morally superior to animals. My paper will bring anti-terrorism laws into conversation with cultural references to the activist-as-terrorist, particularly in news reports. Further, I will historicize the defamation of animal activism, looking at parallel responses in the oppression of feminist activism and animal activism. In doing so, I argue that historical and contemporary portrayals of animal activists as either ostensibly 'female' or 'terrorist' situates all three on the animal side of the human/animal divide, a move that continues to privilege these "ideals of humanism"while delegitimizing activist attention regarding the moral and legal status of animals.

189 - Animals and the Wrong of Death

Zarosa
Institute of Philosophy, University of Szczecin, Szczecin, Poland

Session
Session Date
Time -
Location

Abstract text

Contemporary debates about animal rights involve two major views on the painless killing of animals: welfarism, identified with the philosophy of Peter Singer, and the abolitionist movement with Gary L. Francione. According to the first perspective most animals are not abused by a painless death, because they do not have wishes for their future existence. On the other hand advocates of abolitionism claim that we should ban killing of all sentient creatures.

The aim of the paper is to ask if the painless death can justify killing animals for human needs on the grounds of Singer's utilitarianism? To find the answer for this question we must consider how death can be harmful for animals, what does it mean that death is wrong for them. I intend to investigate several arguments of analytic philosophers in which death was presented as evil. I will refer to the view of T. Nagel, who argues that death deprives us of our present and future goods and states that life has an instrumental value. I would also like to discuss the argument of A.L. Brueckner and J.M. Fischer who claim that the wrong of death follows from the fact that it deprives us of the good life. Death is the loss of experience and consciousness, so it affects mainly persons, who are capable of self-consciousness. Moving on I will present positions of F.Feldman and B.Williams. Feldman believes that the wrong of death comes from the loss of future goods, even if the loss of such a simple good as pleasure. Death can be good only if it would prevent future evils which life of the dead person would cause. According to Williams death is wrong because it thwarts our most important desires, which he calls categorical desires.

On the basis of presented views I will claim that there is no reason to believe that there is nothing wrong with the death of animals. Also, more importantly, I would like to show how this view can be compatible with preference utilitarianism and why Singer should also come to the conclusion that in most cases (when not forced by extremely difficult circumstances) utilitarians should not kill animals even in painless way.

190 - Buxom Bluebirds ... Bearded Belugas: Gender-Stereotyped Animals-->Gendered, Miseducated Children

L dr. Hyers, Dowling, Sullivan
West Chester University, West Chester, United States of America

Session
Session Date
Time -
Location

Abstract text

Non-human animal imagery is very powerful in human culture and has been employed throughout history and across cultures to signify human values and ideals. In this presentation, we explore how sex-stereotyped animal imagery is used to market clothing, costumes, and bedroom décor (bedding, wallpaper, and furniture) to boys and girls. In our qualitative study, we examine how products marketed to children employ different animal imagery to gender mark the merchandise.

Sampling clothing and merchandise marketed via popular online websites, we found a range of ways in which animals were used to create differentiation as a function of gender: violence/aggressiveness of animals; types of animals; cuteness/passivity of animals; sexualization of animals; and scientifically accurate depictions of animals. Clothing and room décor marketed to girls contained more non-threatening animals (or made to look non-threatening with no teeth), cutesy animals (neotenized), animals in passive poses"even smiling, and for older girls, some sexualized animals (anthropomorphized sexual appeal, that is), as well. Merchandise for boys contained more violent animals, more animals that were carnivores, large, mean, growling, and ominous, and more scientifically accurate images (rather than cartoonish images).

We discuss how this imagery is a powerful means for gender socializing children"reinforcing images of girls as delicate, feminine, and gentle and images of boys as strong, masculine, and tough. Because some of the stereotyped gender differences are far from distinct in actual children and adults, animals and animal imagery become a convenient means to reinforce differences--distinctions that, in reality, are just as blurred in the non-human animal world as they are in human culture! Consequently, this imagery presents stereotyped information of animals that thereby mis-educates children. Hong Kong based columnist Vittachi noted one of the most common of these misunderstandings amongst children (<http://www.thedailystar.net/newDesign/news-details.php?nid=192253>):

'Are all dogs boys?' a small, sticky child asked.

'Yes,' I replied. 'All dogs are male. Including girl dogs.'

As another example, on a crafts website, British parents are instructed on making animal puppets (http://www.ehow.co.uk/info_8065626_doityourself-crafts-kids.html#ixzz1jCv9yAi):

Draw the image of an animal with your child or print one from the Internet and cut it out. Glue the face with eyes and a mouth onto the bottom fold of the brown bag. You also can glue on ears, eyebrows, eyelashes and a bow -- if it's a girl animal.

The stereotyping of animals has been discussed widely with regard to stereotypes of farm animals and farm life, but not with regard to gender-related stereotypes. From a feminist perspective, the gendered nature of products depicting animals is yet one more ongoing way in which society socializes boys and girls into gender-appropriate roles. From an ecofeminist perspective, the inaccurate and stereotyped presentation of animals encourages a distorted and exploitative understanding of animals, which can lead to an array of problems beyond simple gender stereotyping: insensitivity to animal welfare, misunderstanding of animal ecology, and beliefs that animals can be commodified and used for decoration. We conclude with a discussion of ways in which animals can be incorporated into children's lives with a focus on gender neutral presentation, conservation and animal welfare education, and a perspective that brings back the spiritual

reverence that is lost in capitalist exploitation of the animal image.

Can be PAPER or POSTER. Fits: Topics The Human-Animal Relationship

1a) The animal in art, literature and film

or

1c) The influence of animals on physical and mental health of humans

191 - Coping with violence: Working in the meat industry

Sebastian
University of Hamburg / Group for Society and Animals Studies, Hamburg, Germany

Session
Session Date
Time -
Location

Abstract text

Proposal for the 'Minding Animals Conference 2: Building Bridges Between Science, the Humanities and Ethics', Utrecht, Netherlands, 3rd-6th July 2012

Marcel Sebastian, University of Hamburg

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Coping with violence: Working in the meat industry

People who work in the meat industry are confronted with violence against animals on a daily basis, and must find ways of coping with it. To do so, workers use a variety of distancing, normalization, and rationalization strategies. If they did not apply these strategies, the 'normal' operation of an animal breeding or slaughter facility would not be possible. The two research questions of this paper are: Which strategies do workers in the meat industry apply in order to cope with violence against animals and in which way(s) do these interact?

In the (marginalised) scientific debate in this regard, researchers usually have focused on single aspects. What is innovative in this paper, is that it systematically analyses and typifies the complex relationship between the coping strategies. In a secondary analysis of findings from previous studies I develop different dimensions of coping strategies and classify the findings on the basis of Max Weber's types of social action. By doing so, it is possible to analyse the interdependencies, ambivalences and contradictions of human-animal relationships.

The empirically-based and actor-centred perspective of this paper can help to create a more complex understanding of the ambivalence of the human-animal relationship, and provides answers to the question of how people are able to exercise violence against animals, or to witness and accept such violence on a daily basis.

Marcel Sebastian studied Sociology at the University of Hamburg and is currently writing his graduation thesis about the strategies, mechanisms and techniques that enabled people within the meat industry to cope with violence against animals. His research interests include Human-Animal-Studies, the Critical Theory of the Frankfurt School, Sociology of Violence as well as studies on National Socialism, WWII and the Shoah. He is a founding member of the Group for Society and Animals Studies in Hamburg (www.gsa-hamburg.org).

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192 - Pets or Pests? - Introduced species in Australian contexts.

Omerovic
University of Wollongong, Wollongong, Australia

Session
Session Date
Time -
Location

Abstract text

This paper will explore the contextual issues that surround non-native animals in Australia. Interest in animal rights extends to these animals only if they have been embraced by individuals as 'pets' or companions. When found to exist outside of these subjective human parameters, they are considered 'pests' that need to be controlled and eradicated. Historically, these animals have initially been brought to Australia by humans for their perceived benefits, and then relentlessly pursued once their adaptation to the environment is ultimately considered too successful. The duty of care of animal welfare organisations does not extend to providing treatment or facilities for non-native animals that are injured or suffering if found out of their accepted context or in territory deemed to belong to 'native' animals.

My work connects these decision making processes to Australian environmental philosopher Val Plumwood's theory of hyperseparation. Plumwood's work deconstructs the premise that 'reason' places humans above nature, and questions giving humans the right to make such decisions about the lives of other species. When people engage in hyperseparation, they are able to convince themselves that they no longer must treat the life of other animals as inherently worthy of protection unless those animals conform to specific social ideals intrinsically linked to the context these animals are experienced within.

Historical context plays an integral part of the mindset with which we approach different animals in different situations. The domestic cat will be used in this paper as an example of just how much pre-conceived notions influence individual perceptions of an animal as threat or companion. In Australia, cats are perceived by many conservationists and members of the public as the ultimate pest, despite recent evidence not correlating with this assumption. This paper will argue that historical connotations of evil, as well as deep rooted misogynistic and eco-nationalist sentiments have greatly influenced the ways in which the domestic cat has been unjustifiably targeted in Australian conservation discourse.

The other example presented in this paper will be that of the deer. In my hometown of Wollongong, New South Wales, deer head the list of pests that need to be targeted for eradication by state conservation services. It comes as a tremendous shock for many people to see the ordered list of animals that need to be targeted, and the idea that Bambi is such an enemy of the environment is difficult for people not directly affected by the presence of deer to comprehend. The complexities surrounding the environmental situation, animal ethics and the reactions of the public will also be discussed.

The decision made by societies such as Australia to condone cruelty of non-native species in order to protect those it deems more worthy of belonging is a moral, philosophical, and symbolic one. Historical context, the media, childhood experience, and colonial anxiety related to who and what can 'belong' in a post-colonial society all deeply affect the way that decisions surrounding these animals are made. Public acceptance or rejections of these decisions are also at least as influenced by these factors as they are by the environmental concerns presented to justify them.

193 - Remaking wetlands along the Murrumbidgee River, Australia, 1923 to 2010

O'Gorman
University of Wollongong, Alexandria, NSW, Australia

Session
Session Date
Time -
Location

Abstract text

In 1923-4 the first commercial rice crop was grown in the New South Wales State Government's Murrumbidgee Irrigation Area (MIA), today Australia's principal rice growing area. The success of the crop was celebrated by farmers in the Area - which began operation in 1912 - who were eager to find a suitable product to grow in what had proved to be challenging farming conditions. Rice, which suited the clay soils of the Area, changed the fortunes of farmers and the MIA, and the area under cultivation increased rapidly. Rice, a semi-aquatic plant, also changed the water landscape of the Murrumbidgee River. The river experiences both intermittent drying and flooding, which the MIA and associated dams were intended to alter to make the river more consistent. One of a range of changes brought by river regulation was the additional aquatic environments created by rice fields, which have also sometimes diverted water from existing wetlands. These new bodies of water attracted several species of native Australian ducks, water birds whose breeding is dependant on the occurrence of floods. Since its first cultivation, ducks have been blamed for damaging rice crops by some farmers (but not all), quickly becoming controversial figures in the region. To this day, one of the major issues remains whether ducks actually damage crops; another has been whether they should be conserved in these environments and for what purpose. This paper examines the changing water landscapes of the Murrumbidgee River together with some of these controversies, which involve ducks, plants, farmers, hunters, conservationists, Aboriginal traditional owners, government ecologists and others. It focuses on a number of key questions: How have different stories about the Murrumbidgee River played out here? how have the different interests of all those involved come together? what has counted as a wetland for whom and with what consequences?

194 - LEGAL PIGGYBACKING FOR ANIMAL PROTECTION

D Thiriet
James Cook University, Townsville, Australia

Session
Session Date
Time -
Location

Abstract text

Animal laws (also referred to as animal welfare laws, animal protection laws, or anti-cruelty laws) exist in most jurisdictions throughout the world. Over the past few decades, animal activists and academics alike have been highly critical of the weak protection these laws provide animals. In general, animal laws are unable to protect animals from institutionalized cruelty because they are designed to protect the economic and other interests of animal users just as much as, if not more so than the animals. In most cases, they fail to acknowledge the sentience of animals, they feature a multitude of exclusionary clauses, rely on unenforceable codes of practice, and/or are enforced by underfunded charities or government departments suffering from conflict of interests. As a result, animal laws permit unspeakable acts of cruelty to animals.

Whilst some commentators remain optimistic that animal laws can be amended to provide for meaningful protection, others despair that the treatment of animals is worsening under the law. Perhaps it is this frustration that has prompted the idea of looking outside animal laws to secure more effective animal protection. This presentation will examine how fields of law such as torts, trust law, competition and consumer law, taxation law, property law, human rights law and environmental law to name a few have been used to provide some protection for animals in a kind of legal piggyback or have been considered for their potential to do so. Whilst it is not likely nor desirable that such laws would entirely supplant animal laws, they have the potential to expand the range of tools available to protect the interests of non-human sentient beings when the main laws fail to do so.

195 - Mourning crows: grief and extinction in a shared world

van Dooren
University of New South Wales, Sydney, Australia

Session

Session Date

Time

Location

Abstract text

In 2002, the last free living Hawaiian Crow died. As forest dwelling fruit-specialists, these crows (*Corvus hawaiiensis*) have been significantly affected by extensive habitat degradation, as well as increased predation and introduced diseases. This chapter takes as its focus the limited ethological literature on the ways in which crows (and corvids more generally) respond to the deaths of others of their kind. Much of the history of western thought has utilised animals' understandings and responses to death to construct a dualism between 'the human' and 'the animal': unlike the human, the animal does not 'know death', does not 'have' a life, does not fully grieve. This dualistic thinking is at the core of a human exceptionalism that holds us apart from the rest of the world, and as such contributes to our inability to be affected by the incredible loss of the period of species extinctions in which we are currently living, and so to mourn the ongoing deaths of species.

In contrast to this tradition, this chapter explores some of the ways in which taking crow grief seriously might, in fact, work to undermine human exceptionalism: in particular, by highlighting both a deep evolutionary continuity between humans and other social animals, and our ecological entanglement in a more-than-human world. In this way, telling stories about grieving crows might itself become a process of mourning extinctions. This would be a mode of mourning that does not announce the uniqueness of the human, but rather works to undo exceptionalism, drawing us into company with crows and others to grieve for the loss of a world that includes us, to grieve the countless deaths that constitute this time of extinctions.

196 - A Defence of Cuteness, Sentimentality and Shameless Schmaltz

Heymans
Vrije Universiteit Brussel, Merchtem, Belgium

Session
Session Date
Time -
Location

Abstract text

Despite its prevalence in the aesthetics of animal rights organisations and writers, cuteness is usually treated with suspicion in animal studies. At best, its idealisation of childlike beauty and innocence is found regressive; at worst it is considered complicit in a patriarchal infantilisation of the non-human animal. This paper intends to nuance the historical and contemporary rejection of cuteness by foregrounding its emancipatory function in Romantic-period animal rights literature.

Cuteness has so far garnered little sustained attention in aesthetic theory. The category typically refers to the attractive display of paedomorphic physiological characteristics by human and non-human animals. Aesthetically, it is defined by qualities such as smallness, fragility and roundness, but critics have also associated it with physical deformity and with the theatrical exhibition of dwarfs in the eighteenth and nineteenth centuries. The aesthetic of cuteness has attracted some interest in feminist and post-Marxist criticism, which has construed its prominence in capitalist consumer culture as an attempt to conflate commodity desire with maternal instinct. In evolutionary biology, it is interpreted as an adaptive trait stimulating nurturing behaviour in adults or what the German ethologist Konrad Lorenz called "the cute response." Because the word *cuteness* was only coined during the second half of the nineteenth century, the concept is usually traced back to Victorian sentimentalism. This paper questions that genealogy and will show that cuteness has its roots in the Romantic concern with physical beauty and childhood experience.

Like beauty, cuteness has earned a particularly bad reputation among feminist and ecocritical theorists, who have argued that it tends to reduce woman and animal to passive objects of the male gaze. Concentrating on Romantic-period evolutionary aesthetics and on the works of, among others, Edmund Burke, William Blake, William Wordsworth, Anna Barbauld and Robert Burns, however, I will argue that cuteness can operate as a surprisingly moral category that suspends man's rational and visual control and that accommodates an empathic spectatorship by triggering deep-seated nurturing instincts (the so-called "cute response"). In doing so, this paper offers an important contribution to the fields of evolutionary aesthetics, ecofeminism and environmental aesthetics.

197 - A welfare assessment protocol for commercially housed rabbits

Rommers, Phd, MSc de Jong, BSc Reuvekamp
Wageningen UR, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

Within the Welfare Quality® project protocols have been developed to assess animal welfare on-farm in an objective, science based and practically applicable way. For various species like broilers and laying hens, sows and growing pigs, dairy cattle and veal calves, welfare assessment protocols have been developed, but not for commercially housed rabbits. In the current project we made a first step for the development of protocols to assess the welfare of farmed rabbits, based on the Welfare Quality® framework. We did a literature study, describing possible parameters for the different criteria and principles as used in Welfare Quality®. In this first phase we focused on reproductive does (including non-lactating does) and meat rabbits, because it is the majority of the farmed rabbits. The protocol can easily be extended to rearing does and bucks. Where no scientific literature was available, expert opinion was used to find possible parameters. A workshop was set-up for this purpose with experts in the field of welfare of rabbits from The Netherlands, Belgium, Germany, Austria, Switzerland, Hungary, Italy and Spain. The information of the literature study and expert opinion was brought together in a proposed set of protocols and techniques to measure the parameters on-farm in commercially housed rabbits. For most of the parameters animal based measures can be used, except for absence of prolonged thirst. Examples of animal-based measures are body condition for absence of hunger, lying in fully stretched position and simultaneously resting for comfort and resting, respiration rate and red ears for thermal comfort, skin damages/wounds for absence of injuries, condition of eyes, ears, skin and nose for absence of diseases, a human approach test for good human-animal behaviour. However, for some parameters scoring methods need to be developed before they can be included in a definitive set of measures (e.g. body condition score, emaciated rabbits at the slaughter plant). For some criteria such as appropriate behavior further research is needed to develop tests that also need to be validated before they can be used in a definite assessment protocol.

In conclusion, the proposed set of animal-based and resource-based measures for rabbit welfare is the basis for further development of a welfare assessment protocol for farmed rabbits. After development of techniques and validation of tests, measures should be tested in practice at commercial rabbit farms. Subsequently, these data will be used to adapt the protocols and define a first version of the welfare assessment protocol for commercially housed rabbits.

198 - Unpractical animal ethics: ideal nature and unpalatable carnivores

Delon
Université Picardie, CURAPP, Paris, France

Session
Session Date
Time -
Location

Abstract text

There is an ideal sense in which it would be intrinsically better should there no longer be carnivores upon earth. McMahan (2010a, 2010b) argued that we should get rid of carnivores, *ceteris paribus*. That is, the intrinsic value of a world rid of meat-eaters imposes on us an objective obligation to act accordingly, provided that we could. It is often assumed that animals have entitlements that extend beyond the scope of direct human agency, i.e., whether or not any moral agent is involved in harming, moral patients do make a claim on moral agents to be assisted against harms (e.g. Nussbaum 2006, Cowen 2003, Dawrst 2007, 2009).

Firstly, I reject the claim that we have even *prima facie* duties to assist wild animals against harms. However, it may be showed, even if we have no such duties, it makes moral sense to claim that it's impersonally better if there are no carnivores (given suffering's intrinsic badness "" see Parfit 1984, 2011). Hence, secondly, I argue that the case for the extinction of carnivores is a non sequitur, because of the essentially holistic entanglement of individual interests: i.e. there is no such thing as sums of individual sufferings in the wild. Individual mattering is intrinsically dependent on larger-scale systems.

Absolutist views have been challenged as 'ideal theory', unaware of their extra-philosophical consequences and of the relevant empirical facts about their subject-matter (e.g. Kittay 2009). The core intuitions on which absolutists rely, while purportedly committing one to 'bite the bullet', actually overlook a wide set of morally relevant empirical considerations. In this case: that large-scale intervention is very likely to be comparatively more harmful than beneficial, given what an ecosystem is and our very poor understanding of large-scale ecological processes. Thus, I argue that it's intrinsically better not to intervene, and it would be irrational to act upon no sound basis. I conclude that some ideal worlds that absolutists imagine, though devoid of suffering, are devoid of moral import with respect to practical reason. Hence, the question whether those worlds would be better worlds amounts to a question more akin to theodicy than moral theory, a wishful thinking addressing unpredictability with metaphysical qualms.

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199 - Simplifying the Welfare Quality® assessment protocol for broilers

I.C. de Jong, T Perez Moya, H Gunnink, V.A. Hindle, C.G. Van Reenen
Wageningen UR, Lelystad, The Netherlands

Session

Session Date

Time

Location

Abstract text

The European Welfare Quality® project developed standardized animal welfare assessment methods for different categories of farm animals, including broiler chickens. One of the key characteristics of the Welfare Quality® assessment protocols is that it places more focus on animal based measures (i.e. injuries or behaviour) than on design or management criteria (i.e. pen size). Dutch stakeholders have expressed their interest in the assessment protocols for different types of farm animals, but have also suggested that a reduction in performance time may improve the practical applicability of the assessment protocol and improve the probability of adoption of the welfare assessment protocol in practice. Therefore, the aim of the current project was to determine whether or not there is scope for simplification of the broiler assessment protocol by reduction in performance time.

According to the standard broiler assessment protocol (Welfare Quality®, 2009), data were collected from 180 broiler flocks, of different breeds and housed under different conditions. Slaughter plant visits were performed for 150 flocks in addition to the on-farm measurements as described in the full assessment protocol.

Correlations between animal-based measurements (on-farm as well as at the slaughter plant) were analysed to determine if there were possibilities for simplification of the protocol and based on this, it was decided that there were two possible strategies for simplification. For all flocks, end scores were calculated based on the calculations described in the full assessment protocol. Thereafter, possible strategies for simplification were analysed by (a) calculations of predictions of criterion scores for each strategy of simplification from prevalence for individual measures, (b) comparison of the golden standard (full protocol) with simplification strategy 1 and 2 at the level of final flock score, and (c) comparison of the golden standard with simplification strategy 1 and 2 at the level of principles and criteria.

Analysis of correlations between animal based measurements showed no high correlations for on-farm measurements ($r < 0.7$). The highest correlation that was of interest with regard to further analysis for simplification was that between severe hock burn and high gait scores ($r = 0.615$ overall). High correlations ($r > 0.7$) were found for foot pad dermatitis measured on-farm and at the slaughter plant. Therefore, a potential second strategy for simplification, i.e. replacing on-farm measures with slaughter plant measures, was analysed. In this simplification strategy, clinical scores (foot pad dermatitis, hock burn and cleanliness) and gait score were predicted from slaughter plant measurements (foot pad dermatitis and hock burn). Analysis of simplification strategies showed that there was in general close agreement on the level of flock score, as well as on the level of principle and criterion scores. In addition, there was generally a high correlation between the golden standard (the full assessment protocol) and the simplified model on principle and criterion level.

Both strategies for simplification of the broiler assessment protocol appear promising regarding the potential for reduction in performance time essential for improvement of the probability of acceptance for implementation in practice. It is advised to validate the results of the data-based simplification strategies in a further study, preferably in flocks that are more widely distributed over the different end score categories, before implementation of the simplification strategies in practice. With respect to the assessment of welfare in practice, the results of this project are a major step forward to practical implementation of a welfare assessment protocol for broilers.

200 - Animals as subjects of justice within the social contract

Delon
Université Picardie, CURAPP, Paris, France

Session

Session Date

Time

Location

Abstract text

I assume that the moral concerns of contemporary societies should be the fabric of the social contract insofar as they emerged as relevant concerns on structural issues. How then to accommodate now long-standing developments in the moral concern for non-human animals? One major challenge that contractualists face is how not to leave aside individuals that have a relevant claim to be included in the contract. A common strategy is to set an appropriate threshold for membership. But either it's too low to apply only to human beings, or too high to cover all human beings. Setting charitable standards for morally relevant characteristics seems at odds with the condition of reciprocity. Setting sufficiently high standards, on the other hand, allows one to preserve the ideal coherence of society to the extent that including non-humans would be too costly. But this strategy leads to dissociate the terms of the contract from the needs of actual people by coupling the scopes of those for whom and of those by whom the contract is made.

Most contractualist theories claim that non-humans do not possess the capacities required for being contractors, which implies that they may not benefit from it directly, and conclude that nonrational animals do not have entitlements to be covered by the principles of justice, but can only benefit from our sympathy. Rowlands (1997) argues that Rawls' theory can be remedied so as to encompass nonrational animals, by revising the original position.

My paper addresses objections raised against contractualist attempts to either exclude or include animals from or within the theory of justice. Following Nussbaum (2006), I argue that the metaphysics of personhood on which most contractualist theories rely threatens the prospect of finding a contractualist theory of justice with an appropriate scope, namely, a theory that encompasses all beings entitled to individualized moral consideration, whether human or non-human.

Nussbaum's theory has at least two major comparative strengths:

- it solves critical issues weakening most available ethical theories (utilitarianism, rights-based theories, Kantianism, contractualism);
- it purports to provide a comprehensive account of our moral responsibility toward animals, in particular an account of the political community within which and to which animals have entitlements.

However, I address some failings of her theory and the extent to which they are damaging of not, or to which it might be revised in order to accommodate practical concerns (e.g. cross-cultural variations, political dissensus).

I focus on two fields with important political resonance - animal experimentation and animal welfare - and confront the adequacy of Nussbaum's theory with respect to such cases. A plausible reading of recent evolutions in those fields is that they indicate how commonsense and policies have already integrated the thought that animals are subjects of justice -- or political subjects.

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201 - Less meat initiatives: mobilising to reduce meat consumption

Morris¹, Kirwan², Hobson-West¹, Spencer¹

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²Countryside and Community Research Institute, Gloucester, United Kingdom

Session

Session Date

Time

Location

Abstract text

Meat has recently been re-politicised, becoming an object of public contestation and controversy. A key driver of this re-politicisation has been a set of environmental claims about meat production-consumption, notably that it is a major contributor to anthropogenic climate change through greenhouse gas emissions, and an inefficient use of natural resources, notably land and water, and fossil fuels. An important document here is the widely cited 2006 report of the UN's Food and Agriculture Organisation, 'Livestock's Long Shadow'. However, the sustainability of meat production-consumption comprises an important dimension of a growing number of other reports and documents produced by a range of NGOs, university based scientists, government departments and their advisors, and commercial organisations. This paper focuses on one manifestation or subset of the re-politicisation of meat - an emerging meat reduction agenda. In other words, the questions about meat's environmental impacts are leading many to assert the necessity of reductions in the amount of meat produced and consumed. This is evinced in the 2008 exhortation by Dr Pachauri, the chair of the United Nations Intergovernmental Panel on Climate Change (since 2002 and until 2014), to reduce the quantity of meat consumed and the emergence internationally of what we have labelled less meat initiatives' (LMIs) i.e. organised and formalised efforts to mobilise action to reduce meat consumption. LMIs are growing in number, are attracting increasing media attention and appear to be distinct from more established actions to eliminate meat eating. All this suggests they deserve critical attention. The paper addresses a number of research questions. First, what are the nature, extent, location and organisational dimensions of LMIs? Second, what types of arguments are being employed by LMIs and within these arguments is it individuals and / or organisations that are seen as responsible for taking action and at which scale(s) should this action occur? Third, how are LMIs being challenged and resisted, and by whom, and what might this imply for their 'impact' and, by extension, other forms of institutional action to reduce meat consumption? Fifth, what are the implications of LMIs for human-animal relationships? It explores these questions through analysis of a variety of secondary sources including press coverage and the promotional materials produced by LMIs. In concluding, the paper will consider the extent to which LMIs represent a meaningful vehicle for exploring the contemporary re-politicization of meat, and the conceptual resources that might be usefully employed in this task.

202 - Stranger than science fiction: hybrid creatures inspired by animal experimentation

E I Tsitas
RMIT University, Victoria, Australia

Session
Session Date
Time -
Location

Abstract text

This paper will explore how science fiction writers have used real life animal- human hybrid experiments as the basis for creating characters that challenge us to consider what is quintessentially human, as well as the issue of human relations and obligations with animals.

Since HG Wells wrote about vivisection used to create the "animalized victims" and "animal-men" in *The Island of Dr Moreau* in 1898, animal experimentation over the past 114 years has been mirrored in science fiction. Xenotransplantation, first recorded in 1682 when part of a dog's skull was used to repair the broken skull of a Russian nobleman, is used with tragicomic effect in Mikhail Bulgakov's long banned 1925 novel *A Dog's Heart*.

Both Maureen Duffy's 1981 *Gor Saga* and Shostakovich's recently resurrected 1932 satiric opera, *Orango*, explore the results of doctors inseminating female primates with their own sperm; tests that were performed in the late 1920s by Ilya Ivanov, an eminent Russian biologist, at the Institute of Experimental Pathology and Therapy in the former Soviet Union. It is claimed these experiments were part of a Stalinist experiment to breed a human-ape hybrid.

In Vincenzo Natali's 2009 transgenic science fiction horror film *Splice*, Dren - the ultimate hybrid - is created by splicing animal and human DNA. The truth is stranger than science fiction, with news reports claiming "155 'admixed' embryos, containing both human and animal genetic material, have been created since the introduction of the UK's 2008 Human Fertilization Embryology Act, which allows for the legalized creation of a variety of hybrids to develop embryonic stem cells to treat a variety of incurable diseases.

In exploring these science fiction works, I will examine the hybrid as a parallel narrative for our own haunting; our anxiety about the future of humanity in the face of what posthumanist Ray Kurzweil has called "the singularity".

Science fiction highlights how we use animals in science without regard to their own needs, safety or comfort; taming the animal body, molding and breaking the animal spirit and shaping the resulting hybrid with views of sovereignty over its body.

While animal experimentation provides us with compelling representations of human identity in a biotechnological age, it also reveals deep levels of speciesism; on the Australian Government website *Biology Online*, the risks of xenotransplantation relate to humans, not to the animals which would be sacrificed to provide the organs and tissue.

In his first interview since his human donor heart valve was replaced with a bovine valve, former Australian Prime Minister Kevin Rudd called himself *Captain Beef Heart* and promised not to "moo in public". Rudd's humor is an attempt to diffuse doubts about his leadership ability; will he be seen as "man enough" if he is part animal? Humans have long disavowed their own animality, yet as Rudd's procedure aptly illustrates, the human relationship with the animal is both a contested domain and now a very intimate one, in which modern biotechnology has enabled the ontological purity of the human to be blurred.

As Donna Haraway predicted in *The Cyborg Manifesto*, "By the late twentieth century...nothing really convincingly settles the separation of the human and animal." Haraway's cyborg theories are valid ways of understanding the hybrid in science fiction, and as a metaphor for responsibility we have to the planet, eco system, nature and animals, and indeed our own species.

203 - What animals can teach us

D. Walters
Self employed, Penzance, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Theme: The Human Animal Relationship (Area 1). Kate Walters.

Title: What animals can teach us.

Extract from The eighth elegy by Rilke

All eyes, the creatures of the World look out

into the open. But our human eyes,

as if turned right around and glaring in,

encircle them; prohibiting their passing.

What lies outside, their faces plainly show us.

Yet we compel even our youngest; force

each child always to stare behind, at what's

Already manifest, and not to see

that openness which lies so deep within

the gaze of animals. Death leaves beast free.

Only we foreknow it. Animals

keep death behind them, and before them, God.

And when a beast passes, it passes in

Eternity, as rivers run....

We never have, not for a single day,

Pure space before us - all its flowers

Opening endlessly: there is ever World.

A PowerPoint presentation with oral/visual- 80 images of my work - examples attached or may be seen on my website <http://www.katewalters.co.uk> as well as photographs I have taken in my garden.

Animals can help us to live well in our bodies and in relationship to others if we are sensitive to them. If we respect them and approach them as equals with humility we can learn a great deal from them.

My presentation will explore realising and appreciating what we can learn from animals with particular emphasis on the manifestation of feminine consciousness as exemplified by animals.

Drawing on personal examples and experience key themes will include:

- Mothering
- The vision of the child
- Courage, constancy and trust
- Domestic and wild
- Classical shamanism and some indigenous world views
- The feminine archetype in ancient times and how she appears or manifests now
- The sacred and interconnectedness of all life
- Dreams and animal teachers in dreams

My work as an artist and my life as an artist, gardener and traveller is about accepting the miraculous nature of being and vision. I believe that many people's capacity for learning and understanding and truly appreciating phenomena is limited by a rationalistic and generally reductionist way of seeing, experiencing and interpreting the world we live in.

204 - Dog meat trade: a major obstacle in rabies control?

Webber
The World Society for the Protection of Animals, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Dog meat consumption occurs in several regions, including parts of Russia, Eastern Europe, Africa and Latin America. However it is most concentrated in Asia, where conservative estimates suggest that over 30 million dogs are consumed each year.

For example, an estimated 10- 20 million dogs are consumed in China (although some believe the true figure to be far greater), 5 million in Vietnam, 2 million in South Korea and 500,000 in the Philippines. As the dog meat trade is either unregulated or illegal, it is impossible to gather accurate data. The dog meat industry in Asia represents a unique concern for the welfare of the animals involved because of the high numbers of dogs being intensively farmed and the way that they are treated during farming, transport and slaughter.

In addition to the enormous animal welfare concerns associated with the dog meat industry, the industry also poses a significant risk to human health by impeding rabies eradication in the region. Rabies is a viral zoonotic disease that may affect the central nervous system of any species, but only circulates in mammals. In more than 99 per cent of all human rabies cases, the virus is transmitted by a bite from an infected dog. Rabies has the tenth highest mortality of all infectious diseases worldwide, and there are still more than 55,000 human deaths annually, of which 56 per cent occur in Asia, despite the availability of effective vaccines and post-exposure treatment. In recognition of the need to tackle this enormous health burden, the Health Ministers of the ASEAN Member States and the Plus Three Countries have pledged their support for the Call for Action towards the Elimination of Rabies in the ASEAN Member States and the Plus Three Countries by year 2020.

This paper provides a brief overview of existing research that suggests that there are significant risks to effective rabies control associated with the movement of large numbers of dogs of unknown disease and vaccination status destined for human consumption; research and reports which demonstrate human health risks associated with dog butchery and consumption; and existing legislation in place to tackle the issue. This paper focuses on China and Vietnam where the dog meat industry is largely unchallenged, the largest number of dogs are slaughtered for human consumption, and canine rabies is on the rise.

It is argued that without prompt and suitable measures, the spread of rabies in animals will become increasingly widespread, resulting in an increased public health burden. Whilst there are many variables involved, the existing evidence and the extensive research and understanding of rabies transmission suggests that the trade in and farming of dogs for human consumption is not compatible with effective rabies elimination strategies and it is therefore becoming urgent for governments to control the movement of dogs by banning the farming and trading of dogs for meat.

205 - Animal Rights Kuznets Curve: a comparison between EU15 and EU27

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Session

Session Date

Time

Location

Abstract text

This article examines a specific case of the Environmental Kuznets Curve (EKC). EKC states that environmental stress increases during the first stages of economic development but decreases after income level per capita reaches a certain turning point. A special application of the EKC is the Animal Welfare Kuznets Curve (AWKC), examined by Frank (2008); the assumption is that animal welfare would start to improve when higher income levels are achieved. Given the difficulties in evaluating empirically what animal welfare actually is, we argue that an Animal Rights Kuznets Curve (ARKC), where the interest is the meat consumption or the number of slaughters per capita, is a more usable measure. Livestock farming has been related to various negative impacts on the environment, such as emissions of green house gas, large land area needs, and polluting effects to water basins. Livestock farming extent is conditional to the meat consumption. In this article the plausible relationship between income levels and the total amount of bovine, pork, and poultry meat consumed per capita is analyzed. The data sources used are the databases of World Bank and Food and Agriculture Organization of the United Nations. The analysis is carried out for the EU15 and EU27 member countries, with time series expanding from 1970 to 2007 and from 1993 to 2007 respectively, because of the scarce data availability for non-EU15 countries before 1993. A significant decrease in meat consumption per capita was detected in some countries, for example the Netherlands and Germany, where total meat consumption per capita reached a peak of almost 100 kg/capita/year, but subsequently decreased to 66.0 kg/capita/year and 84.5 kg/capita/year respectively in 2007. Less evident but similar trends were found for Greece, Austria and France. In the case of EU27, the consumption of meat per capita was equal to 77.2 kg in 1993, peaked at 80.6 kg in 2003 and then decreased to 80.3 kg/year in 2007. In the same timeframe the values for EU15 started at 79.5 kg/capita, peaked at 84.5 kg/capita in 1998 and decreased to 83.2 in 2007. When comparing slaughters per capita with income values, the trend towards an ARKC was clear in the case of EU15 countries on the longer time series, with the turning point in correspondence of an income close to twenty thousand US\$ per person per year. The amount of slaughters was at its maximum in 1998, with 11.0 animals slaughtered per capita, and subsequently decreased to a value of 9.4 in 2007. The calculation of ratios between slaughters per capita and GDP per capita growth rates pointed out that the most significant changes occurred in Austria, Denmark, France, Greece and Netherlands. These countries showed also a remarkable decrease in meat consumption: this suggests that in these regions the meat consumption patterns have recently changed in parallel with increasing income levels. In the case of EU27, the change in slaughters amount is still worth noticing: values in 1993 are equal to 9.7 animals slaughtered per capita, reached a peak of 10.9 in 2001 and then decreased again to 9.7 in 2007. The differences in the results for EU15 and EU27 on the same timeframe indicate the impact of the consumption patterns of the developing economies represented by the non-EU15 countries. This supports the ARKC hypothesis that an increasing income per capita is followed by an increase in slaughters per capita up to a certain turning point and the effect is afterwards reversed. Our research gives some indication that an ARKC does exist in EU15 and EU27 level. More research on the existence of the ARKC and the possible drivers behind it are however needed.

206 - Do horses weep? Feelings for and of horses

Leinonen
University of Oulu, University of Oulu, Finland

Session

Session Date

Time -

Location

Abstract text

In the last 80 years societal changes have affected the Finnish horse culture in many ways; the number of horses has declined and their use has changed from agriculture, forestry, transportation, and military to recreation, tourism, sports, and therapy. In societal level the change is huge but is it so also in the interaction between human and horse individuals?

In this paper I investigate the changing human-horse relationships in Finland in the last 80 years. My research material consists of 19 interviews conducted between 1995 and 2005 and 192 written narratives from the Finnish Literature Society's Folklore Archives. The narratives include memories of horses in World War II and in everyday life from the 1920s to 2003.

Horses have been important economically and socially, but also in a personal level for there is a great deal of emotions attached to these animals. Narrators of all ages call the horse a friend, and giving up the horses for the army during World War II was very hard for the farmers and their families. In these stories and interviews humans and horses do not meet as species but as individuals with memories, experiences and emotions of their own. What are these feelings that people have for horses? What kind of feelings people think horses have? And how does a researcher feel when interviewing people, reading the stories and participating in the joys and sorrows of horse people?

207 - Animal welfare in animal oriented Dutch middle level vocational education

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²Van Hall Larenstein, Leeuwarden, Nederland

Session

Session Date

Time

Location

Abstract text

As animal welfare is of increasing relevance in society, policy and animal practice, it is important to know how animal welfare issues are dealt with in animal oriented vocational education. In the Netherlands, however, no information was available if and how animal welfare is being educated, especially in vocational education, where students are prepared for job markets where animals play a central role as f.e. pet shops, riding schools, livestock farms and veterinary practices.

In 2010 Wageningen University and Van Hall Larenstein University for Applied Sciences selected in total 20 schools across the country with programmes in animal care, horse keeping, veterinary assistance and livestock management for participation in a study of animal welfare education within these programmes. Teachers, pupils and team leaders were willing to participate in surveys and/or semi-structured interviews. In total 105 teachers and 376 pupils filled in the surveys and 26 teachers, 85 pupils and 21 team leaders gave an interview. The questions in surveys and interviews involved 6 topics: 1. General view on animal welfare at school, 2. existing culture, attitude towards and priority of animal welfare in the curriculum and classes 3. animal welfare in qualification dossiers and examination 5. competences associated with animal welfare 6. need for support. Analysis of the data took place by comparison of the four educational programmes as well as per group of respondents (teachers, pupils, team leaders).

Results indicate that in general animal welfare is a much discussed issue, but has nowhere lead to school wide views on the importance of animal welfare in the curriculum and how it should preferably be taught. The current practice shows that the interest teachers have in the subject not only differs widely per program and school, but also per teacher, pupil and team leader. Teachers mostly implicitly combine animal welfare topics with established courses as in animal housing, animal health, animal nutrition and animal breeding. A difference was found in the general attitude of teachers and pupils towards animals within the educational programme of livestock management in comparison with the other programmes. Teachers and pupils displayed a relatively more anthropocentric attitude, where in the other programmes attitudes tended to be more zoöcentric.

Although animal welfare is 'mentioned' frequently in qualification dossiers and examination standards used by the majority of selected programmes, only a few schools offering programmes in animal care and horse keeping chose to develop explicit courses in animal welfare. As for competences, teachers consider ethical, honest and professional conduct of prime importance for the professional development of students in the field of animal welfare. How these competences are taught is, however, unclear. Teachers have not (yet) requested further training in the field of animal welfare, but care for their own professionalization through internet, specialized journals and networks. On the other hand, when asked if (governmental) support was needed or welcome, both teachers, pupils and team leaders mentioned a broad range of possibilities. Most mentioned were program specific film- and video material of conditions of animal keeping, 'good' and 'bad' practices in animal welfare and excursions to (innovative) entrepreneurs. The greatest barrier mentioned for development of animal welfare topics in the curriculum is, despite the attention in the qualification dossiers and exam standards, the current low priority. The research has lead to several recommendations for a more clearly defined, structured and explicit treatment of animal welfare issues in the qualification dossiers and exam standards, different educational programmes, internships, teacher training courses and care for animals used as 'educational material' at schools.

208 - A conceptual approach for analysis of farmers' animal welfare decisions

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²Agricultural Economics Research Institute, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

In the Netherlands, various initiatives attempted to increase the market share of animal-friendly products by developing a middle segment of animal-friendly products. A break-through, however, neither in purchase of animal-friendly products nor in production has been achieved so far. Apparently, there are still barriers for farmers that make them reluctant to improve on-farm AW. A central dilemma exists between the economic sustainability of farms and improved levels of farm AW. This is a complex dilemma in which farmers' financial (e.g. income, profit) and non-financial goals (e.g. moral goals and social values) are often conflicting, i.e., farmers' well-being and the welfare of animals. Financial, as well as non-financial goals can set barriers to farmers. They are, in turn, crucial in a comprehensive analysis. The aim is to present an approach for analyzing farmers' AW decisions, which is scientifically sound, and practically implementable. In this decision context, multiple criteria decision making paradigm (MCDM) supplemented by social-psychological theory provides a suitable theoretical basis to the approach. MCDM paradigm provides an excellent basis for quantitative research. In addition, social-psychological theory allows for a comprehensive assessment of relevant attributes in the decision making, which is an essential step in the operationalization of the MCDM paradigm. Central to the approach is a multi-objective optimization model, in which choice options are evaluated in terms of farmers' goals and preferences. Further, the approach consists of various methods to ensure that both financial and non-financial aspects of AW decisions are appropriately addressed in the analysis. Inputs for the optimization model are provided by two sources. On the one hand, a bio-economic simulation model provides quantitative information on choice options. On the other hand, a conjoint analysis elicits farmers' preferences and trade-offs quantitatively. Although, the optimization model is expected to generate feasible solutions where farmers' objectives match the parameters of one of the choice options, it might not be the case at the first optimization run. An iterative process is thus required. In case of infeasible solutions, farmers' objectives are changed in the optimization model based on the ranking of preferences and trade-offs derived from the conjoint analysis, and so-called compromise solutions are calculated. However, after "trading-off" the preferences, the compromise solutions calculated by the model can considerably differ from farmers' initial objectives. Therefore a choice experiment is carried out to explore farmers' final choices from the set of compromise solutions. Two workshops were devoted to examine the scientific consistency and the practical usefulness of the approach. Information from these workshops was incorporated in the final approach. In this regard, we claim that this approach is a credible and useful tool for analysis on farmers' groups. Such an approach has never been used to analyze AW decisions, hence it can lead to major improvements in the decision analysis with regard to AW. As a result, knowledge on the main factors and barriers that are determining farmers' decisions with regard to AW can be extended. This knowledge is useful as input for developing new market concepts in which AW is a central issue.

<i>Note to the organizers: this paper is part of a larger project 'Mobilizing the latent consumer demand for animal-friendly products: an interdisciplinary system approach to support stakeholder decision making' of which four papers are submitted in this session. We refer to the letter by Prof. dr. ir. J.C.M. van Trijp, who is project leader of the larger project, that has been sent to the organising committee. In case not all the four papers are accepted (to the same session), we kindly ask the scientific committee to consider this abstract in the reviewing process for Session 5a, as well.'</i>

209 - God and compassionate farming: an agrarian challenge to factory farms

C C Perks
Freelance, Ashwell, United Kingdom

Session
Session Date
Time -
Location

Abstract text

According to the organisation Compassion in World Farming, factory farming is the biggest cause of animal suffering in the world today. This paper argues that a Christian worldview has no place for the industrial factory farming which has been described by a leading biblical scholar as the "systematised brutality and exploitation quite unlike good farming practice in the past" (Richard Bauckham, *Bible and Ecology*, p. 136). The often dominant view that we can do what we like with other creatures shows little concern about where our meat comes from and ignores the responsibility humanity has to care for creation. The biblical model of farming is agrarian not industrial. The recent book by Ellen Davis, *Scripture, Culture, and Agriculture: An agrarian reading of the Bible*, contrasts, on the one hand, the current Western industrial method of farming dominated by profit with, on the other hand, a biblical emphasis on a link between caring for the land and the health of communities. The standard rationale for industrial agribusiness that it is cheaper and more efficient is misleading. The real costs of our industrial system, including animal suffering, waste and new diseases, "are beyond what the world can afford" (p. 97) and reveal deep ingratitude to God. A biblical approach attributes an ethical and theological dimension to agriculture and values the land and livestock not just for food production but also for themselves and as the gift of God. This agrarian model reflects the personal nature of the Christian faith and the trinitarian God. Reality is personal. God exists as person in relation and not only is there personal relationship between God and creation, including human beings, but also between human beings and other creatures. Factory farming treats animals as objects and economic units of production eclipsing their value as creatures in themselves. A Christian agrarian perspective requires a farming method which takes account not only of the needs of the animal but acknowledges the importance of the relationship between human and non-human. At the centre of the Christian faith is God's gift of sacrificial love and costly grace. Consumption of factory farmed animals ignores the suffering and death of living beings that make a cheap and abundant diet of meat possible. Consumers find it easy to be blind to this suffering because people today do not usually have any contact with living farm animals nor personal knowledge of how they live. (Factory farming encourages this by hiding animals away so that they are invisible to a large extent.) Also, meat arrives in packaging which helps to disguise the fact that it was previously a living creature. In the words of the title of Bauckham's recent book (*God and the Crisis of Freedom*) there is a crisis caused by human beings having abused their gift of freedom. God's command is to rule the earth as God rules, not to dominate and destroy. Human beings are called to show the compassion of Christ to all God's creatures and not to abuse those creatures. In conclusion, this paper argues that an agrarian approach to farming, which is compassionate, prioritises the needs of the living creature, and also highly values the relationship between creature and human being, is a biblical Christian model. Factory farming is still the mainly unopposed Western dominant model and must be resisted if humanity is to fulfil its God given responsibility towards other creatures.

210 - Terrible Things Will Remain: The Slaughter Debates in Sweden 1887-1937

Svärd
Stockholm University, Stockholm, Sweden

Session

Session Date

Time

Location

Abstract text

This paper traces the political debates over slaughter methods in Sweden since the issue was first raised in parliament in 1887 until the adoption of the country's first slaughter law in 1937. The focus lies on the discursive representation of contemporary slaughter practices as a problem in need of political regulation. What kind of problem was slaughter represented to be? In what ways were nonhuman animals considered to be harmed during slaughter? And who "if anyone" was harming the animals? I conclude that the discourse of slaughter was articulated to avoid or diminish the moral dilemma of killing, except when it came to the slaughter practices of certain 'Other' groups (the Jews and the indigenous Sami in particular) who were regularly stigmatized as being inherently cruel to animals. I also offer an account of the birth of Swedish 'meat nationalism' i.e. the use of national symbols and myths to promote the sale of domestic animal-derived products.

211 - Resurrecting extinct mammals including Neanderthals - Ethical and public policy considerations

Wickins-Drazilova
University of Warwick, Coventry, United Kingdom

Session
Session Date
Time -
Location

Abstract text

As researchers seem to be close to cloning some species of long-extinct mammals, it is necessary to understand the most recent scientific developments to be able to assess the ethical and policy implications. In the last decade, dead mammals have been successfully cloned, leading to the return of the Pyrenean ibex from recent extinction. Genome sequencing of Pleistocene mammals has been successful, and some scientists claim that mammoths and Neanderthals could be brought back to life in next 10 or 20 years.

This paper asks: what are the main ethical and policy implications of scientific plans to resurrect extinct species of mammals?

One approach to this question could be benefit/risk analysis of such endeavour. Benefits include: the value of returning members of extinct species; environmental restoration of ecosystems; and human values such as satisfying scientific curiosity, public education, and financial gain. Risks include: welfare issues for animals used in developing such technologies; welfare issues of the mammals brought back to existence; disturbances to current ecosystems; and risks to humans and other species such as transfer of zoonoses or pathogens. However, these risks and benefits are difficult to assess and balance.

A better line of argumentation is based on the concept of duties and responsibilities, and is based on the premise that we have moral duties to protect the welfare of all sentient creatures, as well to consider environmental implications and impacts on other species.

There is no responsibility to bring back species that went extinct through natural evolution without any human interference. Extinction is an inevitable part of evolution of life on Earth, and resurrecting such species for sheer scientific curiosity has therefore no moral justification. However, due to centuries of human activities that have led to extinction of thousands of species, it is mankind's moral duty to restore species that became extinct due to our actions. We need to consider the holistic value of restoring natural ecosystems as an ethical principle overriding individual animal suffering. However, there are three serious objections to consider:

1) The practical problem that it is difficult to assess which species went extinct 'naturally' and in which cases human interference played any or substantial part. A good example would be the extinction of mammoths, where it is not clear if or how much humans contributed to their extinction.

2) More substantially, it is necessary to consider that the cloned animals will never be identical to the animals that went extinct; they will be genetically different as they will have mitochondrial DNA from the egg donor and will, therefore, be transgenic animals 'created' by combining genes of at least two species. Behaviourally also, they will not be 'authentic'. Mammals pick up much of their behaviours from their parents, so for example a cloned Thylacine (Tasmanian tiger) would pick up behaviour from its surrogate mother.

3) Finally, ecosystems relevant to the resurrected mammals have usually been long lost. There will be nowhere to release these animals, and any reintroductions could cause more harm than good in ecosystems that have long adapted to their absence. It is not morally defensible to create creatures purely to display them in zoos and parks for human curiosity.

The question of Neanderthal resurrection further raises questions about what constitutes a human, and what protection they should be afforded. I argue that Neanderthals should be given the same rights and protections as humans, as they were Homo species that were genetically close to, and probably interbred with, modern humans.

This presentation has been written thanks to the Human-Animal Studies residential fellowship at Clark University in the United States.

212 - Electrocution of an Elephant (Edison): Animals, Art & Ethics.

BA Creed
University of Melbourne, Melbourne, Australia

Session
Session Date
Time -
Location

Abstract text

In 1903 Thomas Edison filmed the public electrocution of Topsy, an elephant from Luna Park, Coney Island, who was accused of killing three handlers over a three-year period. A fee paying crowd of 1,500 watched Topsy's execution. The short film is considered to have artistic significance in the history of the motion picture. In 1949, George Franju made a documentary film, *Blood of the Beasts*, which contrasts peaceful scenes of a French town with detached but realistic scenes from a slaughterhouse. *Blood of the Beasts* is considered a landmark in surrealist filmmaking. In 1965 Joseph Beuys staged an artistic installation entitled, *How To Explain Pictures to a Dead Hare*. He sat with a dead hare cradled in his arms for three hours, walking with it and showing the hare his drawings as he analysed them in a low whisper.

In the visual arts there is a long established tradition in which artists represent animal death - both real and imagined - in order to explore philosophical and ethical issues about what it means to be human. Philosophers have argued throughout the centuries that it is man's unique knowledge of his own death that separates him from the animals. This is not true of all animals. Elephants, for instance, engage in rituals of mourning over their dead as well as conducting burial ceremonies. Some creature will fake their own death in order to escape capture or to lure prey to their side. In recent years, artists such as Patricia Piccinini and Janet Laurence have questioned the anthropocentric view that separates human and non-human animals. In the latter part of the nineteenth century, the French painter Henri Rousseau similarly questioned the human/animal divide. In 1876 Charles Darwin published *The Expression of the Emotions in Man and Animals* in which he argued that the emotions evolved in both human and animal alike and that non-human animals share many of the emotions previously thought to be unique to humans.

Julia Kristeva has said that, 'The body must bear no trace of its debt to nature'. Kristeva also states that it is responsibility of the artist to experience and confront death, the animal and the abject for the sake of art and all it entails. What is the responsibility of the artist to the animal in a post-Darwinian, post-human age? What is the responsibility of the artist in his/her representation of the animal, emotions and animal death? I will explore these questions in relation to film, painting and artistic performance in order to argue that the artist's responsibility is to challenge anthropocentrism and the separation of human and animal. If we accept that both human and non-human animals have a shared evolutionary history and a shared knowledge of death, we are left with no choice but to question our entire relationship with the animal.

213 - The Significance of Episodic Memory, Conscious Planning, and Biographical Consciousness

Varner
Texas A&M University, College Station, United States of America

Session
Session Date
Time -
Location

Abstract text

A number of philosophers endorse what I call "the auto-noetic consciousness paradigm," according to which having a robust, conscious sense of one's past and future gives an individual's life special moral significance. In this presentation, I briefly describe four arguments in support of this view. If sound, my arguments morally contextualize contemporary research on episodic memory, conscious planning, and language acquisition in animals.

First I give two arguments for the conclusion that episodic memory of the past and the ability to consciously plan for the future give an individual's life special moral significance. The first argument is that individuals with the abilities to consciously re-experience past events and to consciously plan for future events can be harmed and benefitted in ways that "the merely sentient" by which I mean individuals that live "stuck in the present" cannot. The second argument is that having the ability to consciously plan for the future adds to the set of preferences individuals can form and satisfy. Both human persons and the merely sentient are capable of experiencing the satisfaction of immediate desires for food, drink, etc., but the merely sentient are capable only of this. The person is capable of these serial satisfactions, but also has long-term, more complicated desires, projects, and plans, and it is possible to benefit and harm such individuals in ways that merely sentient individuals cannot be benefitted and harmed.

I then give two parallel arguments for thinking that having a biographical sense of self by which I mean conceiving of one's life as a story gives added moral significance to the lives of individuals. The first argument is that story-telling is a special way of re-experiencing one's own past or vicariously experiencing others' pasts. The second argument is that in conceiving of one's life as a story with a beginning, a middle, and an end, one forms a very special kind of preference that plays a crucial role in determining what is best for one, all-things-considered. For in taking a biographical perspective on one's life, one adopts a narrative that determines what it is to live a good life-as-a-whole, rather than just a series of discrete episodes. Successfully or unsuccessfully living out that narrative constitutes "living a good life-as-a-whole," a benefit or harm that is unavailable to individuals lacking a biographical sense of self.

If my arguments are sound, then we have good reason for thinking in terms of a hierarchy of moral significance. The lives of individuals with episodic memory and the ability to consciously plan for the future have greater moral significance than those who live "stuck in the present," and the lives of individuals with a biographical sense of self have greater moral significance than those of both the merely sentient and those who have episodic memory and conscious planning but lack a biographical sense of self. I describe this in terms of a hierarchy of "persons" (with a biographical sense of self), "near-persons" (with episodic memory and conscious planning but no biographical sense of self), and "the merely sentient."

If my arguments are sound, then they also contextualize contemporary research on episodic memory, conscious planning, and language acquisition in animals. For if some animals have episodic memory and conscious planning, then they are at least "near-persons" whose lives have special moral significance vis-à-vis "the merely sentient." But are any non-human animals "persons," with a biographical sense of self? I think not, because I know of no good evidence of an animal understanding its life as unfolding according to a narrative logic. This suggests that while some animals may be "near-persons," only human beings are "persons."

214 - Institutionalization of animal discourses - a case study on long-distance transports

Ratamäki
University of Eastern Finland and Finnish Environment Institute, Joensuu, Finland

Session
Session Date
Time -
Location

Abstract text

Animals and animality are conceptualized in many different and contextually varying ways, a process which can be seen as a discursive practice. In turn, these discourses are institutionalized and projected in textual forms e.g. in legislation, research publications and public debates. This process of institutionalization is a way of materializing different animal discourses. Another way for these discourses to materialize is when the institutions are transformed into concrete practices for keeping and treatment of animals, or vice versa, when these practices develop into institutions. Since the relation between practices and institutions is reciprocal, practices, e.g. discourses, have the potential to change the institutional setting of animals.

What is important for this paper is the recent politicization of the concept of the animal, which may be approached by comparing the status of animals in different contexts such as those of the wild, science, industries, and recreation. A comparison of the different contexts enables us to expose the underlying and hidden institutional positioning of an animal otherwise difficult to detect. It should be noticed that in this context institutions are understood as both formal and informal norms steering human behavior.

This paper explores the conceptualization of the animal through a case study of the various discourses on the long-distance transportation of horses. The concepts of discourse and institutions form the theoretical basis of the study. By presenting a comparative case study of a various judicial, scientific and popular texts related to the long-distance transports of horses, this paper seeks to 1) examine and compare different animal discourses and conceptualizations within the case study and 2) investigate how these discourses are constructed and thus institutionalized through argumentation and rhetorical tools.

The data is as follows:

- Council Regulation (EC) No 1/2005 of 22 December 2004 on the protection of animals during transport and Finnish legislation on animal transports (1429/2006) and related government proposal (HE 160/2006)
- A sample of a literature review on international scientific publications about animal welfare during transports
- A sample of internet discussions on animal transports by Finnish animal rights activist groups

This study has three central aims. First, it seeks to participate in the general discussion concerning the definition of an animal when expressed in the contexts of law, science and political activism. Second, it will also explore the question of the relations between law, morals and science in general. Third, it will illustrate the role of institutions and discourses in animal related practices.

This study is part of a larger research project funded by the Academy of Finland: Companion Animals and the Affective Turn: Reconstructing the Human-Horse Relationship in Modern Culture - CONIMAL. 2011 - 2015. University of Eastern Finland, <http://www.uef.fi/conimal>

215 - Dismissing Death: An evaluation of suffering in the wild

Sözmen
Istanbul Technical University, Copenhagen, Denmark

Session
Session Date
Time -
Location

Abstract text

The main question of the paper is concerned with whether the reductio of the natural-harm-argument can be avoided by disvaluing non-human suffering and death. According to the natural-harm-argument, alleviating the suffering of non-human animals is not a moral obligation for human beings because such an obligation would also morally prescribe human intervention in nature for the protection of non-human animal rights and/or interests.

Such an obligation would receive increased urgency by the fact that the greatest amount of harm and death suffered by non-human animals is due not to humans but rather to natural causes such as hunger and thirst, heat and cold, sexual frustration or predation. If it's true that non-human suffering and death matter, human moral agents should not only be obligated to refrain from inflicting harm and death on non-human animals, they should also be morally obligated to relieve non-human animals of harm and death, even if these are not caused by humans. This, the natural-harm-argument claims, is absurd.

It is possible to avoid the reductio by formulating the moral obligation to alleviate non-human suffering and death in a way as to incorporate two constraints: The first one concerns the practicability of interference and establishes a moral obligation to interfere only in cases where this is humanly possible. The other constraint acknowledges that lack of information or competence in humans can risk producing more harm than good by interference. Such a reformulation acknowledges the element of hubris and thereby counteracts an intuitive resistance to the idea of extensive human intervention in nature.

I shall consider a third way of avoiding the problematic version of the natural-harm-argument by reconsidering the disvalue of suffering and death. The obligation to interfere in natural processes to alleviate suffering and death to non-human animals exists only if suffering and death are considered to be bad enough to be avoided or prevented. If suffering and death are not as bad as they are often taken to be, then they would not pose moral reasons to alleviate or prevent them to the same degree. Devaluing non-human suffering and death can be accomplished along two lines. One line questions whether human and non-human suffering and death are sufficiently different to require different types of responses. The second line questions how bad suffering and death are as such.

I shall conclude that the attempt to avoid the reductio of the natural-harm-argument by disvaluing death can only work with a strongly anthropocentric bias, which accords to non-human suffering and death a fundamentally different value than to human suffering and death. I shall argue however that suffering and death may indeed be more or less bad according to certain properties of the individual in question. While this difference by itself is not enough to justify non-interference, together with the limits to human interference laid by the ignorance and practicability constraints, I shall conclude that an obligation to interfere in nature exists as yet in particular cases but not globally.

216 - Humane teaching methods in life and health sciences education

Knight
Oxford Centre for Animal Ethics, Birmingham, United Kingdom

Session

Session Date

Time

Location

Abstract text

Both historically and in many regions today, animal use resulting in harm or death has remained prominent within veterinary and other biomedical education, in disciplines such as surgery, physiology, biochemistry, anatomy, pharmacology, and parasitology. Less recognised are the harms that may also be experienced by students and staff who participate in such animal use. These range from hazardous exposures to toxic chemical preservatives, to psychological and cognitive phenomena which may adversely affect learning and attitudes towards animal welfare. However, in recent years many non-harmful alternatives have been introduced within courses internationally. These include modernised computer simulations, high quality videos, 'ethically sourced cadavers', primarily from animals euthanised for medical reasons, permanently preserved specimens, models, mannequins, advanced surgical and clinical skills simulators, non-invasive self-experimentation, and supervised clinical experiences. Published educational evaluations have demonstrated that humane alternatives achieve superior or equivalent learning outcomes such as the acquisition of clinical or surgical skills or theoretical knowledge, around 90% of the time. However, many educators remain unaware of the potential offered by humane teaching methods, or of the evidence relating to their educational efficacy. Accordingly, this paper reviews the major types of humane teaching methods and the published literature examining their efficacy.

217 - Societal concerns about Dutch pig husbandry

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³Animal and Society (Animal Sciences)/ WUR, Wageningen, Nederland

Session

Session Date

Time -

Location

Abstract text

Animal production has become a hot topic in public debate. In the Netherlands the topic pig husbandry has often appeared in the media during the last years. Aspects of pig husbandry that were shown in the media were: housing, scaling up, castration, tail docking, euthanasia, lifespan sow, litter size, weaning age, motherless care, use of antibiotics, feed, anesthesia and transport. It is known that concerns exist about these aspects, but it is not yet known which specific concerns exist and why they exist. The objective of this study was to reveal why concerns of Dutch citizens about pig husbandry in the Netherlands exist. The study focused on different aspects of pig husbandry that were shown in the media, i.e. housing, scaling up, interventions (castration, tail docking), euthanasia, lifespan sow, litter size, weaning age, motherless care, and use of antibiotics.

The first step in this research was to develop a heuristic framework to map people's concerns about pig husbandry. This framework focusses on basic ethical values and perceptions with regard to pig husbandry and links them together. Basic values, i.e. value animal, hierarchy human-animal, naturalness, justice and doing good when it comes to pig husbandry, say something about why people have certain concerns. Basic values underlie perceptions about entities, i.e. animal, animal keeper, consumer and surroundings when it comes to aspects of pig husbandry. Perceptions about these entities say something about which concerns exist about pig husbandry.

Based on the heuristic framework a questionnaire was developed. The questionnaire contained 3 questions related to basic values in which participants could specify their opinion about 20 given statements. For perceptions the questionnaire contained three questions in which participants could specify their rate of concern about 36 different components of perceptions about pig husbandry. The last part of the questionnaire consisted of questions about personal characteristics and preferences. The questionnaire was spread out among a panel of Dutch citizens living all across the Netherlands (CentERdata, Tilburg, the Netherlands). The response rate was 62.5% (1,607 out of 2,572).

Preliminary results show that most concerns exist about the use of antibiotics (the effect on both animals and humans), followed by concerns about pain of animals, number of animals kept, living space of the animals, possibility for the animals to go outside, public health risks and environmental waste.

All basic values related to pig husbandry were important to some extent, but citizens found justice, with regard to the animal, human fair trade and human wealth, sentience of the animal and treatment of the animal most important. Only two of the basic values, i.e. function of the pig to serve human need for meat and lifespan of the pig in Dutch pig husbandry, were less important. For these two basic values the majority of respondents took a neutral position.

It can be concluded that there are concerns about pig husbandry in The Netherlands and that most of the basic values related to pig husbandry are important to Dutch citizens. An expected conclusion is that basic values can be linked to perceptions. When certain basic values are found to be important it is thought that it can be traced which perceptions exist with regard to a specific aspect of pig husbandry. Another expected conclusion is that there are differences between personal characteristics and preferences in basic values and perceptions with regard to pig husbandry. Analyses to link basic values to perceptions and to calculate significant differences between personal characteristics and preferences are still in progress. Results of these analyses will be presented at the conference.

218 - The use of the gender concept in animals studies

MK Kreutzer
University paris ouest, Nanterre, France

Session
Session Date
Time -
Location

Abstract text

Minding Animals Conference. Utrecht 2012. Session 2. Workshop 'Methodologies for the integrated Study of Human and Animal Societies). The use of the gender concept in animal studies. Michel Kreutzer Prof. Ethologie (michel.kreutzer@u-paris10.fr, LECC, EA 3456, UPO, University Paris Ouest, Nanterre La Défense).

Many recent Ethological works investigate animal behaviours' on four points: 1) The sexual attractiveness of different partners. 2) Homosexuality and the sexual orientation. 3) The parental functions' of males and females. 4) The dominance and hierarchy between individuals, especially males and females, among the animal societies. Very often the notion of power and sex only are used to understand these questions in animals. But when such questions are studied in humans the concept of gender is used. Here, we will defend the idea that when studying the same questions in animals the concept of gender could be useful, because sex and dominance are not enough to give a clear understanding of the observations. Gender is a social concept that must be applied to human and animals.

219 - A Framework for Investigating Animal Consciousness

Droege, V. Braithwaite
Penn State University, State College, United States of America

Session
Session Date
Time -
Location

Abstract text

The question of animal consciousness has gained a great deal of attention recently from a wide range of animal researchers. Because animals cannot tell us in so many words what their experience is like, it seems that we could never know whether they are conscious or not. They may just be well-behaved zombies, functioning in ways similar to conscious creatures (namely, humans) but with no conscious experiences accompanying their perception and action. (Nagel 1974, Chalmers 1997) This pessimistic view critically relies on the disputable assumption that consciousness and behavioral function are fundamentally separable; behavior might not indicate anything about what's going on inside the mind. This article challenges that assumption by proposing a framework for investigating consciousness in non-human animals. First, an operational definition of consciousness in terms of temporal representation is necessary to connect the phenomenological structure of experience to objective forms of evidence. Next, a review of data exhibiting behavioral flexibility in fish as well as physiological structures to support temporal representation provides objective evidence to indicate consciousness, according to the proposed definition. It is our view that these indicators yield good evidence for attributing consciousness to some fish species and can serve as a means for developing comprehensive tests to assess consciousness in other non-human animals.

220 - Antibiotic reduction and non-adaptive hogs

HGJ Gremmen, E.N. prof. Stassen
Wageningen University, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

Antibiotic resistance results in an increasingly difficult treatment of infections among the Dutch population. This has become an important issue in public health and policy. But also infections of animals become more difficult to treat. We consider the increased curative use of antibiotics in animal husbandry systems as part of a Highly Optimized Tolerance (HOT) system, characterized by high levels of control and efficiency and hypersensitivity to unwanted fluctuations. HOT relates to systems that are designed for high performance in an uncertain environment, operating at densities above criticality. The problem with a HOT reduction of antibiotics is that it may lead to a situation in which a system has irreversibly lost all abilities to adapt to changing circumstances. In our view this means that the reduction of antibiotics is not as straight forward as many policymakers and NGO's believe it to be.

Scientists have argued that since the antibiotics used in man and animals belong to the same pharmaceutical groups, there is a clear need for a prudent use of antibiotics in animal husbandry. What is meant by a prudent use of antibiotics? Programs to reduce antibiotics in animal husbandry that have started may be characterized by a growing belief that there is a need for adaptive management to facilitate agricultural innovations. A Complex Adaptive System (CAS) approach aims at a dynamic equilibrium in complex adaptive systems. Therefore, adaptive management improves the robustness and resilience of Complex Adaptive Systems. This requires taking into account the long-term adaptive cycles and their interaction in space and time. Complex systems are then believed to consist of constantly changing and co-evolving subsystems, while their complexity partly results from the fact that these evolve at different speeds. Adaptive Management suggests that actors have to react constantly to their environment, which they in turn actively try to modify in their favor. In each of the animal husbandry systems (hogs, dairy cows, calves, and poultry) the environment is different (management, infections, use of antibiotics, housing systems, market, etc.).

There are a number of normative concepts involved in the CAS approach of antibiotics reduction (e.g. 'reduction'), and also there are normative assumptions, for example, what is 'responsible' reduction. In this paper we will focus on the question: are we allowed to kill animals that are unable to adapt? This has become an important issue because of the expanding practice to euthanize pigs after an unsuccessful first antibiotics treatment, instead of giving them an expensive second treatment that will make the animals unsellable because it received too much antibiotics. This development seems to be difficult to reconcile with the adaptive principle of the CAS approach. We will use a general framework consisting of a multi-actor (animals, farmers, vets, sector councils, policymakers, industry, NGO's, supermarkets, consumers, and citizens) and a multi-factor (animals, environment, housing conditions, and feed) structure at different scales and levels of aggregation.

Our general conclusion is that the increasing ability to adapt to changing circumstances not only corresponds with a decreasing demand for antibiotics but also demands a responsible use of antibiotics. This could mean the use of drugs which do not interfere with human use, treatment at the individual level instead of the group level, and correct use in individual animals to avoid resistance. With respect to the decision to euthanize pigs after an unsuccessful first antibiotics treatment we conclude that this is not only problematic from an animal welfare perspective, but also contradicts the adaptive principle of the CAS approach.

221 - Integrating Animals in Welfare Economic Analyses

Masius, Rumpf, Marggraf
University of Göttingen, Goettingen, Germany

Session

Session Date

Time

Location

Abstract text

In the last years a growing number of economic analyses regarding animal welfare have been published. All these studies consider animal welfare only indirectly through means of human valuations. These valuations include altruistic and moral motivations and transcend thereby a narrow utility concept. Such an approach is preferable to merely commercial valuations, it does however not take into account the demand to treat animals and humans morally analogical. The utilitarian forefathers as well as most of today's animal philosophers claim that sensitive animals should in principle be under moral consideration due to a value in themselves. Whether welfare economics is able to answer to this claim is the central question to this paper.

The basic axiom of welfare economics runs this: All propositions on the moral quality of a social state or social actions can be translated in propositions about the preferences of the participants of a given society. In order to fulfill the demand of including sensitive animals in the moral community, animals have to be given the same chance as humans to influence welfare economic valuations. Similar to human beings animals pursue not only individual sustenance, but also social and psychological aims. A social aim could be for instance the defending of ones offspring. Psychological well-being of many animal species depends on social connectivity and comforting interactions.

It is assumed that sensitive animals would make decisions in a way that they would increase their well-being. Therefore, sensitive animals would be able to hold sets of coherent preferences similar to human beings. In order to include these preferences in welfare economic analysis they will be structured in the following groups of goods: food, social goods and comforting goods.

Applied welfare economics use cost-benefit-analyses to evaluate political measures or projects that will lead to certain quantifiable changes. The economic measurements for these evaluations are the maximum amount a person is willing to pay for a certain change and the minimum amount for which a person is willing to accept a certain change. The utility functions for human societies use human income as a means to calculate the best decision. In order to transfer this concept on animal preferences, one of the groups of goods mentioned above (e.g. food), will have to substitute the function that income performs in the human world.

This paper presents an idea of how a specific intrinsic value can be integrated in applied welfare economic s. Thus, offering a practical way for treating animals and humans morally equal, in particular in the field of regulating livestock farming.

222 - Killing wild geese with CO2 and argon

Gerritzen, Reimert, Lourens, Verhoeven, Bracke
Wageningen UR Livestock Research, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

Killing of animals is a subject of societal and political debate. Especially the killing of animals for other purposes than consumption meets with heavy societal resistance. In The Netherlands, wild geese are caught and killed on a regular basis for reasons related to fauna conservation and damage control in nature, agricultural business, or protection of air traffic. In Dutch laws for protection of Flora and Fauna, the catching and killing of wild geese is allowed using specific equipment. Wild geese are commonly trapped during their molting period, caught and killed using CO2 gas. However, this method is not yet listed in Dutch laws regarding the protection of Flora and Fauna. Also, it is argued that this method causes unnecessary suffering, because it has been tested only on commercial poultry and geese, and other water fowl may be more resistant to high CO2 levels than common poultry.

The aim of the study was to collect information on methods to kill geese, to support policy decisions on wild life maintenance. First all current methods used to catch and kill wild geese were reviewed. Factors such as applicability of a method with different numbers of geese were examined, as well as the influence of catching and transport on animal welfare. Not only the killing method, but the entire process is important in the decision-making concerning the killing of wild geese. The methods that are listed in the Dutch laws for protection of Flora and Fauna are not sufficient to kill large groups of geese effectively, with the least amount of stress. Especially shooting large groups has a large impact on bird populations in the area concerned, is inefficient compared by catching and killing and gives welfare risks for individual animals (fear, stress, pain).

Secondly an experiment was carried out, aiming to determine the physiological responses of wild geese to CO2 killing method, and to compare these to killing with argon. Brain function (EEG) and heart function (ECG) were measured to determine loss of consciousness and onset of death. The stage of unconsciousness was reached on average within one minute (56 seconds for CO2 and 50 seconds for argon). States of minimal brain activity and ineffective heart rate were reached more quickly using CO2 compared to argon (112 vs 178 seconds and 312 vs 394 seconds respectively for CO2 and argon). Convulsions lasted for a longer period of time in argon-treated animals. No beneficial effects of argon compared to CO2 were observed in the current study. The method used of increasing CO2 concentrations of 0-80% within one minute, is comparable to the common practice of stunning poultry with CO2 before slaughter.

We conclude that the method of killing with rising CO2 concentrations is found comparable to currently accepted methods of stunning birds at slaughter. To further reduce pain and discomfort during the procedure, it should be considered to kill the animals on site in order to eliminate stress during transport. Furthermore, the use of sedation and anesthesia may reduce stress caused by catching, handling, and transportation.

223 - Women/Chickens v. Men/Cattle: Insights on Gender-Species Intersectionality

J Hovorka
University of Guelph, Guelph, Canada

Session
Session Date
Time -
Location

Abstract text

This paper features a case study of women and chickens, men and cattle in the southern African nation of Botswana, revealing the intricate connections between interspecies 'othering' and 'privileging', as well as mutual daily interdependence that occur through socio-spatial practice. Broadly speaking, men and women in Botswana are positioned within social, economic and political realms on different and unequal terms. Botswana culture is patrilineal and powerful conventions restrict women's domain to the household and women's autonomy under male guardianship; women are disadvantaged in terms of access to education, employment, resource allocation, and decision-making. Cattle and chickens similarly occupy different and unequal positionality in Botswana. Cattle are admired and respected, reflecting high social status and economic wealth of individuals and the nation; they drive the economy, feature in government development programs, reside in reserved, privileged physical spaces of cattle posts and ranches, and mark important social occasions through their exchange. Chickens garner much less attention, wield little status and power, and feature in low-valued domestic subsistence or impersonal industrial agriculture realms.

That women's lives and circumstances are necessarily intertwined with chickens, and likewise men with cattle, is not coincidental but rather a result of shared species positionality within dominant hierarchies that shape the subjectivities, material realities, relationships, and daily existence of both humans and animals. Traditionally, this interspecies positionality meant consistent reification of men and cattle and marginalization of women and chickens. Contemporary agrarian restructuring and urbanization trends, however, have generated opportunities for women and chickens to renegotiate their shared status. Women have become empowered as individuals through increased land access, employment, and income-generation, enriched social networks, and status as entrepreneurs and commercial agriculture producers, thus increasing women's opportunities for individual choice, resources, and quality of life enhancement than their previous positionality allowed. Chickens have become empowered as a social group through visibility in government programs, access to productive spaces, value to humans, recognition of their role in job, income and food provision, thus increasing chicken's visibility and influence on Botswana agriculture, food practices and livelihoods than their previous positionality allowed.

This socio-spatial re-positioning, however, is discursively and materially bounded, generating problematic ethical implications, which ultimately reproduce dominant gender-species hierarchical arrangements. Both women and chicken empowerment remains bounded within patriarchal, capitalist and anthropocentric structures, rendering them consistently and relatively marginal to privileged social groups (be they men, cattle or humans). Empowerment is premised upon certain-kinds-of women and chickens (urban entrepreneurs and commercial broilers respectively) transgressing into male realms (entrepreneurial intensive poultry production) - other women and chickens (rural subsistence farmers and Tswana breeds respectively) that remain outside of these masculinized realms necessarily remain othered and disempowered. Further, the ever-dominant human v. animal dichotomy means that chicken empowerment is particularly precarious and admittedly superficial when considering their inherently disempowered status within human society. Thus empowerment within or through existing gender-species hierarchies is possible yet remains bounded given multi-faceted, dynamic and entrenched relations of power that exist.

In sum, through a conceptual frame of feminist-posthumanist intersectionality, this paper relates the story of women/chickens v. men/cattle to illustrate human and nonhuman animal othering as necessarily wrapped up with gender-species relations of power. It investigates how positionalities, those of men, cattle, women, chickens, and relationships between them, are produced and reproduced through dynamic socio-spatial practices in particular contexts. Empirical insights are drawn from several fieldwork sessions conducted in Greater Gaborone, Botswana between 1998 and 2010. The paper ultimately examines issues central to critical scholars interested in multiple axes of difference, and establishes linkages between feminist and

posthumanist thought to further highlight oppressive power relations, invisible and marginalized 'others', and shared locations in social hierarchies.

224 - Influencing Commercial Scale Improvements in Pig Welfare

Fernyhough, Jones, Saunders
Compassion in World Farming, Godalming, United Kingdom

Session
Session Date
Time -
Location

Abstract text

There is increasing societal and scientific concern regarding animal welfare in modern pig production. For breeding animals, sow stalls (also known as gestation crates), which are to be banned across Europe from 2013, deprive sows of social interaction, the ability to exercise and can cause injury and discomfort. Sows in farrowing crates can exhibit increased abnormal behaviours indicative of distress, may have higher incidence of stillbirths and experience fewer successful nursing bouts than their penned counterparts. Overcrowded, barren environments can lead to boredom and frustration resulting in abnormal behaviours such as tail biting in growing and fattening pigs. To address the issue of tail biting, the majority of Europe's pigs are tail docked. Tail docking is a painful procedure and the presence of neuromas in docked tails suggests this pain may be long-term. Tooth resection (grinding or clipping) is widely practiced to reduce fighting injury to piglets and teat damage of sows, however, the practice often results in tooth lesions which are typically associated with severe pain in humans. Surgical castration of male piglets to prevent boar taint is commonly practiced in many parts of Europe without the use of anaesthetic or pain relief.

The leading farm animal welfare charity Compassion in World Farming (Compassion) works with large food companies across Europe and beyond with the concurrent aims of improving farm animal welfare, influencing the corporate responsibility agenda and addressing public concern. 2012 sees the launch of Compassion's Good Pig Award as part of the wider Good Farm Animal Welfare Awards to encourage retailers, producers, food service companies and public procurement bodies to move away from practices considered detrimental to sow and meat pig welfare.

Companies committing to maintaining their breeding sows in group housing throughout pregnancy and free-farrowing systems during lactation, with ample bedding and manipulable material will be eligible for a Good Sow Commendation. Businesses committing to the cessation of tail docking, tooth resection and surgical castration will be recognised with a Good Pig Commendation. For a commitment to phase out tail docking, companies will be expected to have robust contingency plans in place to prevent tail biting, which is also a major welfare concern. Those able to achieve criteria for both categories of pig will be awarded with a Good Pig Award.

The success of the Good Farm Animal Welfare Awards thus far can be attributed to the benefits realised by all stakeholders; food companies meet their corporate responsibility objectives and can differentiate themselves from their competitors; consumers are able to recognise companies and products that align with their own ethical values, and Compassion, through its partnerships with food industry, makes tangible benefits to farm animal welfare. Since the launch of the Good Farm Animal Welfare Awards in 2007, laying hens, broiler chickens and dairy cows and calves have all benefited from the higher welfare policies of businesses encouraged to make the change. Currently, more than 265 million animals are set to benefit each year as a result of Compassion's award winners' policies.

225 - Building bridges: a discussion of animal rights and animal welfarism

P McCulloch
Royal Veterinary College, Hatfield, United Kingdom

Session

Session Date

Time

Location

Abstract text

There is an association in the UK called the Animal Welfare Science, Ethics and Law Veterinary Association (AWSELVA). The name reflects the multidisciplinary nature of academic endeavour that pertains to describe, analyse and evaluate how humans do and how we ought to treat animals. First, the study of animal welfare is a science, a descriptive discipline seeking to explain the natural world. Secondly, ethics is concerned with the prescription of how we ought to treat animals. Thirdly, legislation is part of a regulatory framework that constrains what we can do to animals. Hence, it is ordinarily scientists who work on animal welfare science, mostly philosophers that prescribe how we ought to treat animals, and legal scholars who are concerned with the law. This paper argues that these different backgrounds, training and methodologies significantly influence the debate on the animals issue. In particular, the debate between the ideologies of animal welfarism and animal rights is affected by this. Animal welfare scientists tend to be animal welfarists (ideologically speaking), supporting improved animal welfare within the framework of the legitimate use of animals for necessary human purposes. Animal welfarists typically deny animal rights and do not use rights discourse, although they do engage in a language of human duties. In contrast, a number of philosophers have argued in favour of animal rights, and scholars in the humanities are generally more comfortable engaging in rights discourse. This paper argues that it is problematic for the welfarist position not to engage in rights discourse, principally because of the importance of the concept of rights in applied ethics. However, the standard animal rights position is not without problems, principally that its conclusions are too radical for most in society to accept. This paper argues for a radical welfarist or softer animal rights position that combines the strengths of both ideologies as currently understood. Before a strong bridge is built between the sciences, humanities and ethics, the contributions from these disciplines must first be understood on an individual basis.

226 - Virtues and Animals: A mean between excess and deficiency

CEA Abbate
Marquette University, Milwaukee, United States of America

Session
Session Date
Time -
Location

Abstract text

Traditional approaches to animal ethics are commonly rooted in one of two ethical theories: deontology and utilitarianism. Although helpful for illustrating the speciesism that accompanies ordinary attitudes towards nonhuman animals, both of these theories lead to problematic conclusions concerning our moral obligations to nonhuman animals. In this paper, I will illustrate how: (1) the preference utilitarianism of Peter Singer does not demand nearly enough of us in regards to our moral obligations to nonhuman animals, and (2) Tom Regan's deontological theory of attributing moral rights to nonhuman animals demands too much of us. Much of this is due to the abstract nature of a "justice" approach which focuses on universal moral rules that are assumed to hold in any conceivable situation. Through carefully reflecting on a number of cases that concern the use of nonhuman animals, I conclude that a satisfactory theory of animal ethics requires a contextual approach that considers situations individually, rather than one that asserts broad universal claims. This contextual approach is best demonstrated by virtue ethics.

I begin by focusing on two tragic consequences of Singer's utilitarianism: (1) it fails to provide individual normative guidance in regards to consumption of animal flesh that is made possible only by cruel and atrocious practices (the "impotence of the individual") and, (2) utilitarianism fails to prohibit the use of nonhuman animals for the most trivial of purposes, such as in entertainment (circuses and zoos). I conclude that since entertainment and gustatory pleasure are the most trivial reasons for using nonhuman animals, and utilitarianism permits, and even sometimes requires, such use, this theory insufficiently captures our moral obligations to nonhuman animals.

Regan's deontological approach to animal ethics faces a disparate, but nonetheless equally disquieting problem: it is unfeasibly burdensome and requires human beings to, at times, act contrary to their fundamental moral intuitions. In promoting a "no trespassing" policy of absolute negative rights, Regan's view ultimately leads to inhumane and tragic conclusions for both nonhuman animals and human beings, such as the proscription of euthanizing nonhuman animals who suffer from painfully incurable diseases, the restriction of euthanizing certain domesticated animals for whom there are no homes for, and the proscription of using nonhuman animals for food in cases of utmost necessity (the Horn of Africa). From thoroughly scrutinizing the consequences of Regan's view, I find that such a theory is implausible because it requires human beings, as well as nonhuman animals, to ultimately suffer and die.

Through focusing on an account of virtuous treatment of both nonhuman animals and human beings, I have found that in a number of cases, virtue ethics has the ability to get things right. That is, under an account of virtue ethics, we are provided with practical moral guidance: virtue ethics provides reasons to abstain from all unnecessary and trivial use of nonhuman animals (entertainment or food), while also providing moral guidance as to when it is acceptable to violate the said "rights" of animals, as in cases of necessity. Through understanding what the virtues of compassion, justice and prudence require of us as moral agents, we can better understand our moral obligations to nonhuman animals without violating our fundamental moral intuitions. By appealing to both the virtues of compassion and justice, it will become evident that use of animals for trivial purposes is categorically forbidden, even if these animals are used "humanely." Finally, the virtue of prudence enables us to consider a wide variety of competing claims in moral dilemmas, cultivating our moral intellect, thus enabling us to make sense of the use of nonhuman animals in cases of necessity.

227 - Animals in the policy process: Animal Welfare Impact Assessment (AWIA)

P McCulloch
Royal Veterinary College, Hatfield, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Animal welfare science and related disciplines have conclusively demonstrated that many species of animals are sentient beings. This means that they can suffer and have interests that are relevant to them. The European Community Treaty of Amsterdam recognises that animals are sentient and mandates that member states pay full regard to the welfare of animals when formulating policy. In addition, European and British society have shown a strong concern for the welfare of animals. In the UK and other states, prospective policy options are appraised and evaluated using regulatory impact assessments. For instance, Environmental Impact Assessments (EIAs) are used to assess impacts of policy on the living environment, and Health Impact Assessments (HIAs) are used to assess impacts of policy on human health. If the interests of a party are not explicitly considered during appraisal of options, its interests are more likely to be undervalued or even ignored. However, there is no formal, explicit and mandatory method to assess impacts on animals' interests in the policy cycle. A sentient animal's principal interest is its own welfare (wellbeing), although animals also have broader interests than are captured by the concept of welfare. This paper proposes that the UK government and other European Community Member States should use a regulatory Animal Welfare Impact Assessment (AWIA) to appraise and evaluate the effect of policy on animals' interests. Animal welfare is a complex concept, involving physical (health/function), mental (feelings) and nature-based (naturalness) determinants. In addition, in pluralist societies such as in Europe individuals have varying beliefs about how animals ought to be treated. In some policy areas, the interests of animals might not be aligned with the interests of human society or the wider living environment. These factors mean that AWIA, including appraisal and evaluation of options, should be done by participatory processes using analytic-deliberative techniques. Multicriteria analysis is a technique that can be used to consider qualitative and quantitative factors together with multiple criteria. It is only when the interests of animals are considered in the policy process that the intent of the Treaty of Amsterdam and the democratic will of citizens will be realised.

228 - Imaginative Sympathy and Animal Autobiography

Henderson
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

In Virginia Woolf's *Flush*, her 1933 biography of Elizabeth Barrett Browning's cocker spaniel, she describes the first meeting between dog and poet thusly: "As they gazed at each other each felt: Here am I-and then each felt: But how different!...Between them lay the widest gulf that can separate one being from another. She spoke. He was dumb. She was woman; he was dog. Thus closely united, thus immensely divided, they gazed at each other"(23). This image of the "wide gulf" is invoked throughout the biography when Woolf describes "vast gaps" in their ability to understand each other. In this paper, I read *Flush*, *Black Beauty* (1877), *The Confessions of a Lost Dog* (1867) in conversation with more contemporary theory such as Jacques Derrida's *The Animal That Therefore I Am* (2008), arguing that the elusive question of the animal's "voice", how to access, translate and represent it, persists from Victorian animal autobiography and in its persistence reveals both its difficulty and its sustained urgency.

When Woolf imagines Barrett Browning and Flush both "closely united" and "immensely divided" by differences in gender, capability, and, most powerfully, species, she re-stages the fraught responsibilities and limitations of sympathetic imagination that preoccupy Anna Sewell in *Black Beauty* and Frances Power Cobbe in *The Confessions of a Lost Dog*. When Hajjin, the lost dog of Cobbe's story, interrupts her own narrative to caution "nobody but a dog knows the sorrows of dogs", the text introduces a self-consciousness about translative imagination that is emblematic of the tensions of the genre: that interspecies translation is impossible and yet the genre necessitates a fantasy of perfect translation. This tension is sustained throughout, and in some senses, constitutive of, both Cobbe and Sewell's narratives.

Hajjin's aside about the impossibility of knowing the sorrows of another species, is a curious refusal to include an in animal autobiography, as the primary function of the genre was to create sympathetic identification with the suffering of another species. *The Confessions of a Lost Dog* and the later (and exponentially more popular) *Black Beauty* are certainly representative of the genre. In both, the animals offer an account of their lives being sold and renamed by numerous owners (on a wide spectrum of kindness to cruelty), publicly abused and humiliated on the streets of London, and ultimately restored to an originary home and name. Animal autobiography was one of the most persistent and popular genres of animal story in the long nineteenth century and its primary functions was to "socialize children into kindness towards animals"(Cosslett). These stories always take the form of the animal testifying to some kind of cruelty (often specifically urban and industrial) and the "first person" address renders these testimonials immediate and emotionally charged.

It is, perhaps, easy to dismiss these narratives as having nothing to do with actual animals (at best) and violent appropriations (at worst). But to condemn these autobiographies on these grounds is to underestimate their complex negotiations around narrative representation and the possibility of translation. Both Sewell and Cobbe demonstrate a compulsion to return to the failure of a translation despite the fact that the success of the autobiographies depends on the reader's acceptance that translation is possible. These stories repeatedly stage scenes where translation fails, or is inadequate, expressing a discomfort with the generic conceit of translation and, by extension, the ventriloquization of an animal's voice. The vexed question of translation becomes the site at which ethics towards animals are negotiated both inside and outside the texts. The animal "voice" registers as an absence which demands interrogations of sympathy.

229 - Narrative and Domestic Recovery in Shelters for Homeless Animals

Henderson
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

My paper traces a continuity between Victorian and contemporary homeless animal shelters, arguing that the speculative construction of character was crucial to the matrix of sympathy and surveillance that characterizes the ethos of animal shelters. The lost or stray companion animal represents particular spatial and narrative lacunae; outside the normative and predictable space of the home, lost animals become themselves abnormal and unpredictable. Thus domestic recovery and narrative recording became mutually constitutive; the shelter's mandate to "re-home" lost animals depends on an inscription or re-inscription of each animal's identity. In this paper, I explore the ethical stakes of attributing a history and character to an animal, incapable of direct confession. What do these speculative accounts *do*?

The first animal shelter, The Home for Lost and Starving Dogs, was established in Battersea in 1860 and continues to operate throughout the United Kingdom as The Battersea Cats and Dogs Home. Highly contested and widely ridiculed when it was founded "one London Times commentator wondered if the next trend would be a shelter for the city's many rats" the shelter garnered support by individualizing animals through imagining their histories, ascribing their personalities, and attempting to trace particular kinships with owners. In addition to attaching a number to each new dog and recording the date of the dog's arrival, his breed and personal appearance, the shelter superintendent also affixed notes to some dogs with more personal information and advice for care: "I am quite willing to learn and am quite capable of being taught. All that is necessary is that you should take a little pains with me, and kindly bear with me until I have acquired such habits as you wish." This plea for sympathy and recognition, expressed "directly" in the voice of the dog, simulates a communion that is vital to the adoption process.

The current website of The Battersea Cats and Dogs Home operates under a similar ethos. A Staffordshire Bull Terrier named Justin "has lost a bit of trust in people and needs to find it again." Tilly, the two year old Jack Russell Terrier, "is a sweet natured lady with a very anxious nature." Scrappy is a three to six month old "mongrel" who is a "lovely scruff bag...very trainable" and has "good motivations to help out with his learning." These narratives are often written from the perspective of the dog "I prefer not to be around children"-- and accompanied by photos or video. Animals are also given names in the shelter, signifying subjectivity and domestication before they have adopted; indeed these names become a precondition of their adoption.

Looking specifically at Battersea but with reference to contemporary North American shelters as well, I will treat these accounts of rescued animals as a distinct genre and a direct Victorian inheritance. I argue that the work of rescuing and rehabilitating lost animals is simultaneously a very textual practice of the recording and revision of individual narratives. What I ultimately hope to prove in this paper is that these accounts, in addition to their legitimate contribution to facilitating adoption, are a way of managing something profoundly unsettling about homeless companion animals. The shelter structure has to, in some vital sense, turn the inscrutable and unpredictable identities of stray animals into texts --coherent characters, deliberately plotted narratives--passive and predictable.

230 - What's So Special about Species Boundaries?

Morar¹, Kelly²

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Session

Session Date

Time

Location

Abstract text

Recent scientific research using human/non-human animal mixtures has provoked reactions of outrage not just in the media and in the world of politics, but also in the world of applied ethics. Henry Greely's famous claim, 'The centaur has left the barn,' shows that today the very question of creating living organisms made of cellular materials coming from various species is more than a scary illusion. In 1984, scientists have merged goat and sheep embryonic cells in order to create a 'geep.' A few years later, a mouse - 'SCID-hu' - with a human immune system was created in order to test human medication for AIDS. This year, the first chimeric monkey has been created containing genetic material from six different genomes. Is there anything morally problematic with these types of advances in bioengineering?

In this paper we explore one of the core arguments raised against research on genetic admixtures, namely one that appeals to disgust. Some bioethicists have claimed that the fact that many people have a sense of repugnance against these scientific experiments is sufficient evidence of the intrinsic moral wrongness of this form of research. We contend that current psychological research on the nature of this emotion, together with recent work on the intuitive conceptualization of biological categories, shows while the initial sense of disgust at this type of research is understandable, it is in no way a trustworthy indicator of deep moral wrongdoing. Against disgust advocates, we claim that a more principled way is required in order to decide for the moral rightness or wrongness of forms of research that cross species natural barriers.

231 - Animal-Computer Interaction: Shifting Perspectives in a World of Ubiquitous Computing

Mancini
The Open University, Milton Keynes, United Kingdom

Session
Session Date
Time -
Location

Abstract text

We live in a society where computing technology has become ubiquitous and interacting with computing devices no longer means using a keyboard. Embedded in the fabric of our cities, workplaces, homes, vehicles, clothes and even bodies, 'smart' systems now allow us to relate to the world around us, one another and even ourselves in unprecedented ways. Smart phones can alert us to interesting places behind the corner, tell us when our friends are close by and give us information on objects we walk past; smart cars can monitor our physiological parameters while we drive and so can smart clothes when we wear them; smart homes allow us to control furnishings such as lights or curtains with simple gestures and can also tell us what groceries to put in our shopping list and which ingredients to put in our recipes; smart games can detect our emotions, adjusting gaming scenarios accordingly, and can even let us control objects merely by the power of our thoughts. These and many other achievements have been driven by what interaction designers call the user-centred approach to the development of computing systems, which has shaped the field of Human-Computer Interaction (HCI) as we know it today.

Animals too are ubiquitous in society. They are directly or indirectly involved in every aspect of our life and, like us, they too interact with computing technology. For example, modern operant conditioning chambers used in behavioural experiments are often computerised environments affording complex interactivity. Robotic milking systems used in precision dairy farming are an example of cutting-edge ubiquitous computing technology enabling cows to engage in voluntary milking. Tracking and telemetric sensor devices used to monitor wildlife, laboratory animals and even pets also support various forms of interaction. But is the interactive technology intended for animals developed with a user-centred approach comparable to that taken when developing interactive technology intended for humans?

In HCI, user-centred means that an interactive technology needs to satisfy specific usability goals (e.g., efficiency, safety, learnability) as well as more subjective experience goals (e.g., satisfaction, motivation, stimulation) in order to best support a specific target user group in their tasks. Hence developing new technology entails eliciting requirements from all stakeholders and, based on these, producing alternative designs which are prototyped and then evaluated, in an iterative process that involves end users at all stages. Each stage employs an arsenal of specific theoretical and methodological tools (only some of which presume the use of rationality and verbal communication on the user's part), derived from a variety of related disciplines such as ergonomics, psychology, cognitive science, sociology and anthropology, to name a few.

How does the development of animal technology 'map onto' HCI's user-centred approach? What does the lack of correspondence between the two say about the place of animals in our society? What would it take to develop the field of Animal-Computer Interaction (ACI) and a user-centred approach to the development of technology intended for animal users? What would be the practical advantages and the cultural influence of ACI?

Using as an example the case of robotic milking systems, I will illustrate how ACI could change the way in which animal technology is developed and deployed, and how it could contribute to changing the way in which we look at animals. I will elaborate on the benefits that ACI could have for our understanding of animal behaviour, cognition and affect, and for our inter-species relationships. I will conclude by summarising current efforts to develop ACI in collaboration with animal scientists and practitioners.

232 - PETA and the Futures of Vegetarian Identity

LW Carey

University of Northern British Columbia, Prince George, British Columbia, Canada

Session

Session Date

Time

Location

Abstract text

"But I do not believe in absolute 'vegetarianism,'" Jacques Derrida tells Elisabeth Roudinesco, "nor in the ethical purity of its intentions" ("Violence" 67). In other words, vegetarianism does not, for Derrida, appear to meet the conditions of his oft-cited project of "eating well," arguably the closest thing to a "bottom line" of his articulation of animal ethics. "Eating well" alludes to the process of "determining the best, most respectful, most grateful, and also most giving way of relating to the other and of relating the other to the self" ("Eating Well" 281-82). Most vegetarians and vegans would undoubtedly say that their diets arise out of their commitment to make just the kind of determination Derrida describes as eating well. Yet Derrida is not alone in rejecting the ethical implications of vegetarianism: I often notice in critical animal studies work a deferral of, or even resistance to, the project of retheorizing vegetarianism. Moreover, this reticence is amplified in popular culture, throughout which vegetarianism "especially when figured as a form of human identity" is often the object of derision, ridicule, and mistrust. Michael Pollan, for example, writes in his widely read *The Omnivore's Dilemma*, "there is a part of me that envies the moral clarity of the vegetarian, the blamelessness of the tofu eater. Yet part of me pities him, too. Dreams of innocence are just that; they usually depend on a denial of reality that can be its own form of hubris" (362). What is it about the way vegetarian identity is taken up and understood, by both its practitioners and its meat-eating counterparts, that fails to fit the bill of eating well? Is there an imaginable form of vegetarian subjectivity that does or would inhabit Derrida's radically hospitable terms of ethical consumption?

In this paper, I examine the ethical implications of positing vegetarianism as a form of human identity, by analyzing a print campaign by People for the Ethical Treatment of Animals (PETA) that might initially seem utterly uncontroversial, compared with some of the organization's more notorious campaigns. PETA's "veggie testimonials" feature a celebrity photo accompanied by the caption "I am [name], and I am a vegetarian [or vegan]." I want to suggest that this campaign emphasizes the teleological achievement of a human vegetarian identity that appears to distance itself from at least two kinds of messy ethical entanglement. First, I want to suggest that a mantle of vegetarian identity assumed in this way can emphasize differential ethical registers within the human community in a way that distracts debate from the relationship between humans and nonhuman animals. Second, I want to explore how this rendering of human identity potentially effaces any complicity with interspecies violence, thus rhetorically and figuratively inculcating human ways of being in the world from those of other species. Ultimately, I am interested in forging alternative vegetarian/vegan relationships to both human and animal identities that could perform other possibilities than those articulated in the PETA campaign at hand: what would happen if we began framing ethical eating as an effort or project, rather than as an achievement? The paper closes with some suggestions for future inquiry along such lines.

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233 - Canine Timeshares and the Building of Embodied Capital in America

Anglin

The College of William and Mary, Williamsburg, Virginia, United States of America

Session

Session Date

Time

Location

Abstract text

U.S.-Americans have invested in inter-species companions as extended phenotypes of their rational humanity since the early eighteenth centuries. In seemingly selflessly loving across species lines, pet owners found a way to demonstrate their enduring will and exclusive power to dominate, deprive, and improve the bodily, or 'animal,' self. The degree of self-"deprivability" and return to nature along with its unspoken claim to rational fame and cultural capital or power, was an accomplishment that in the eyes of many no longer simply rested on the agent's will and circumstance, but also on their biological predisposition. As such, antebellum America's burgeoning love of non-human nature quite literally became a matter of the body, "external wealth converted into an integral part of the person," or, what late sociologist Pierre Bourdieu identified as capital in the embodied state.

When it became time to reproduce and transmit accumulated bio-cultural riches to the next generation, however, investors soon found themselves in a bit of a bind. To openly admit that ostensibly disinterested inter-species relations had been maintained for the selfish purpose of intra-species reproduction, would invalidate embodied capital on the spot and brand investors as either: a) animals unable to control their instincts, or b) in-human beings, whose superior cognitive skills have become the handmaidens of instinct and egotistical calculation.

In order to safeguard the building and transmission of embodied or bio-cultural assets, inter-and intra-species intimacies had to be kept completely separate. American authors, active around the turn of the century, adapted. They devised and deployed the 'timeshare (pet) dog'. Timeshare canine companions were an asset or a form of property partly owned or "leased" by multiple parties to be maintained and exploited either concomitantly (fractionally), consecutively (for fixed time periods), or cooperatively (rotating or flex increments), in different, often gender-specific, capacities and spheres. By virtue of recasting intimate inter-species relations as a part-time job or privilege that only required each care-giver's, provider's, or master's energy, attention, and (self)-discipline for limited periods at a time - that is, while on duty or in the public sphere - off duty activities set in the private sphere, behind closed doors, could fully focus on the building and maintenance of intra-species relations. The increasingly clear, temporal and spatial boundaries between the two types of intimacies not only improved the overall quality of both inter-species and intra-species kinship, but, most importantly, they circumvented absolutes and what had heretofore been the tragic choice between either / or. In compromise and carefully timed separation of seemingly self-disciplined and disinterested (public) affinity from self-serving (private) consanguinity, in short, lay the turn of the century solution to the maximization of illiquid, bio-cultural capital and power.

This paper will use selected works of Bret Harte, Jack London, and Langston Hughes to show how dominant and sub-dominant American authors have powerfully appropriated the timeshare dog trope to ossify and/or challenge the symbolic order and secure the transmission of their accumulated capital and power to the next generation.

234 - Doggonomics: Dollars, Dogs, and the Rise of Fleshbanks in America

Anglin
The College of William and Mary, Williamsburg, Virginia, United States of America

Session
Session Date
Time -
Location

Abstract text

Historians concur that the prolonged and often unconscionable battle between banker Nicholas Biddle and President Andrew Jackson eroded American consumer confidence in banks and bank liabilities. In doing so, it increased the public's demand for metallic money (specie) and contributed to the monetary contraction that precipitated the Panic of 1837. To infer from the young nation's consuming quest for capital in the form of gold and silver to its growing disinterest in liabilities per se, however, is to reduce what late French sociologist Pierre Bourdieu calls the "science of the economy of practices" to the mercantile or immediately material. This narrowly economic approach to capital investment strategies buttresses nineteenth-century notions of the capitalist American in monomaniacal pursuit of the Almighty Dollar by relegating all other forms of exchange to the realm of the noneconomic and, seemingly, disinterested. In doing so, it has helped conceal Jacksonian America's profound and profoundly profitable turn to privilege, capital, and power in the form of inter-species relations.

In forming allegedly unconditional alliances with nonhuman animals in general and pet dogs in particular, an ever-growing number of 'fallen' American men and women managed to restore their prelapsarian innocence, put on display their selfless devotion to everything and everyone 'other,' and regain the cultural capital and clout long-lost. Empowered by their canine connection in the world of letters and beyond, Americans improved their socio-economic standing and increased their chances at transmitting their accumulated embodied capital to the next generation.

As detrimental to non-elite organisms as such self-preserving and self-serving behavior may seem, its beneficiaries are multiform. After all, in investing in inter-species relations as an enduring cash-money alternative, the human animal not only extends its protection and partnership to what it sees. Our species unwittingly creates space for and protects the unknown and humanly unknowable. In a crucial sense then, inter-species kinship and communication is as much a nostalgic discourse of restoration and redemption (Haraway, 1989, 135) as it is one of pragmatic accommodation and shared survival that improves the lives of elite and non-elite organisms alike.

Looking at literature and the expansion of anti-cruelty culture and legislation, this paper explores nineteenth-century America's turn to inter-species companionship in general and pet dogs in particular as a mutually beneficial, long-term investment strategy in capital, life, and power.

235 - The Animal's Place in the Cosmos: Rilke and Franz Marc

Fischer
Leuphana-Universität, Lüneburg, Germany

Session
Session Date
Time -
Location

Abstract text

In my paper I will discuss affinities and connections between Rilke's "animal poetry" and Franz Marc's paintings. Animals appear frequently in Rilke's work. The most famous and exemplary poem from the *Neue Gedichte* (*New Poems*, 1907), his greatest collection from the middle period, is "Der Panther" and an entire elegy (the eighth elegy) from Rilke's most significant collection, the *Duineser Elegien* (*Duino Elegies*, 1923), is devoted to the theme of the animal's distinctive place in the cosmos (see Fischer, 2007; Fick, 1993). Rilke was friends with the prominent zoologist Jakob von Uexküll and influenced by Uexküll's research into the relationship between the animal and its *Umwelt* (environment). In a letter from 1917 Uexküll writes to Rilke, "that you possess an outstanding talent for biology and especially for comparative psychology is demonstrated by your poem "The Panther." The observation that you develop there is masterful..." (see Mislin, 1974).

The first part of my paper will be devoted to outlining Rilke's conception of the animal and the difference between the place of the human and the place of the animal in the cosmos. For Rilke, animals do not have the same kind of self-consciousness as human beings, however, for this very reason animals enjoy an unmediated participation in the cosmos. Thus the eighth elegy begins, "Mit allen Augen sieht die Kreatur/ das Offene. Nur unsre Augen sind/ wie umgekehrt und ganz um sie gestellt/ als Fallen, rings um ihren freien Ausgang... [With all eyes the creature sees/ the open. Only our eyes are as though reversed and positioned around it/ like traps around their free passage]."

Rilke's poetry was greatly influenced by visual artists. The sculptor, Auguste Rodin, was very important for Rilke's *Neue Gedichte* and from 1907 on the painter, Paul Cézanne, became Rilke's most important example. However, Rilke was never wholly sympathetic to the later developments towards abstraction in expressionist painting. He thought that painting should maintain a balance between representation and the suggestion of the invisible, and thus while he was to some degree sympathetic to the works of Paul Klee he thought they went too far in the direction of abstraction (see Meyer, 1963). However, Rilke was unequivocal in his positive estimation of the paintings of Franz Marc. In a letter from 1916 to Marianne von Goldschmidt-Rothschild Rilke discusses a Franz Marc retrospective and states, "endlich wieder einmal ein Oeuvre [finally once more an Oeuvre]..." "No doubt Rilke found an agreeable balance between abstraction and concrete representation in Marc's work. Moreover, he must have been sympathetic to the central motif in Marc's oeuvre, namely, the animal. Both Rilke and Marc sought to enter the animal's world or *Umwelt* in and through their art. Furthermore, there is a clear cosmological dimension in their depiction of animals. To perceive this, one need only turn to Rilke's aforementioned eighth elegy and to Marc's "Der Turm der blauen Pferde" ("The Tower of Blue Horses," 1913) with its astronomical symbolism and monumental presence. The second part of my paper will be devoted to uncovering affinities and connections between Rilke and Marc's depictions of animals. In conclusion, I will evaluate the broader significance of the cosmological vision of animals as found in the works of Rilke and Marc.

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236 - URBAN WILDLIFE: THE NEGLECTED FRONTIER?

JH Hadidian

The Humane Society of the United States, Washington DC, United States of America

Session

Session Date

Time

Location

Abstract text

At some undetermined point in 2008, one of the most significant events in our history took place when more humans came to live in cities than outside them. Perhaps for Europe and much of North America, where this boundary was crossed long ago, the event was not that noteworthy. But given that it took 200,000 years to reach this point as a species, and that it is unlikely we will transition back any time in the foreseeable future, and the event assumes more global significance. The urban future will be critically relevant not only to ourselves but to the other living beings with whom we share this planet. Urbanization as a political, social, economic and ecological phenomenon will arguably be a primary forcing factor for animal protection and welfare interests as well, for two principal reasons. First, given that many species of wild animals have adapted to and colonized cities already (and more are likely to do so in the future), we now are faced with entire populations of animals whose welfare interests we should not overlook. Great injustices are often committed against wild animals in cities and these must be addressed. Second, given that urbanites are the demographic majority (sometimes vastly so), it follows that the attitudes, values and beliefs they hold will dominate political decision-making. If direct contact and experiences are important to attitude formation, as evidence suggests they are, and if urban wildlife can provide these in a positive way, then we have an important vehicle through which people's feelings about animals in general can be grounded, the human-animal bond strengthened, and good decisions made about animal welfare. An "ethic" for urban wildlife can not only establish better policy and management, but provide as well a vision for our place in an urbanizing world in which we see ourselves as members of a biotic community. This presentation explores some of the history, current status and potential future of urban wildlife in the United States to inform and broaden our thinking about animals and cities.

237 - Canis Familiaris: The Physiology of an Elite Endurance Athlete

C. Smith

Southwestern University, Georgetown, Texas, United States of America

Session

Session Date

Time

Location

Abstract text

There is presently a growing interest in the evolutionary significance of the distance running ability of humans. Further, an extensive body of experimental research exists which clearly identifies physiological factors that separate elite human distance runners from the vast majority of their cohort, and the lay press and media have made these findings well known and celebrated. However, there are animals who have coexisted with humans as close companions for thousands of years who possess running capabilities that far exceed those of even the most elite human endurance athletes. Dogs (*canis familiaris*) are arguably the animals with the longest and closest association with humans, an association that likely exists in part because of their relatively superior ability to run. Interestingly, while the physiological characteristics of elite human runners have been clearly identified and widely publicized, much less is known regarding those of dogs and how they compare to those of humans. Sustained physical effort in any species is related to the ability of the organism to utilize oxygen (oxygen uptake, VO_2), and elite endurance performance is related to the ability to attain exceptionally high VO_2 values. VO_2 is related to two interdependent physiological processes; 1) the ability of the heart to deliver oxygenated blood to working skeletal musculature, i.e. cardiac output (Q), and 2) the ability of the skeletal muscle to utilize oxygen for the production of ATP (measured as $a-vO_2$ dif). These processes are incorporated in the Fick equation to describe VO_2 ; $VO_2 = Q \times a-vO_2$ dif. This equation can be used to describe and compare the physiological abilities of humans and dogs. In regards to Q , well-trained male human endurance athletes have maximal outputs of around 500 ml/min/kg compared to that of dogs which can exceed 935 ml/min/kg. The larger Q in dogs is related to both a higher stroke volume, due to a heart that is relatively much larger (12 g/kg compared to 5 g/kg for humans) and a much higher heart rate (approaching 300 b/min in dogs compared to about 180 b/min in trained humans). Information regarding $a-vO_2$ dif in dogs is somewhat limited in both quality and amount and does not provide the basis for a clear comparison. However, it is clear that several factors favor an increased ability for oxygen utilization by canine skeletal muscle: 1) Unlike humans, all types of muscle fibers in dogs have high oxidative capacities, 2) All muscle fibers in dogs are small in diameter thus creating an increased area for oxygen diffusion relative to fiber volume, and 3) The spleen of dogs acts as a reservoir for red blood cells that can be released during exercise to boost red blood cell volume by up to 30% increasing the amount of oxygen delivered to the muscle. Collectively these factors produce a relatively large maximum capacity for oxygen uptake (VO_{2max}) in dogs compared to humans with values for untrained sedentary dogs far exceeding those of elite human runners, 100 - 118 ml/kg/min compared to 75 - 85 ml/kg/min for humans. Dogs who have been exposed to a physical training program have VO_{2max} values approaching 150 ml/kg/min. The superior endurance running capabilities of dogs compared to humans is largely due to a greater ability to utilize oxygen that is certainly driven by a larger capacity of the heart to deliver blood to the working muscle, and also likely related to an increased ability of canine skeletal muscle to utilize oxygen.

238 - The Social Impact of Cinematic Discourse

Loredana
New York University, New York, United States of America

Session
Session Date
Time -
Location

Abstract text

Do positive animal liberation representations in mainstream cinema have the power to make an impact in the social world? Drawing on discourse and cultural representation theory, I explore this question through an analysis of the movie *Rise of the Planet of the Apes* (2011) and argue that non-dominant and potentially resistant cinematic storylines have the power to make people question anthropocentric assumptions. The narrative of this blockbuster film resonated on a multitude of levels with audiences and has served as a platform for the creation of an unprecedented pro-animal liberation discourse in mainstream society. Moreover, the movie has spurred animal advocacy and policy change efforts. Employing a media content analysis using Lexis Nexis, I analyze an assortment of articles that used the movie as a foundation for initiating discussions on various animal issues. In addition, I perform an online ethnography to look at the internet discourse created by the movie. In assessing the social consequences of this discourse, I show that movies such as this one have the potential to create social change in the realm of animal liberation.

Rise of the Planet of the Apes has ignited the interest of a diverse crowd of intellectuals, activists and politicians. For example, Professor Peter Singer's ape-rights focused piece entitled "A Planet for all Apes", which was picked up by various media, commends the movie's writers and director for acknowledging the ethical problems involved with exploiting animals and for not using real animals in the filming of the movie. Another example is the Republican Representative Roscoe Bartlett, who wrote an open editorial in *The New York Times* entitled "Stop Using Chimps as Guinea Pigs" that called for the ending of all experiments on apes. Benefiting from a temporary pro-animal benevolence in the media, a direct result of the movie's box office success, an open letter to the editor of *The New York Times* written in response to Bartlett's piece by a senior officer of the Humane Society of the United States was also published.

The momentum created through this discourse was promptly embraced by animal protection organizations that seized the opportunity to promote their agenda. For example, Physicians Committee for Responsible Medicine issued a call to action entitled "The Real Planet of the Apes," in which a link to undercover footage from an animal testing facility and a petition to stop animal testing were provided. People for the Ethical Treatment of Animals increased its focus on animal testing advocacy during that time, and various other groups organized screenings of the movie and combined them with calls to action and protests.

Historically, the discourse around the Apes franchise has not gone unnoticed in academia. Books and articles based on the original *Planet of the Apes* series of the 20th century, which highlight the intersectionality of issues such as racial and animal oppression, abound. However, the new installment has largely gone unnoticed so far in the academy, conceivably because a blockbuster is often deemed unworthy and assumed to be mass entertainment, but also because academic materials take a long time to write and be disseminated in the public domain. I endeavor to fill this void through this research paper, bringing attention to a potentially powerful tool for the promotion of the animal liberation movement.

239 - Diversifying Ethical Enquiries: Different Methods, Different Animals?

Acampora
Hofstra University, Forest Hills, United States of America

Session
Session Date
Time -
Location

Abstract text

In this paper I chart some of the methodological and substantive changes underway in the sub-discipline of inter-species moral philosophy and in the broader field of animal studies at large. I aim to show that continental European approaches to trans-human morality are better understood meta-ethically as moral psychology than as first-order normative ethics, that animality must be opened up to alterity just as humanity has been, and that these two developments are (or could be) related in fruitful yet hitherto under-appreciated ways.

In my treatment of animal ethics, I argue that a later generation of contributions from the quarters of continental European philosophy are better understood as forms of meta-ethics or moral psychology than as normative ethics *per se* and that what we discover or highlight from such a perspective is the salience for inter-species morality of emotive and/or embodied exposure (i.e. affect, the somatic, and vulnerability as registered in actual experience). This represents a divergence from first-generation, Anglo-American analyses of animal ethics, which were wont to emphasize sapient or sentient subjectivity, rational rule-making or calculation, and/or abstract argumentation.

That analytic mode of doing animal ethics has had a tendency to take (explicitly or implicitly) "the human mind" as a paradigm of ethically significant capacity, therefrom to focus on mentality *per se* as the keystone for establishing moral standing, and consequently to become vested heavily in neuro-scientific and cognitive-studies searches for evidence of truly anthropomorphic mental features of non-human animals. These endeavors are indeed helpful in undermining one aspect of what primatologist Frans de Waal has called "anthropodenial". Yet anthropodenial has a flip side, namely the refusal to see zoomorphic characteristics in ourselves and the subversion of this facet requires a different vantage, one more like the perspective we get from continental European and feminist care approaches to animal ethics. Because these later-generation, relatively heterodox frames of reference start from an immersive awareness of bodily and affective experience, they concentrate on the marvel of diverse capacities and liabilities manifest throughout the field of life (rather than being fascinated by our own species' worthy splendor and questing for others' approximation thereto). This outlook's openness to diversity invites the attention of animal studies to the (inter)relations, overlaps, and crisscrosses surveyed herein.

In other words, then, the diversification of inquiry in animal ethics and in animal studies at large can be seen to braid together "in such a way as to alter and enrich our conceptions of both morality and animality. The alternative and changing approaches that I have tracked here may be described as mounting a more thoroughgoing transcendence of anthropocentrism than hitherto has been accomplished, one that at first glance mobilizes epistemological and ethical polycentrism. I say "at first glance" because in actual operation the multiplicity of viewpoints at stake dissolves the very notion of center itself, and so what we have in fact is perhaps better denominated "a-centrism". Yet this last remark of mine does not mean that we are left only or simply with an endless or entropic play of difference" rather, attention to embodied/affective exposure ethically and to striations of alterity ontologically implicates us in the tension between similarity and variety. Fascination with and appreciation of this tension seems to me, and seems to be, precisely what is so attractive and compelling to us about other animals: from such a perspective various creatures become for us instances neither of deviant similitude (à la anthropocentrism) nor of absolute alterity (à la post-structuralism) but rather of related otherness (as per that seminal if rogue thinker of animal studies, Paul Shepard, who originated the very notion of "minding animals" morally and existentially).

240 - 'Cute Little Puppy, Huh?': Empathizing with the Dogs of War

A. Adelman

University of Maryland, Baltimore County, Baltimore, MD, United States of America

Session

Session Date

Time

Location

Abstract text

In March 2008, a video depicting a U.S. Marine (identified as Lance Corporal David Motari) throwing a live puppy off a cliff while another (Sergeant Crismarvin Banez Encarnacion) filmed it surfaced on YouTube and promptly went viral. Motari was forced into protective custody after his life was repeatedly threatened; the grainy, 17-second cell-phone video itself became the site of vigorous discursive proliferation - angry, often inarticulate reaction videos posted back to YouTube; rejoinders from the ASPCA and other anti-cruelty organizations; news stories about the perpetrators or the video itself; and apologies, disavowals, and disciplinary action from the Marine Corps.

Subsequently, beginning in 2009, American and European news outlets began reporting on the state-sanctioned culling of stray dogs in Baghdad, a grisly effort to reduce the population of well over 1,000,000 dogs that had flourished in the infrastructural collapse that followed the ouster of Saddam Hussein and the general chaos of the war. Asserting that the animals were terrorizing the city's inhabitants, Iraqi officials recruited veterinarians and others to orchestrate and supervise the killing of the animals, prompting vociferous denunciation from anti-cruelty advocates and organizations worldwide.

Meanwhile, many American dogs became internet celebrities in videos documenting the lavish greetings they offered to their humans upon returning from the war. Gracie, the star of the YouTube video "Seeing My Dog the Day I Got Back from Afghanistan," bounded out the door of the family home and launched herself at her beloved National Guardsman, who pulls her into his lap and apologizes profusely for going away and leaving her behind. Since the spring of 2008, Gracie and her family have gotten more than 7,600,000 views.

This paper is a consideration of the connections between the canines featured in this triptych of war stories? Each of these animals elicited intense, widespread, and often passionate responses, all of which hinged on humans' identification with them: horror and anger on behalf of the creature that Motari crassly deemed a "cute little puppy" before killing it; revulsion at the scale and means "shotguns, poison meat" of the killing in Baghdad; delight at Gracie's joyful abandon (and the enthusiasm with which her humans reciprocated). Beyond their obvious status as various articulations of our well-documented affinities for and connections to dogs, I argue that these proclamations of empathy actually mask a range of affective and ideological demands placed on the animals, upon whom we rely for help negotiating and managing the ethical complexities inherent in these wars. Sympathizing with Motari's "cute little puppy" is a way of sidestepping complicated questions about the consequences of militarization and the conduct of American military personnel, the animal's yelping serving as a pure, visceral alternative to those intractable debates. Feeling and expressing outrage on behalf of the Baghdad strays is relatively easy; whereas criticizing Marines might be uncomfortable in light of the imperative to 'support the troops,' graphic footage of the cull is readily reconciled with long-established Orientalist narratives about the barbarism and inhumanity of Arabs in general. And of course, exuberating along with Gracie is a pleasure, as she offers a happily whining, wagging pedagogy on how to manage the emotional trials and demands of war. In each instance, the dogs are conscripted into a form of wartime service, providing us with screens upon which to interpret a bewildering conflict, and demonstrate our own sentience without ever attending fully to theirs.

241 - When the Battery Cage Came to Norway

Bjørkdahl
University of Oslo, Oslo, Norway

Session

Session Date

Time -

Location

Abstract text

The technologies of the last agricultural revolution had huge repercussions - for animals and nature, as well as for farmers, cooperatives, retailers and consumers - but many aspects of this revolution are not well researched. In this article, I focus on the seemingly simple technology of the battery cage and study its introduction into Norwegian agriculture in the 1960s, aiming to understand the major social changes that this object was both a part of and a symbol of.

A methodological assumption I make is that concrete, tangible technologies can be seen as objects saturated with meaning. In other words, I understand the battery cage not just as a thing - not just as a wire net of steel assembled in a certain way - but as an expression of a way of thinking - about animals, people, agriculture, and society.

The battery cage changed every link in the chain, from production to consumption, quite dramatically, and this mode of production was quickly established as the norm. The question I ask in this article is: How did this happen? What arguments accompanied the introduction of the battery cage in Norway? What ideas about agriculture, food policy, and human and animal welfare can be read into this technology? What did one have to believe in - about society and about the direction it would take - to believe in the battery cage?

One hypothesis I pursue is that agricultural developments in Norway at the time had already locked the relevant decision makers into expectations that made the battery cage an indisputable next step. I suggest that many of the changes in the agricultural sector were part of a much larger project - the modernization of Norway - and that the public's awareness and de facto acceptance of this fact helped make debate and criticism of the battery cage superfluous.

242 - Sing a song of animals a pocket full of rights

Lloyd
Private, Sydney, Australia

Session
Session Date
Time -
Location

Abstract text

Sing a song for animals, a pocket full of rights

Problem

My research paper asserts the depiction of animals in songs contributes to continuing stereotypes of animals which in turn contributes to the discrimination in society and reflected in law. The essay reviews both children's songs and adult songs.

Motivation

Music has influenced many social justice movements. Often it is the songs written at the time of the movement which defines and carries the memories of the movement's struggle long after the struggle has been won.

Contrary to other social justice movements one of the greatest barriers to success in the animal social justice movement is that so many songs about animals are already in existence commencing in childhood shaping and cementing perceptions about animals which are carried into adult hood.

Approach

Over 500 children's songs popular in Australia were reviewed. Nearly half the songs were written specifically about or referred to animals. Some of these songs such as nursery rhymes share popularity in other countries.

The animal songs were divided according the categories on page 113 of *Animal Law in Australasia* by Sankoff & White with the inclusion of mythical animals. They were then categorised according to specific structural features of the songs such as words, tempo, mode, melody, loudness, rhythm and visibility which evoke the desired emotional response.

Results

The largest (and growing body) of Australian children's songs were about Australian wildlife. Classic nursery rhyme tunes have even been adapted to fit Australian themes such as *Four and twenty Kookaburras* and *Old Macdonald had some bush*. The structural features often 'humanised' Australian native animals. These songs grew with the environmental movement in Australia and the concern with safeguarding Australian animals from extinction. Australian animals enjoy the greatest protectionist legislation such as the *Environmental Protection and Biodiversity Act 1999*.

Visibility in music is not necessarily determined by the number of songs written but the popularity of certain

songs. Agricultural animals did not enjoy a large body of songs. Songs with simple structural components ie repetitive lyrics as in '*Old MacDonald Had a Farm*' does not evoke great emotional response for pigs, cows, chickens and horses as farm animals and it reinforces them as property but implies 'happiness'.

Children's songs are very rarely structured to evoke empathy or compassion for animals. It is mostly about the development of children's emotions reinforcing human centeredness in music

By adulthood the number of specific animal songs decreased significantly. It was difficult to source a similar number of songs with reference to specific animals or even referenced in the song. Animals were used to emphasis human emotions such as ie birds and horses conveying freedom. Songs referencing chickens were quite popular but the structural components reinforced its status in reality.

There is a growing body of animal rights/welfare songs. Structurally they were aggressively confrontational in the hard or thrash rock or conversely 'folky' to evoke compassion and empathy. These songs were accompanied by videos, pictures, statistics or emotive questions.

There are also a growing body of songs promoting vegetarianism.

Conclusion

The animal social justice movement needs its own Woody Guthrie.

Songs can contribute to protection of animals evidenced in Australian animals

Children's songs need structural change to promote animal protection particularly for farm animals ie cows like to graze, pigs like to bathe while fostering a continuum of animal songs into adulthood

A campaign to promote animal rights/protection songs in general listening in all countries

243 - Eco-Critical Education: Examining Human-Nonhuman Relationships in Humanities Classrooms

Turner

University of Maryland Baltimore County, Baltimore, Maryland, United States of America

Session

Session Date

Time

Location

Abstract text

The types of relationships that humans forge with nonhuman animals, and the cultural norms and attitudes that structure those relationships, are of deep import to our personal and cultural identities as humans. Questions about these relationships, their construction, and their emotional, ethical, and socio-ecological ramifications, have been explored productively in a number of specialized academic fields, including ecocriticism, zoosemiotics, and environmental ethics. Still, these topics are rarely incorporated into secondary and post-secondary school curricula in the United States, despite their significance for allowing us to reflect critically on cultural belief systems and cultivate environmental consciousness. In this paper, I suggest that an exploration of cultural attitudes toward human-nonhuman relationships should be incorporated into humanities-based interdisciplinary classroom curricula, and I provide evidence from my analysis of the outcomes of an introductory college-level humanities course I taught using a curriculum on critical ecoliteracy.

As part of my PhD dissertation research, I developed a set of secondary and post-secondary curriculum materials on critical ecoliteracy, in which I encourage students to question and discuss such topics as representations of nonhumans in US-American culture, personal relationships to nonhuman animals, and ethical norms about the treatment of nonhumans. This curriculum encourages critical analysis of culture, text, and discourse and is designed to cultivate key qualities including empathy, mutuality, imagination, and ethical consciousness, for the purpose of fostering critical environmental awareness in students. Poetry, short fiction, academic essays, linguistic analysis, film, visual art, documentary television footage, and print and internet news and editorials are employed to aid students in examining belief systems about nonhumans and the relationship between humans and the more-than-human world. Students are also encouraged to incorporate concepts of environmental discourse, animal representation, ecolinguistics, and conceptual metaphor to explore the social construction of attitudes toward nonhumans and the cultural and discursive representation of the nonhuman world.

I used these curriculum materials in a seminar class with 20 first- and second-year college students at the University of Maryland, Baltimore County, teaching the class three times in 2010 and 2011. To study the effects of the curriculum on student thinking, I gathered and analyzed observations, survey data, and reflective and creative writing samples submitted by my students throughout each semester. I also used these data to evaluate the curriculum and identify potential improvements.

The data from this course suggest that many students are eager to explore the possibilities of forging understanding, empathy, and connection between species. When encouraged through classroom activities, students often discover that seeking to relate to the perspective and experience of a nonhuman animal is a gratifying and valuable pursuit. Reading and viewing personal and poetic descriptions of positive human interactions with nonhumans, stories of childhood memories and family bonds linked to experiences in the nonhuman world, and detailed visual and verbal depictions of nonhuman communication can evoke strong emotional responses for students. These materials, combined with creative and reflective writing assignments and activities, can encourage students to make connections between human and nonhuman behavior, and can spark critical analysis of human assumptions about nonhumans. At the same time, these materials and activities can raise associations with personal memories about students' own families and about bonds they've formed with nonhumans, and can provide the opportunity to imagine life from a nonhuman perspective.

The results of my study offer insights into effective materials and strategies used to foster students' critical ecoliteracy. They further suggest the value of incorporating an exploration of topics of human-nonhuman relationships, animal representations, and discourse about the nonhuman world - not only into the course I taught but also into a range of curricula in secondary and post-secondary classrooms.

244 - Vulnerable subjects? Examining the case of nonhuman animals in experimentation

Johnson
Macquarie University, North Ryde, Australia

Session
Session Date
Time -
Location

Abstract text

The concept of vulnerability is widely deployed in bioethics to, amongst other things, identify and remedy harms to humans in research. Although nonhuman animals involved in experimentation appear to meet many of the criteria which constitute vulnerability, this concept and its attendant protections are rarely applied to the case of animals in research. This paper seeks to explore this under-theorized area through addressing the **question** 'Can the concept of vulnerability be applied to explain and ameliorate well recognized harms to nonhuman animals in experimentation?'

Despite its extensive use, there is no consensus within the bioethics literature as to which approach to vulnerability delivers the most adequate theoretical framework to support the concept. In this paper I **argue** that Martha Fineman's account offers to successfully meet challenges internal to developing a theory of vulnerability and can be extended (following Satz' lead) to the case of animals in experimentation. Rather than attaching the concept to particular disadvantaged or marginalized individuals or groups, Fineman re-conceives vulnerability as something latent in all humans due to our embodiment. Vulnerability may be reduced or mitigated, but susceptibility to harm is an in-eliminable part of the human condition. I will further argue, however, that in its current form Fineman's vulnerability analysis harbours an un-argued for and unsustainable human exceptionalism.

In developing and extending Fineman's vulnerability approach to the case of animals in experimentation, I will **conclude** that the reworked concept is extremely rich and valuable. This new account can shed light on why and how animals are vulnerable in experimentation and can elucidate mechanisms to ameliorate the harms done to them as a consequence of their vulnerability. Importantly, it can also work to highlight continuities between human and nonhuman animals which have the potential to inform change and contribute to a transformative moral solidarity.

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245 - Designing Classroom Activities to Explore Human-Nonhuman Relationships

Turner

University of Maryland Baltimore County, Baltimore, Maryland, United States of America

Session

Session Date

Time

Location

Abstract text

Human cultural attitudes toward the nonhuman world play a vital role in shaping our beliefs and behaviors with regard to the treatment of other species and the planet. I argue that secondary and post-secondary humanities classrooms can play an essential role in cultivating critical thinking about these attitudes and about the cultural and discursive processes through which they are constructed. As part of my research, I have designed an in-depth college humanities curriculum that encourages students to reflect on their own belief systems about nonhuman animals and the natural world, and to explore how these beliefs are formed and how they influence behavior on a personal and societal scale. This poster will provide an overview of the sorts of activities and assignments included in my course, offering insights for incorporating similar content into a range of classrooms.

The curriculum I designed takes a humanities-based, interdisciplinary approach to investigating the cultural underpinnings of human relationships with the nonhuman world. It utilizes reading, writing, viewing, and analysis of essays, poetry, print and internet news articles, visual art, and film, as well as creative and reflective writing assignments, visual presentations, digital stories, discussion, and a variety of other activities to engage students in critical analysis about the cultural, discursive, semiotic, and structural processes that constitute, reproduce, and normalize human attitudes toward nonhuman beings.

This poster will provide an overview of my course, with examples of activities, readings, and assignments, as well as course objectives and theoretical underpinnings. I will offer insights into the process I used to select course materials such as readings and viewings, and I will share excerpts of student writing in response to course assignments. I will also make recommendations for implementing curricula that are intended to cultivate critical ecoliteracy and analysis of human-nonhuman relationships into traditional humanities-based university departments, and for linking these sorts of explorations to existing subject-area content. Additionally, I will summarize key findings and conclusions from my own experiences teaching the materials.

246 - The Sovereignty of First Beings

Hudson
University of Oklahoma, Spencer, OK, United States of America

Session

Session Date

Time

Location

Abstract text

In *We Talk, You Listen*, Sioux critic Vine Deloria defines sovereignty first and foremost as a process. Deloria writes that '[t]he responsibility which sovereignty creates is oriented primarily toward the existence and continuance of the group' (123). Deloria also insightfully argues that '[i]mplicit in the sufferings of each group is the acknowledgement of the sovereignty of the group' (117). If we take Deloria's assertion in the direction of animal ethics, our recognition of animals' ability to suffer leads to an ethical obligation to recognize their sovereignty. Our obligation to nonhuman animals is also one of the constraints on our sovereignty. Linda Hogan has provided a starting point for exploring the relationships of nonhuman animals to Native Americans more rigorously: what I call the study of first beings. By "first beings" I am referring to non-human animals who, in many creation myths, precede the advent of humans on earth. In exploring sovereignty, or political agency, in relation to animals, I start by examining the way first beings are included and excluded in the philosophies of two current Native political theorists: Taiaiake Alfred and Dale Turner. I then move to analyzing how the traditional Cherokee story 'Origin of Disease and Medicine' can be read as recognizing the political agency of nonhuman animals. Finally, I conclude that we should be aware of how first beings possess sovereignty in our recognition of their suffering, specifically the agency within political discourses to avoid that suffering.

247 - The Lonesome Death of a Hawaiian Monk Seal

B Rose
Macquarie University, Sydney, Australia

Session

Session Date

Time

Location

Abstract text

Critically endangered Hawaiian monk seals (*Monachus schauinslandi*) are the focus of enormous human efforts to prevent their slide into extinction. At the same time, the recent killing of four monk seals by unknown members of the public highlights the discordant and dichotomised quality of human activity. In this paper I will focus on the multispecies beach where humans enact their varied strategies and desires. My interest is also in the perils that monk seals face, such as marine debris, which, although anthropogenic, are not directly aimed at monk seals. Keeping my focus on the great liminal space of the beach, and starting with the shooting of one individual in January 2012, I am interested in the twinned processes by which a life-world starts to become a death-space, and, as counterbalance (but perhaps never strongly enough), how a death-space can be twisted back toward life.

248 - The Laughing Cow? Silence and Denial in the Dairy Industry

A Wicks
University of Newcastle, Callaghan, Australia

Session

Session Date

Time

Location

Abstract text

There is a well established literature on the sociology of denial as it applies to human atrocities and genocide (Cohen 2001). In addition, there is a growing body of research which attempts to extend the insights from the sociology of denial to animal suffering (Joy 2010, Wicks 2004, 2011). In this paper, I will examine the sociology of denial as it applies to the production, marketing and consumption of milk and other dairy products. While the main focus will be on Australia, the examination of silence and denial will cover geo-political, economic and symbolic dimensions in order to explicate the various mechanisms which operate to disguise animal suffering in the dairy industry. I will argue that these mechanisms are essential for the ongoing exploitation of animals and that therefore their exposure can be seen as a form of radical de-mystification.

249 - SARS (System of Animals Rescue) an Evacuation System on Disaster

HP Pertiwi
Airlangga University, SURABAYA, Indonesia

Session
Session Date
Time -
Location

Abstract text

Indonesia is a country which susceptible of natural disasters. It because geographic position of Indonesia that on crossways of 3 active tectonic plate. Almost 80% of area in Indonesia is on earthquake area. The Victim of earthquake was not only human, but also properties, livestock, and public facilities. By high potency of natural disaster in Indonesia and potency of livestock that be a commodity and job of community there, we can imagine how many losses because of this disaster. An example was relevant Merapi Mount eruption that to harm animal husbandry sector in Sleman city, Jogjakarta Province about 149 billion rupiahs. Besides that, from data that we get from Animal Health and Veterinary Public Health, Agriculture Ministry, Jogjakarta Province, amount of farm animals that died causes by Merapi Mount eruption on November 2010 was written 2.079 animals. Dairy cattle were written 1.780 animals, beef cattle 119 animals, goat and sheep 180 animals. Amount of layer chicken were written 1.432.500 animals and broiler chicken 178 thousands animals, so total amount was 1 million and 600 thousands animals. SARS (System of Animals Rescue) is the innovation to do evacuation and rehabilitation for ruminant livestock on disaster area, especially in pre and post disaster. The aim of this program is to decrease the amount of death livestock because of disaster. Beside that SARS also make coordination with some intention to do disaster and evacuation generally to success the goal, such us National Meteorology and Climatology Institute, National Instantion of disaster Prevention, and National Agriculture department, all Faculty of Veterinary Medicine in Indonesia, and all of community of animals rescue in Indonesia. SARS can decrease 80-85% death of animal. So it can keep the livestock population in that's areas and help to do evacuation of human easily.

250 - Schopenhauer, animal studies and the work of J.M. Coetzee

RA Northover

American University in the Emirates, Dubai, United Arab Emirates

Session

Session Date

Time

Location

Abstract text

Schopenhauer's philosophy promises to provide a unified interpretation of J.M. Coetzee's *Disgrace* and *The Lives of Animals*. Schopenhauer was a Romantic philosopher who, according to Gray (2002), provided the "first and still unsurpassed critique of humanism," who challenged the Enlightenment belief in Reason and Progress, and who firmly embedded humanity in the animal world and completely embodied mind in body, pre-empting Darwin, sociobiology and deep ecology. His deep pessimism, his vociferous opposition to vivisection, his belief in salvation through art (especially music), and his basing ethics on compassion rather than reason are only some of the more obvious points of convergence with Coetzee.

Yet the neglect of the critics (Clarkson 2009) and the Analytic philosophers who have reacted to Coetzee (Hacking, Diamond, Leahy, Mulhall) seems surprising, despite Coetzee's occasional references to Schopenhauer in his critical writings (2002). Amongst Continental philosophers, Jacques Derrida (2002), a crucial influence on Coetzee, fails to acknowledge Schopenhauer when he provides his own critique of Adam's naming the animals in *The Book of Genesis*. John Gray (2002) has explored Schopenhauer in terms of ecology and Laurence Wright (2006) has made the link between ecology, Schopenhauer and J.M. Coetzee, going some way to remedy the critics' neglect of this philosopher. Their insights will be extended, deepened and applied more critically in this paper.

In particular, this paper will explore the ecological implications of Schopenhauer's ethics of asceticism and his influence on Kafka's idea of the "metaphysical wound" in relation to the work of Coetzee. Schopenhauer's apparent antisemitism and misogyny will be critiqued - especially when considering Coetzee's sympathy for feminism - and the relevance of Schopenhauer's philosophy to the Holocaust analogy in both *Disgrace* and *The Lives of Animals* will be examined. Schopenhauer's attack on Judaism as the origin of the ideology of human supremacy and a prime justification of the exploitation of animals and his relating Christianity to the religions of the Far East will also be scrutinized. The apparent Socratic role (Northover, 2007, 2012) of Coetzee's fictional persona, Elizabeth Costello, would appear to complicate an entirely pessimistic reading of *The Lives of Animals*.

Furthermore, it will be argued that Schopenhauer's epistemology has profound implications for theories of animal consciousness and the consequent importance of animals - not just human animals - in the constitution of the universe itself, and that his ideas on reason and language provide a valuable antidote to the "linguistic turn" in continental and analytic philosophy, further illuminating Costello's critique of linguistic philosophy, of rationality and abstraction, and of the tyranny and domination of language in *The Lives of Animals*. His philosophy appears to show how an attack on rationalism can be rationally justified, thus supporting Costello's critique of reason. It will be argued that his philosophy is crucial to a holistic understanding of Coetzee's work in relation to animal studies.

251 - Sheep as an Image of Violence in the Modern Power

Eguchi
University of Tsukuba, Tsukuba, Ibaraki, Japan

Session
Session Date
Time -
Location

Abstract text

This presentation examines how Murakami Haruki (1949-), in his book *A Wild Sheep Chase* (1982), uses sheep as a symbol of violence in the modern power. In this novel, sheep are not described as obedient, but they take control of human bodies and minds in a violent manner. I want to show that this possession by sheep reflects the growing modern power, and have analyzed this phenomenon in the context of Japanese folk religion and modern psychiatry, including the technology of mind control used in the 1940s.

In *A Wild Sheep Chase*, the protagonist looks for a legendary sheep that took possession of the bodies and minds of two people: Sheep Professor and Boss. In the middle of the 1930s, the sheep possessed Sheep Professor when he embarked on a site-observation tour to develop a unified scheme for agriculturalization in the Japanese colony of Manchuria. After the "sheeped" (Murakami: 292) professor was discharged from the agricultural administration, the sheep left his body and entered Boss' body. Since that time, Boss acquired political charisma and became a right-wing politico during wartime and in postwar Japan.

The fact that the sheep took possession of Sheep Professor, then left him, reflects the rise of the modern power of psychiatry. Before the Meiji Era (1868-1912), the phenomenon of possession by animals ("dōbutsu-tsuki" in Japanese) was part of folk religion. People worshiped gods, who were thought to be embodied in animals (Hyōdo: 388-389). However, after Western psychiatry was introduced in late 19th-century Japan, these phenomena were diagnosed as mental illness. As Michel Foucault suggests, the modern disciplinary power equates the subject with its body (Foucault: 57-58). But, in the case of those thought to be possessed by animals, the subject that possesses and the body being possessed are antagonistic towards each other. The subject that possesses the body is considered the cause of the madness and forced into the disciplinary control of an institutionalized apparatus, such as a mental hospital or the police. Hence, Sheep Professor was labeled "mentally unfit" (Murakami: 188). Being possessed by a sheep, which in Japan also symbolizes modern animals, demonstrates the growing power of modern discipline in Japanese society.

In the case of Boss, however, the sheep's possession reflects the emerging technology of mental control in the 1940s. After the sheep possessed him, Boss suffered a huge blood cyst in his head and experienced hallucinations. In 1946, when Boss was arrested as a war criminal, American Intelligence started a top-secret test to uncover the reason for his symptoms. Boss's secretary expects this is related to the brainwashing project undertaken in the U.S. during the period when lobotomy and electroshock therapy prevailed as treatments for mental illness. As the secretary says, "How much do you know about neurology?" (Murakami: 114), sheep symbolizes the power to control human body and mind through highly developed scientific technology in neurology or psychiatry.

By investigating the phenomenon of possession by animals and the history of how sheep are viewed in Japan, it becomes clear that sheep in *A Wild Sheep Chase* exemplify the violence within the attempts of modern disciplinary power to control the human body and mind.

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252 - The function of plants within the human/animal question.

Birch
The University of Melbourne, Melbourne, Australia

Session
Session Date
Time -
Location

Abstract text

The question of the animal in philosophy has recently been brought to attention by retrieving and highlighting passages on the animal throughout the history of Western philosophy that were previously overlooked. In this paper I will discuss one of these philosophers, Friedrich Nietzsche and his writings on the genesis of humans in relation to animals and plants. Aside from its anthropocentric bias, Nietzsche's discussion of plants can be seen as precursor to recent interdisciplinary and posthumanist writings on the animal, which suggest a continuum between plants, humans, and animals. For example, Donna Haraway describes in her interview with Thyrza Nichols Goodeve, that a crystallizing moment in her development as a theorist was "understanding how like a leaf I am." In light of Haraway's influential contributions to the field of animal studies, I will consider the importance of acknowledging the similarities between plant, animal, and human animal life forms, when investigating the question of the animal. This approach is one way of disrupting anthropomorphic and humanist constructions of animals. Against the dualist thinking that asserts an apposition between man and beast, this new critical approach heralds the introduction of a third term, which brings our attention to the relationship between human, animal and plant. This is not the construction of a simple triad, but a radical rethinking that places an emphasis on the organicism of all life forms.

253 - Feathering the Text: Animals and the Medieval Book

Freeman
University of Tasmania, Hobart, Tasmania, Australia

Session
Session Date
Time -
Location

Abstract text

Animals had a daily presence in the lives of medieval people and their interactions with each other were far more intimate than those experienced in our era of factory farming and advanced technology. Despite this, critics have long assumed that medieval writers and readers were only interested in the symbolic significance of animals and they gloss over their presence or importance in everyday life. They have largely ignored representations of animals as such in medieval works, especially in regard to agency and the fact that the medieval book is animal. For instance, critics and historians omit any reference to animal skin when they mention 'parchment', scribes have been judged as neither knowing nor caring what species of animal they interacted with so closely when they inscribed texts, while the relationship between Chaucer's *povre wydwe*, her sheep and the *gentil cok* "both of whom she has given names" have until recently attracted little attention.

This presentation explores animals in the physical book, one of few unambiguous remnants of nonhuman animal existence from the medieval period, particularly a 'peculiar operation of agency' they exhibit through their continuing presence as, on, and in parchment: the capacity of the skins to curl and smell, as quill, as ink, as glue and as creatures who mark, burrow, gnaw, erase and otherwise affect both the book and the text it contains. Bruce Holsinger has written of the medieval book as evidence of centuries of animal slaughter, but this paper introduces another response. I attempt to recover the lives of the some of the individual animals whose existence and relationship with humans made possible the communication of Chaucer's and other medieval works that are revered to this day. On the surface of the page, animal bodies speak a language that tells of certain experiences, resemblances, and differences. I also touch on advances in DNA analysis, particularly phylogeography that could identify not only the species of animal skins used in a manuscript, but where those animals lived and grazed.

My focus on the material book is interwoven with an 'animalist' reading of aspects of Chaucer's "The Nun's Priests Tale" a text that illustrates the roles of animals in medieval culture. I argue that this story set in a medieval barnyard gives fleeting indications of animal agency, shows how nonhuman animals experience the world and their behavior toward each other, as well as suggesting the nature of their everyday relationship with humans.

254 - Informing the public about animal research

J.M. Fentener van Vlissingen¹, Smit²

¹Erasmus MC, Rotterdam, Nederland

²SID, Haarlem, Nederland

Session

Session Date

Time

Location

Abstract text

The Foundation for Information on Animal Research (Stichting Informatie Dierproeven (SID)) was founded in 2004 to provide concise and objective information about animal research in The Netherlands. SID is supported by a variety of public and private institutions that care about factual and balanced information for the public and also collaborate by investing their expertise. The foundation reckons that, at present as well as in the foreseeable future, animal research is indispensable for fundamental research in the life sciences, biomedicine, human and animal health and environmental protection. With these objectives, and under proper conditions regarding ethical review and animal welfare, animal research can be done in a responsible and acceptable way. However, the information available to the public (e.g., scientific publications, legislation, annual reports) is not only overwhelming by its quantity (numerous separate documents) but also its quality (complexity). In short, for an interested lay-person, it is quite impossible to obtain a concise overview of this field and the developments in the use of animals and alternatives. SID aims to fill this gap by publishing fact-based information in a concise way using modern communication tools. The initial website has been fundamentally improved in 2010 and now contains information on and links to a wide variety of topics and includes a number of interactive components. It attracts around 1600 unique visitors monthly who spend an average of 6 minutes browsing the site. Weekly, on average 10 questions are received by email and answered with the advice of an expert from the professional network of SID. In 2010 and 2011, the governmental annual report of the on animal research (statistics) and regulatory compliance was popularized. Starting 2012, a special study guide for primary school and high-school students is issued. It is interactive, FAQ-oriented, easy to navigate and can be used by individuals preparing a lecture or manuscript, or in a classroom context. It will help students to form their own opinion on this highly relevant topic concerning the use of animals. It also contributes to science education in the life sciences and biomedicine. www.informatiedierproeven.nl.

255 - Institutional transparency on animal research: the case of Erasmus MC

J.M. Fentener van Vlissingen
Erasmus MC, Rotterdam, Nederland

Session
Session Date
Time -
Location

Abstract text

Erasmus MC is the largest biomedical institute in The Netherlands. Many studies concern patients or depend on volunteers included in epidemiological cohorts (such as the studies that monitor health status developments of large groups of children or elderly) but more basic and translational studies are performed typically by means of laboratory methods including animal studies. Erasmus MC, reasoning that the research is done for the advancement of medicine and the protection of public health, strongly believes that the public should be better informed about the research done at our institute, and in particular what the animals are actually used for.

All animal protocols are submitted for ethical review by an independent expert committee, which warrants that no experiments are done without substantial justification and that animal interests are respected by adhering to 3Rs principles. However, to actively inform the public, animal research should be better explained.

Starting in 2003 with an advice of the newly established committee on Communication about animal experiments, Erasmus MC has expanded these activities over the years. Basic to this concept is that also popular publications on research programs and achievements should mention and describe the animals used. Indeed, in the absence of this type of information, the public will never be able to relate, for example, statistics on animal use to the research programs. Secondly, members of Erasmus MC scientific community have actively engaged with the media (press and broadcast) and the public (lectures, debates) to discuss animal experimentation. In our experience, the public is genuinely interested in both the scientific aspects of the research and the use of animals, and does, at large (with the exception of some activist groups) accept animal research when the aims and outcomes are well understood. Furthermore, the pictorial information shows that animals are housed comfortably and that experimental procedures are done according to high professional standards. Activities include numerous popular publications on the research programme, participation in public debates with critics, interviews and site visits by the press, exhibits, discussion games and an online game, as well as two thematic annual reports until now.

256 - REVIEW OF AUSTRALIAN ANIMAL CRUELTY CASE LAW FROM 2002 - 2011

B McEwan
Australian National University, Canberra, Australia

Session
Session Date
Time -
Location

Abstract text

Australia's animal cruelty laws sit within a broad 'animal welfare' framework, articulated in the Australian Animal Welfare Strategy. Although the Australian Constitution does not specifically address animal welfare, the Commonwealth government plays a significant coordination role and exercises specific responsibilities related to its federal Constitutional powers. States and Territories have primary jurisdiction for the preparation and enforcement of anti-cruelty legislation. The threshold protection afforded by the criminal law is that cruelty to an animal is an offence. Cruelty can occur by act or omission, with omissions often taking the form of neglect or a failure to seek veterinary care. Hence, in Australia, as in other Western nations, two concepts drive the legal regulation of human obligations towards other animals: animal welfare and anti-cruelty.

It is against this background that this paper presents a review of Australian animal cruelty case law, decided between 2002 and 2011. The review constitutes the first stage of a PhD research project in which it is my aim to reconsider human inflicted harm to other animals using the concept of violence, rather than cruelty or animal welfare. It encompasses case law which made reference to State or Territory anti-cruelty provisions, supplemented by searches based on relevant sections of human-centred criminal and Family Violence legislation. Existing international research suggests that interfamilial violence tends to extend to a family's animal companions and this is the rationale for expanding the search to Family Violence legislation.

In this presentation I briefly discuss the humanist utilitarian roots of Australia's anti-cruelty laws and outline key aspects of the current regime. I then describe the search methods applied in the case law review and discuss some of difficulties encountered, for example, gaining access to particular data, such as first instance decisions made by Magistrates. The findings are discussed in terms of emergent themes using the context in which violence towards animals was perpetrated as a distinct field of moral economy: the family, cottage industries, the factory farm, and Australia as a global citizen. Issues considered include blameworthiness and sentencing, the nature of defences, expert evidence, the role of mens rea in animal cruelty offences, and the exercise of law enforcement powers by authorised officers. The presentation concludes by identifying how these issues will inform the next phase of my research (2012 - 2013).

257 - Law, structural violence, and Australia's greyhound racing industry

B McEwan, Skandakumar
Australian National University, Canberra, Australia

Session
Session Date
Time -
Location

Abstract text

This paper explores welfare issues in the Australian greyhound racing industry, arguing that, despite recent regulatory reforms and industry efforts to improve welfare standards, there is sufficient evidence available to conclude that Australia should follow the lead set by the USA and begin dismantling a 'sporting' industry which has run its course. In short, this form of animal use can no longer be justified as 'necessary'.

In addition to direct animal welfare concerns, there are broader social factors that lend gravitas to the argument against the legitimacy of the greyhound racing industry. It is on this basis that this paper positions the large-scale killing and mistreatment of greyhounds as the end point of a particular form of structural violence. 'Structural violence' refers to violence that is perpetrated indirectly, through systems. The concept attempts to provide a framework for the study of the machinations of oppression. Hence, the exploitation of those at risk of harm from gambling, problems related to racing industry integrity and reports that the industry is beset by a culture of violence are understood as inextricable elements of a system that ultimately impacts dogs as end-point victims.

The viability of the Australian greyhound racing industry requires the large-scale killing of greyhounds each year, either as pups, as a result of injuries sustained on the race track, or as surplus dogs at the end of their racing 'careers'. In 2008 Judge G.D. Lewis submitted a report to the Victorian Government on integrity assurance in the Victorian Racing Industry. His Honour made a specific point about the large scale killing of greyhounds in Victoria each year as a 'carnage'...

Statistics provided by Greyhound Racing Victoria (GRV) demonstrated that in respect of 2006 showed that just over 7,500 (7,680) live greyhound pups were born. 4,000 of these pups are registered as racing greyhounds...about 3,000 fit young dogs...are killed.

From the original 7,500, the remaining 3,500 dogs, which are registered as racing greyhounds, do not make it to the track....the greater proportion are killed because they are too slow to race. The conclusion which can be drawn, is that of the 7,500 greyhounds born, approximately only 1,000 will live a full life span.

....many of the litters, which are registered, would produce pups...facing a very bleak future....GRV should use its regulatory powers to control registration to breed, to minimise the present carnage involving young and healthy dogs.

This over-breeding and large-scale killing of greyhounds can be construed as gratuitous killing for sport or entertainment.

As background we touch on the history of greyhound racing and gambling in Australia. We then outline Australia's approach to the regulation of animal welfare law in the racing industry, using Queensland's and Victoria's regulatory systems as case studies. The discussion then turns to animal welfare issues relevant to greyhounds, drawing on international and domestic sources. As an exemplar of animal welfare law reform,

we consider the story of how pari-mutuel dog racing was eliminated in Massachusetts, USA in 2008. The paper concludes by identifying the elements driving law reform in the USA and how this experience might inform legal advocacy in Australia.

258 - Stray Dogs in Kazakhstan: Legislative Regulation of The Problem

Baideldinova Dalpane
Kazakh Institute of Management, Economics and Strategic Research (KIMEP), Almaty, Kazakhstan

Session
Session Date
Time -
Location

Abstract text

The problem of stray dogs in Kazakhstan has reached critical proportions. The correspondent legislation, that is the most important tool to solve the problem, is far from being perfect and needs urgent improvements.

Most of current laws on animal protection consider animals as natural resources rather than as living beings. There are several laws that contain restrictions on hunting, norms for the protection of rare species, and limits for the actions that might destroy the natural habitat of wild animals. The only norm that protects individual animals as living beings is contained in the art. 276 "Cruelty towards animals" of the Criminal Code of Kazakhstan. According to this article, only such action of cruelty towards an animal is punishable, "which led to the death of the animal or to its injury, and only if this was either an action of hooliganism, or was committed with the use of sadistic methods, or in the presence of minors." This means that neither acts of negligence (even heavy) nor the abandonment of dogs can be punished by this article. No wonder that, so far, there are no cases of application of this article by Kazakhstani courts.

Along with the countrywide laws there is a municipal legislation aimed on the regulation of the population of stray dogs. It consists of (1) Rules of possession of pets and (2) Tender documentation. The first are devoted to the citizens and organizations which possess cats and dogs and establishes rules for registration and responsible possession. It plays an important role in the prevention of an excessive increase of the stray dogs' population. The tender documentation applies to the companies that participate in public tenders for the regulation of the population of stray dogs. It contains requirements for the tools to be used to capture the dogs, sanitary requirements for the shelter where the dogs are to be kept, the number of days the dogs must be kept in the shelter (3-5 days), and the requirement of "humane euthanasia"- this without any further specification. However, neither preventive measures nor the culling of the stray dogs is effective. The compliance with the Rules of possession of pets is not adequately monitored. Moreover, the violation of these Rules may result only in an insignificant fine. This results in the dogs' owners almost totally ignoring the Rules. The method of regulation of the population of stray dogs described in the Tender documentation is ineffective and expensive under the circumstance of a constant inflow of dogs on the streets. Moreover, the substances commonly used in developed countries for the purpose of humane euthanasia are prohibited in Kazakhstan as narcotics. Officially, the substance used in Kazakhstan is Lysthenon (Suxamethonium chloride), but not being obligatory it is often substituted with other less expensive substances. There is no control over whether it is injected with prior anesthetization or not.

The Social Fund KARE (Kazakhstan Animal Rescue and Education), together with other interest groups, is trying to find ways to promote among the population and the state officials the idea of the necessity of the humanization of the animal legislation. Although these attempts have not brought tangible fruits so far, several officials confirmed to KARE that they agree that the problem of stray dogs is one that needs to be dealt with urgently. We at KARE believe that this is a good time to introduce drafts of modern and humane animal legislation. For instance, KARE, together with other animal protection organizations, has worked out an Instruction for Euthanasia for veterinary doctors and some steps have already been made towards its implementation.

259 - Legal Protection of Animal Dignity - a model for other countries?

MM Michel
University of Zurich, Zurich, Switzerland

Session
Session Date
Time -
Location

Abstract text

Switzerland was the first country in the world to take up protection of the dignity of living beings into its constitution. This concept is nowadays not only recognized as a constitutional principle having general validity throughout the whole legal system but as one that should guide state action. But what is the normative content of this concept and could it serve as a valuable model for other countries?

In the literature addressing the dignity of animals, there are essentially two opposing schools of interpretation. Certain authors draw an analogy between the dignity of living beings and that of humans, others make a conceptual distinction between the two. Depending on the precise line of argumentation, the postulated categorial difference is based on the law's anthropocentric orientation, according to which only members of the human species can possess dignity in an absolute sense, self-consciousness being the prerequisite for self-respect as well as the human-immanent capacity for reason and the potential for exercise of freedom of the will (autonomy). Other authors emphasize that the core concept of dignity is invariably connected with the imperative to desist. Consequently, the dignity of living beings is also to be understood in this sense - as the dictate to always and everywhere refrain from certain actions. Prevailing legal opinion is that protection of the dignity of living beings necessitates respect for the inherent value of animals. This inherent value is neither based upon nor exhausts itself in considerations as to what use animals can be put to by humans; rather, it respects animals in their own being and otherness. Even if the balancing of legally protected interests were to be judged as harmoniously with a respect for the dignity of living beings (a question that is yet to be discussed), it would in no case be permissible to grant human interests a general and absolute precedence. Such would undermine the quintessence of animal dignity and reduce it to an empty phrase.

The concept of animal dignity first emerged in two recent verdicts of Switzerland's highest court, the Swiss Federal Supreme Court, in October 2009. These were judgments with respect to animal testing, and it was here that the court invoked the principle of animal dignity for the very first time. While the Court did not equate animal dignity with that of human beings, it did not draw any categorial distinction between the two concepts but emphasized their affinity. According to the Court, this affinity is particularly pronounced in the case of non-human primates. This argumentation, of course, brings up the question as to whether the Court regards the similarity between humans and primates as reason for stronger protection. Thus, the more an animal is similar to human beings in terms of its cognitive ability, the more the protective sphere of the dignity of this kind of animals would be adapted to the protective sphere of human beings. Conversely, this would also mean that animals whose cognitive ability is distinctly less than that of humans would only be able to enjoy an attenuated protection of dignity.

I argue that this hierarchization according to the prerequisite of similarity contradicts the concept of dignity as something that animals possess in and of themselves and through the inherent value of their very otherness - which of course would be independent of any similarity to humankind. Even if this gradation of protection can and should be discussed, the concept of animal dignity would be better served were it to be linked with other characteristics of animals, i.e. the capacity for suffering.

260 - Knowledge of animal farming practices and implications for consumptive behaviour

Healy
Griffith University, Brisbane, Australia

Session
Session Date
Time -
Location

Abstract text

The consumption of animal products is culturally significant throughout the world. Advances in science and technology have created a huge surge in the efficiency and productivity of farming techniques. The mechanisation of farming systems has contributed to a rise in consumer demand for meat, eggs and dairy in the last several decades due to high product output at a low monetary cost. The products of intensive animal farming dominate the marketplace however the system is associated with a range of negative impacts, particularly in the area of animal welfare. Although there are alternative, more humane production methods available, they comprise a small proportion of the market. This paper will present the results of a survey that was developed to determine the key factors that influence consumer concern for animal welfare and whether this concern is reflected in their consumption of animal-based foods.

There are a range of social, psychological, and demographic factors that influence the willingness of consumers to support products with high welfare standards, as well as perceptions of the products themselves, such as taste, safety, and price. Additionally, the literature indicates that consumers do not have adequate knowledge of the processes behind farming systems to make an informed decision when buying animal-based foods. It is therefore important that the stakeholders involved in the issue - including producers, retailers, animal welfare groups, the government, and consumers - have an understanding of the relevance of animal welfare to the consumer. This study investigates the relationships between consumer characteristics such as food preferences, attitudes and demographic characteristics, and their consumption of animal-based foods. Extending previous research, this study considers consumer knowledge of farming practices as an additional determinant of consumer behaviour.

This paper presents the findings from a survey that was distributed to Australian consumers to collect quantitative data on factors that influence consumptive behaviours with regards to meat, eggs and dairy food items. Based on the Theory of Planned Behaviour (Ajzen, 1991), the paper seeks to determine the current level of knowledge that consumers have of animal farming and the importance of animal welfare in regards to consumer behaviour. Participants reported on their consumption of animal-based foods, their knowledge of current animal farming practices, preferences for product attributes, perceived social norm, attitudes towards animals, and socio-demographic characteristics. It is expected that the results of this study will indicate that consumers have a limited awareness of animal farming practices, and despite a concern for animal welfare, a lack of information results in confusion about the impacts of product selection. The results of this study are relevant for the stakeholders of the issue, including the producers of animal-based foods who require an understanding of consumer perceptions in order to remain competitive in the market. Understanding the role of knowledge in shaping consumer behaviours is also relevant for animal protection groups, whose work is focused on increasing public awareness of the welfare implications of intensive animal farming. Finally, there are public policy implications of consumer opinions on the treatment of animals and evidence of concern for animal welfare can be used to introduce stricter laws surrounding the treatment of farm animals.

Ajzen, I. (1991). 'The theory of planned behavior.' *Organizational Behavior and Human Decision Processes* 50(2): 179-211.

261 - 'Paysages avec des animaux': Marguerite Yourcenar (1903-1987)

JM Southwood
University of New England, Armidale, Australia

Session

Session Date

Time

Location

Abstract text

Before her death on 17 December 1987, the acclaimed writer and member of the French Academy, Marguerite Yourcenar, had made arrangements for her archives to be deposited in the Houghton Library at Harvard University.

Amongst the diverse documents in this large collection-52 linear feet of material in all-are 31 folders containing Yourcenar's papers on animal rights. These include an extensive correspondence with individuals and societies responsible for animal welfare in the USA and France, published letters such as her famous letter on the massacre of baby seals in Canada, published in *Le Monde* of 2-3 March, 1969 and the Simpson Report on the culling of these seals, written in March 1967 by two English veterinary scientists, a report alluded to by Yourcenar in the letter published in *Le Monde*.

Though her published work-fiction and non-fiction-deals with animal rights, the unpublished material gives further insights into Yourcenar's position on this crucial issue. This paper will give an overview of the insights afforded by this unpublished material.

262 - Invasive chimpanzee research: are the benefits worth the costs?

Knight
Oxford Centre for Animal Ethics, Birmingham, United Kingdom

Session
Session Date
Time -
Location

Abstract text

The fundamental principle underpinning the assessment of proposed animal research protocols by ethics committees is that the likely benefits of such research must outweigh its expected harms. This utilitarian philosophical position is embodied within applicable legislation and policy internationally. However, the costs to chimpanzees enrolled in invasive research protocols are rendered particularly high by their advanced emotional, psychological, and social characteristics. Recent studies have established beyond any reasonable doubt that the effects of laboratory confinement and procedures, especially long term, can be severe. Many captive great apes, including chimpanzees recently retired from US laboratories, show gross behavioural abnormalities, including stereotypies, self-mutilation or other self-injurious behaviour, inappropriate aggression, fear, or withdrawal. Accordingly, the concrete benefits of such research – particularly in advancing human healthcare – must be particularly substantial and probable, in order for it to be considered justifiable within applicable regulatory frameworks. Yet the relevant systematic reviews published to date indicate that this is far from true. Citation analyses indicate that the majority of invasive chimpanzee studies generate data of questionable value which makes little contribution to the advancement of biomedical knowledge, and further, that such research rarely, if ever, makes important contributions to clinical interventions efficacious in human patients. Almost all nations that have considered invasive chimpanzee experimentation have implemented policy or legislative bans on such research, with the exception of noninvasive observational or behavioral research, or research conducted in the interests of the individual in question, or of the species. Only the US, and possibly Gabon – whose status is unclear – still persist with invasive chimpanzee research. The Great Ape Protection and Cost Savings Act of 2011 has provided the US with an opportunity to similarly ban invasive chimpanzee experimentation. Implementation of such policy would bring the US in to line with international bioethical norms. It could also 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.

263 - The Bateson Review of Research Using Non-Human Primates critiqued

Knight
Oxford Centre for Animal Ethics, Birmingham, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Approximately 4,000 - 5,000 scientific procedures using non-human primates (NHPs) are commenced annually in Great Britain. The 2011 review by Bateson and colleagues was the first major systematic assessment of the ethics of this research. It concluded that 91% of 67 NHP studies conducted from 1997 - 2006 were ethically justifiable. However, the review systematically underestimated the costs to the NHPs. Additionally, it concluded that the medical impacts of a significant proportion of studies was low, and was sometimes exaggerated. Accordingly, the majority of these studies were incorrectly assessed as ethically justified. Many of the responses of the funding organisations to the review's recommendations were positive. Deeply concerning, however, was their failure to adequately acknowledge or respond to repeated criticisms concerning unsubstantiated claims and exaggerations of the medical value of NHP research. Clearly, poorly-substantiated claims about the medical utility of NHP studies by researchers or their funding organisations must be met with considerable caution.

264 - Learning about the emotional lives of kangaroos and environmental sustainability

Garlick
Univ of Newcastle, Bungendore, Australia

Session
Session Date
Time -
Location

Abstract text

This paper reports on our research into wildlife emotion, interpretation and usefulness as a means for learning more about environmental sustainability. Having been a part of the Australian landscape for 16 million years, the globally iconic kangaroo, and other wildlife, can tell us much about the environment that otherwise remains unseen and unheard if humans don't have a direct means of communication with animals.

The social and gentle nature of kangaroos, their ability to range over large areas of the landscape, their vulnerability in limiting environments, and the overtness in the expression of their emotion makes them particularly suited, as wild animals, for humans to learn about environmental integrity. For too long human exceptionalism has ensured we have ignored what animals can share with us about their knowledge of nature and the environment.

A 'new way of knowing' about sustainability is proposed that seeks to learn directly from wildlife through their emotional states, as individuals and in their social groups, through a 'being-for' (Bauman 1995), relational (Derrida 2008), ethic of care (Donovan 1996, Noddings 1984, Kheel 2008). Based on this ethic, we incorporate recent research on affective neuroscience in mammals (Panksepp 1998, 2004) into our own work in rehabilitating large numbers of seriously injured kangaroos prior to their release/ return to the wild (Garlick and Austen 2010). This work provides the building block for identifying and interpreting emotion markers in various contexts including in the wild environment and its sustainability.

This approach to knowing about environmental sustainability seeks to go beyond learning superficially about animal biophysics and biota from obtuse, human, scientific experimentation and simple observation. Introducing learning into the mix of an encounter with a wild animal underpinned by an ethic of care raises interesting implications not only for the disciplines of conservation and ecology but also for utilitarian ethics.

Six neural emotional states are used (joy, separation, anger, relaxation, nurturance, and sexuality) and a range of kangaroo markers that reflect these states are identified in both in-care and the wild contexts. From these, reinforcing and restricting environments are identified. Reinforcing and restricting environments for wildlife are identified with respect to two key emotional states for mammals identified by Panksepp (1998, 2004). These are 'seeking' to engage with opportunity in the wider world in terms of their capability, and 'fear' and 'escaping' from a limiting environment to places where capability can be exercised more fully. The classification of a wildlife environment as reinforcing or restricting is a clear indication of the health of an environment from the perspective of a wild animal.

The task of progressing from a case example and a particular environmental context, in which there is learning through a particular transformational animal encounter, to one where an entire community might be similarly transformed to address sustainability questions in the broad is possible to conceptualise. To advance this we have elsewhere suggested the idea of the 'ecoversity' as a framework for engagement between humans and the environment (Garlick, Matthews and Carter 2009; Matthews and Garlick 2009; Garlick and Matthews 2009; Matthews, Garlick and Smith 2009). The 'ecoversity', with its foundation in place-based relational ethics and learning provides a mechanism to help bridge the gap between human and non-human animals. It can facilitate a transformative encounter which can generate the knowledge to foster creative and ethical solutions to animal welfare and environmental sustainability.

265 - Understanding vegans: Findings and methodological challenges in quantitative social research

Cole¹, Stewart², O'Sullivan³

¹Open University, Derby, United Kingdom

²University of Nottingham, Nottingham, United Kingdom

³McMaster University, Hamilton, Canada

Session

Session Date

Time -

Location

Abstract text

We report on an analysis of the UK Vegan Society's membership database (n=10,000 approx.) and a survey informed by that analysis (1600 respondents approx., 44% response rate), conducted with Society members in 2011. Database analysis revealed some information about the social characteristics of Vegan Society members, past and present, and their patterns of joining and leaving the Society. It also highlighted gaps in knowledge which the survey was designed to address, partly in order to inform understanding of the extent and limitations of the demographic reach of veganism. In addition, the survey investigated members' motivations for joining and leaving the Society, their motivations for veganism and their levels of satisfaction with the Society's performance.

The paper summarizes key findings of these analyses. For instance, the survey revealed concern for other animals as the principle motivation for the majority of members. The analyses partly confirmed and supported previous research on the social characteristics of vegans (e.g. in relation to gender), but also confounded stereotypes of vegans in some respects (e.g. members were slightly more likely to live in rural areas, conflicting with stereotypes of veganism as an urban phenomenon). We also reflect on the methodological challenges in researching this difficult to define and identify population.

This scale of quantitative analysis is exceptional in social research on vegans, and makes an important practical contribution to a cornerstone of the vegan movement. It also demonstrates the potential for academic/activist collaboration in promoting veganism as a solution to the exploitation of nonhuman animals.

266 - Agency at the zoo: are animals passive objects of observation?

Estebanez
Ecole Normale Supérieure, Paris, France

Session
Session Date
Time -
Location

Abstract text

In this paper, I focus on zoos as important places where politics of Human-Animal encounter unfold.

It now seems evident that a growing number of animals are actors with complex cognitive abilities, able to think, decide, play, plan... If this assertion is accepted by academics as a generality, the Human-Animal boundary and hierarchy are still taken for granted, even in critical Human-Animal Studies.

Literature is mostly harsh on zoos: animal welfare and ethics are said to be poor if not inexistent. They are mostly presented as sorts of prisons (Berger, 1980) where animals are passive objects of observation. They are depicted as specimens, losing any individuality and even their essence of animal (Malamud, 1998) because they are enclosed. Zoos would be delusive places telling stories about preservation and education while being only about power and hierarchy. At the end of the day, zoo animals are only victims, denied any autonomy.

My key argument is that we should consider the agentivity of zoo animals because it makes them more interesting and help us understand the success of zoos and why human-animal relationships matter. The presentation will be divided into two points.

First, I will show that animals - or at least a part of them - are actors. Born in zoos, they are used to be in company with humans and know some of them very well. Their everyday life is about encounter with humans. Animals may choose to cooperate by paying attention or playing with the public. They may surprise or scare us by doing things we do not expect. They may even sleep or just do nothing. Their indifference -that we have to accept by waiting or moving away - is proof of their agency. By not acting accordingly to our expectations they make us to think them differently.

Then, I will argue that agency is key to understand the success of zoo (there are more zoos and visitors today than ten years ago) and why Animals matter to us. My field work shows that visitors try to negotiate and transgress boundaries to get the attention of animals. They may yell at them, throw things into cages, try to feed them or even touch them. The public looks for signs of agentivity that give animals a position of significant others. Agentivity is what makes an animal different from a stone or even a plant. People may be bored at the zoo or disappointed by the inattention of animals. But occasional euphoria and emotion - for example, when we think that this gorilla is looking at us - show that it does matter for us. Zoos are not (only?) places of division between Human and Animal but a testing ground to experiment the pleasure of transgressing the Human-Animal border and building hybrid communities.

This paper is mainly based on a field work I have conducted over the past four years in almost 30 zoos, in Europe, America and Australia. It consists of a series of pictures, observations and interviews along with internships. A PhD dissertation (Estebanez, 2010) has been defended on the subject and this paper will develop some of its findings.

Berger, J. *About Looking*; Pantheon Books: New York, 1980

Estebanez, J. *Les zoos comme dispositif spatial. Pour une géographie culturelle de l'animalité*; non published PhD dissertation, 2010

Malamud, R. *Reading Zoos*; New York University Press: New York, 1998

267 - Reflections on the dog-human relationship in recent American memoirs.

Rutkowska
Maria Curie Skłodowska University, Lublin, Poland

Session
Session Date
Time -
Location

Abstract text

The purpose of the present paper is to analyze the concept of the "contract" between humans and their dogs in two recent American memoirs: Mark Doty's *Dog Years* (2008) and Ted Kerasote's *Merle's Door* (2007). Both books can be read as biographies of remarkable dogs, attempting to preserve memories of them as unique individuals, family members, life companions and soulmates. The two texts differ in setting, as Doty, a New York poet and academic teacher, writes primarily about his urban life with the two dogs Beau and Arden, while Kerasote, living on the outskirts of Grand Teton National Park in Wyoming, recounts wilderness expeditions undertaken with his dog Merle.

In both texts, the bond with a dog is perceived as a kind of contract, validated by the name given to the dog by the man, and conducive to wellbeing and development of both parties involved. Yet, the terms of this contract vary and seem to reflect not only the difference in the environments in which these stories take place but also in the understanding of the dog's role in relation to man. By installing a dog's door in the house, Kerasote gives Merle a possibility of making his own choices and decisions, thus relinquishing an absolute power over his dog's life. This relative independence fosters, according to the author, the development of Merle's intelligence and allows him to live more in tune with his natural canine/wolfish instincts. For Kerasote, the ideal partnership between the man and dog is the one which originated in the times of paleolithic hunters, when, as he believes, the bond was not based on dominance and subordination but rather on partnership and cooperation. In contrast, Doty believes that the dog-human relationship is based on mutual dependence and while dogs have come to rely on humans for their species survival, humans have developed an emotional need for them.

This mutual dependence suits the author well as it creates moral obligations which he is willing to obey regardless of circumstances. When he is struggling to come to terms with depression after the death of his human partner, the presence of the dogs and the necessity to take care of them keeps him moored in reality and protects him from giving in to despair. In fact, the author's reliance on Beau's and Arden's company, the inspiration he draws from their liveliness and daily activities is so great that the loss of both dogs in a short period of time leaves him bereft and emotionally unbalanced.

In spite of differences in the approach towards companion animals, both authors share a conviction that their strong, personal relationship with a dog has profoundly transformed their perception and sensibility, opening new paths in their understanding of how humans and their companion animals communicate and coexist.

268 - New European and American veterinary specialisations in animal welfare

Knight
Oxford Centre for Animal Ethics, Birmingham, United Kingdom

Session

Session Date

Time -

Location

Abstract text

Increasing public concern about animal welfare issues are reflected by recent controversies about, and in some cases legislation outlawing, a range of traditional animal use practices. These have delivered certain benefits to animals used on farms, in laboratories, as companions, and elsewhere. Unfortunately, veterinary attitudes towards such reforms have sometimes lagged behind those of the general public, in some cases contrary to substantial evidence from fields such as animal welfare science, ethology and cognition. Such disappointing positions of veterinarians on animal welfare issues could be improved by considering animal welfare awareness and critical reasoning ability during the selection of veterinary students, by incorporating bioethics and critical reasoning training into veterinary curricula, by replacing invasive educational animal with humane alternatives, and by increasing continuing education and specialisation opportunities for veterinarians in animal welfare-related fields. Until recently, veterinary specialty organisations in animal welfare existed only in the UK and Australia. Now, however, the European and American Boards of Veterinary Specialties are simultaneously establishing the European College of Animal Welfare and Behavioural Medicine - subspeciality Animal Welfare Science, Ethics and Law, and the American College of Animal Welfare. This is particularly significant, because these regions provide much leadership for the profession internationally. Each specialty college offers several pathways for veterinarians seeking board certification.

269 - The Animal and the Musselmann as a Paradigm of Victim

Barcz

The Institute of Literary Research of the Polish Academy of Sciences in Warsaw, Jozefow, Poland

Session

Session Date

Time

Location

Abstract text

Jean-Francois Lyotard in his *Le Differend* encompasses animals in reflecting on, and defining the concept of the victim. The most significant element, necessary to define the victim, is the fact that he/she/or it has no opportunity to speak and present what has happened and why he/she/it was mistreated or harmed. The one who is the victim is forced to be silent. In other words, the animal is a paradigm of the victim because - as Lyotard explains - from its nature it does not have any means to speak according to human rules about its suffering. A similar figure that plays a paradigmatic role in portraying the non-human victim is the *Musselmann* in Giorgio Agamben's *Remnants of Auschwitz*. Here, paradoxically, the *Musselmann* victim used to be a human but transformed into a non-human being under the pressure of suffering and hunger in German Nazi extermination camps.

A change in understanding the victim has transformed the "anthropos" into "bios". Auschwitz brings the victimization into something not reserved for humans. It also means that modern victims - or post-human victims - transcend and transgress the meaning of suffering and harm, enabling to see the other non-human species, like chickens, suffer and to compare their situation to extermination camps (e.g. Derrida, Coetzee, Coe and Haraway). It is a question of abandoning or reproducing the anthropomorphic instruments into something new and critical to humanism.

In my paper I would like to pose a question of what has changed in our notion of the victim, which hybridizes the human and non-human elements, and how it influences the writers who transgress the anthropocentric perspective. The example of Lyotard and Agamben's contribution brings the idea of how to represent the mute victims who cannot testify and speak as witnesses, how to reveal their harm and mistreat reserved for the non-human experience, how to perform it and reverse their passivity. Finally, I would like to present Hélène Cixous's text *Stigmata, or Job the Dog* as a model text, in which the title dog who accidentally participates in humans conflicts and co-suffer with them, may be seen as the post-human victim on behalf of whom Cixous feels an obligation to speak.

270 - Biomedical Research 'Mousetraps': Philosophical Advice on Models and Replacement Alternatives

A Lidbury¹, dr Townley²

¹The Australian National University, Canberra, Australia

²Macquarie University, Sydney, Australia

Session

Session Date

Time

Location

Abstract text

Opposition to the use of animals in research is notorious for its sometimes extreme expressions. Some seek to eliminate all laboratory animals from research activities, appealing to ethical and animal welfare reasons. Within the biomedical research community, the mouse model is a standard practice, and when its value is contested it is interpreted as impinging upon scientific autonomy and as a threat to research quality. Here too, ethical reasons are invoked, but to support animal research as a human health benefit. Without taking up this ongoing ethical debate, we show that practical and theoretical reasons, as well as concerns about the clinical translation of animal results, support a renewed assessment of replacement alternatives to fundamental biomedical mouse models. Of particular note, theoretical examination of validity, and by extension causal and hypothetical analogue models, firmly suggests investigational parity for non-animal alternative methods as a source for biomedical discovery, and subsequent circumvention of potential research mousetraps.

A trap associated with the mouse model preference links primarily with the position that the ultimate analysis of complex biomedical processes must involve whole organisms, and to this end, must be subject to high levels of experimental control, sometimes including genetic modification. From this basis, simple extrapolation between the species is often assumed, but results from meta-analyses of the biomedical literature over the last decade show that this assumption is often wrong.

As an extension of this thinking, another trap emerges concerning whether the research conducted in a mouse model is goal-orientated, or not. The assumption here is that biomedical research is goal-orientated, namely, discoveries leading to the enhancement of human health. When considering such potential traps in experimental or study design, mouse replacement alternatives have merit, particularly as hypothetical analogical models (HAMs). Direct human studies in clinical and/or research settings, epidemiology, human cell and tissue culture, and computational methods are examples that can be considered instead of mouse models in this context. A specific example of a mouse replacement alternative system combines some of these approaches through exploring heterogeneous human health data via computational machine-learning algorithms for the recognition of disease-associated patterns, with system validation by prospective human blood testing and genetic investigation. As a goal-orientated HAM, such direct human biomedical study obtains additional power through avoiding both the modeller's functional and phylogenetic fallacies.

271 - Extinction Lessons

Chrulew
Macquarie University, Hornsby Heights, Australia

Session
Session Date
Time -
Location

Abstract text

Our awareness of historical and contemporary extinctions is often tied up with not only a scientific discourse—the drive to know when, how and why a species died out—but also a moral discourse that desires to add values to the cold facts of evolutionary disappearance. The nature of the lessons we can learn differs greatly between extinction events, particularly as we differentiate the naturally caused (apocalyptic and abysmal as they are) from the man-made. The stories, lessons and fables we tell around anthropogenic extinctions are politically contested and yet rich and pervasive. They are not confined to fiction or culture but inextricably woven through the language of science. I will argue that, rather than seeking to excise this exhortatory dimension as didactic or unscientific, we should critically embrace the drive to form extinction lessons, and thereby work towards the rehabilitation of the fabular.

272 - The Politics of Farm Animal Literature in 19th Century Iceland

GTE Eggertsson
University of Iceland, Reykjavik, Iceland

Session
Session Date
Time -
Location

Abstract text

In the late 19th century, the realistic animal story (as opposed to the allegorical or symbolic tradition) enjoyed a short-lived but popular period of Icelandic cultural history. Established writers and eloquent farmers alike wrote an amalgam of short stories with animal protagonists, both fictional and anecdotal, for adults as well as children. These animals were moderately anthropomorphized, the authors striving towards a realistic portrayal of the behaviour of other animals, as well as describing their inner lives and feelings. The narratives were not mere reflections of the human condition, via an animalistic mirror, but commentaries on the distinctly animal condition of the main characters. Although many of the stories relate interesting anecdotes from the country life, the best ones showcase genuine attempts to imagine the world from the viewpoint of another species. Some well-known examples include the fictional horse story "Homesickness", relating the trials and tribulations of a mare lost in the highlands, desperately seeking a vague memory of home; the biographical anecdote "Forustu-Flekkur", relating the major events in the life of a leading ram, up until his death in the line of duty; and a commemorative poem of a farmer celebrating his recently deceased cow.

What makes these stories particularly interesting is that because of the inherent lack of wildlife in Iceland (the arctic fox being the only indigenous mammal) the local tradition of animal writing is almost exclusively focused on farm animals and pets, with only a handful of poems written about foxes (and some about birds). These farm animal stories betray a complex relationship that existed within a farming community that both loved and exploited their animals, in a place where animal products were the main way of sustenance. The close connection between many of the writers and their animals creates a special tension in their storytelling, with most of the stories connoting a call for better treatment of animals, since they are individual beings in their own right that deserve respect. However, a tragic undertone invariably follows, since the animal characters are written right into a paradox: as farm animals, they are doomed to a life of servitude where they are simultaneously respected and exploited, cherished and killed. Furthermore, these stories are closely tied in with the first stirrings of the Icelandic animal welfare movement. Indeed, the effect and popularity of these farm animal stories led to the formation of the first animal welfare society in the early 20th century. As such, these stories have direct political ties to the changing role and status of animals in Icelandic society.

My talk will give an overview of the farm animal literary tradition in Iceland and place it in the political context of its day, as well as arguing for its relevance to current animal ethics debates. I will specifically focus on how these stories are resistant to an anthropocentric ideology, because of their use of multiple intra-species viewpoints and the undercurrent of ethical connotations that follows when the protagonist is an animal of a different species in a story that strives towards realism and earnestness. Finally, I will argue that the realistic animal story contains a great power to transform its readers, if they are willing to submit to its influence. This power stems from the seemingly simple act of imagining the world through the body and mind of another species, for taking up the point of view of another animal is to acknowledge it as an individual and independent being in the web of life. That in itself is a political act with definite ethical consequences for an anthropocentric society.

273 - Altruism and theory of mind : a clinical glance

Le Bot
University Rennes 2, Rennes cedex, France

Session
Session Date
Time -
Location

Abstract text

The theory of mind has been defined as an ability to recognize others, as oneself, as intentional agents. Therefore, it appears as a factor underlying empathy and altruism (Decety, 2002). Many experiments have been conducted to determine whether animals have a theory of mind. This paper overviews works devoted to the theory of mind (in animals and human children) from a clinical (neuropsychological) point of view. But it also assumes that the concept of 'theory of mind' is confusing, as it doesn't differentiate between the ability to theorize about other's knowledge or state of mind and the ability to move oneself off center in order to adopt other's point of view. Yet such a differentiation seems necessary, as it is suggested by clinical observations.

274 - Animals with Attitude: Finding a Role for Animated Animals

Bliss
Loughborough University, Loughborough, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Animals with Attitude: Finding a Role for Animated AnimalsThe history of animation is interlaced with the use of anthropomorphism and zoomorphism as a device for creating popular characters and narratives. In the 'post-modern' critique of animal representation in art, there has been a largely negative debate surrounding anthropomorphism and the symbolic use of animal forms; echoing theories formulated for scientific studies in biosciences, social anthropology and social geography. How, then, can animation be understood as a relevant creative medium for investigating relationships between humans and non-human animals in the modern world? The first section of the paper will review the work of independent animators and animation studios, with a view to identifying certain animal and anthropomorphic forms of character design and narration. These will be related to modern day discourses: explorations of animals with diverse taxonomy (such as insects and fish) ; animal lives within issues of ecology (such as environmental destruction and habitat) ; human and non-human animal interactions (such as companion animals). Throughout, links will be made to an understanding of human psychology (Winnicott, 1971; Langer, 1953); and the development of storytelling (Boyd, 2009; Ingold, 1994). This will include an exploration of 'the metaphor' as a literary and visual device capable of bringing richness to the language of moving image work. Moving on, the role that animation has played in a present day discourse of ecological and socio-biological issues will be highlighted with reference to modern philosophical writing. (Haraway 1991; Zwicky 2003). In this way, the unique qualities that animation has as an expressive art form will be shown to be eminently suited to portraying the diversity of experiences that human and non-human animals share. It is intended that this paper will be illustrated with extracts of animation films, including work produced by independent animators; animation studios, and 'work in progress' being developed by the author at this time.

275 - The principle of de- emotionalisation within Germany's farm-animal policy framework

PG von Gall
Humboldt University Berlin, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text **Main question**

The content of the presentation is derived from a research project that investigates the principles of German farm-animal policies. The presentation draws attention to the principle of de-emotionalisation as articulated during Germany's farm-animal policy reform in 1972.

Line of thought

In order to understand and evaluate public intervention in animal farming with view to a right treatment of animals, an interdisciplinary approach was chosen.

An understanding of the historical context of public farm-animal regulation in Germany is necessary to explain the development of central political ideas and the respective terminology. In Germany, the tradition of animal protection policies dates back to the beginning of the 19th century. Within this historical framework, sociological and institutional economical methods, such as game theory, can be used to tackle questions regarding the interests of the political actors and to formulate implications on the rational advisability of policies. However, for non-human animals refuse to act as decision-makers in the way humans do, a socio-economical perspective has problems to explain the role for animals as actors within a political game of rational interests. Philosophy becomes the third discipline necessary to evaluate animal policies. Ethical literature enables to confront the political presuppositions of the question, how a society or a state should act towards animals.

The presentation focuses on the analysis of the principles of the reform of the German animal protection law in 1972, for this reform shaped today's terminological and institutional setting in many ways. The reform took place when intensive farming methods emerged under the aegis of advanced veterinary support such as the availability of pharmaceuticals. Wide-spread critiques of these new farming methods appeared in Germany already in the late 1950s and fortified during the 1960s. Although none of these farming methods was forbidden through the reform, the legislative framework was set to deal with the issue. It was agreed to scientifically determine animal-policy measures and to deny human emotions, such as compassion or disgust, as relevant parameters in the framework of decision making. Hence, decisions on political intervention became exclusively dependent on scientific evidences on animal suffering.

The principle of de-emotionalisation of political decision making was in line with the interests of two political pressure groups: Veterinary professionals, seeking to defend their role in formulating how animals should be treated; and agricultural lobby groups, interested in diminishing the damaging effects that emotionally expressed critiques of intensive animal farming had on the financial and social prospects of the German agricultural sector. Philosophically lined was the principle with the notion of anti-anthropocentrism, stressing that the type of animal protection practiced in the 19th century was anthropocentric in a way that it served to protect merely human sensations and not the animals themselves. In this line, anti-anthropocentrism was interpreted by the supporters of the reform as implying that human sensations have little to say about the rightness of policies. This interpretation can be ethically challenged. Many philosophers defend the importance of human sensation or imagination in animal ethics, including Ursula Wolf, Brian Luke, Alice Cary or Cora Diamond.

Expected conclusion

An interdisciplinary perspective is capable to shed new light on the presuppositions of Germany's farm animal policy framework. One conclusion presented is that, ironically, a particular form of anti-

anthropocentrism served for interest-driven counter attacks against early expressed forms of disgust towards intensive animal farming practices, which, against the hopes of many animal advocates, remained legal until today.

276 - Pig behaviour in novelty test relates to serotonergic brain-blood parameters.

WW Ursinus¹, JE Bolhuis², JJ Zonderland³, SM Korte⁴, CG Van Reenen³

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²Wageningen University, Wageningen, Nederland

³Wageningen UR Livestock Research, Lelystad, Nederland

⁴Utrecht University, Utrecht, Nederland

Session

Session Date

Time -

Location

Abstract text

The objective of this study was to examine the relationship between the behavioural response of pigs in a novelty test and brain-blood parameters of serotonergic activity. Maladaptation (reflected in e.g. tail biting) is often related to suboptimal environmental conditions. However, individual differences in adaptive capacity may also play a role in the development of maladaptive responses. In both humans and animals, serotonin (5-HT) levels and Monoamine Oxidase activity (MAO) in the body are found to be related to maladaptation (e.g. depression, OCD). Here, we assume that individual behavioural characteristics may predispose pigs to exhibit such maladaptive responses, and we therefore hypothesized that behavioural responses of pigs in a stressful situation might be related to 5-HT levels and MAO in blood and brain. If such a relationship exists, 5-HT levels and MAO may represent useful markers of individual differences in adaptive capacity in pigs.

Pigs (n=32) were kept in barren or enriched pens in groups of four. At 11 weeks of age, pigs were subjected to a 10-min novelty test. The pigs were individually placed in a novel arena and after 5 min a novel object (bucket) was introduced. Behavioural responses were recorded and clustered in the continuous behaviours 'locomotion', 'exploration' and 'inactivity', and in the behavioural events 'high-pitched vocalizations' and 'low-pitched vocalizations'. Blood was taken at 13 and 19 weeks. 5-HT content of blood platelets and blood MAO in blood were measured at 13 and 19 weeks and 5-HT uptake in blood platelets at 19 weeks. Brains were collected at 19 weeks and 5-HT turnover was determined in the Frontal Cortex, Hippocampus and Hypothalamus. Statistical analysis was performed by Pearson correlations on the residuals of a mixed model with housing as a fixed effect.

Locomotion, exploration and inactivity in the first five min of the test were not significantly correlated with brain-blood parameters. Frequency of high-pitched vocalizations was positively correlated with 5-HT turnover in the Hypothalamus ($r=0.40$) and negatively correlated with MAO (week 13; $r=-0.49$). 5-HT uptake in blood platelets was positively correlated ($r=0.40$) with low-pitched vocalizations. Exploration ($r=0.67$), inactivity ($r=-0.44$) and moving ($r=0.44$) after introduction of the novel object, were all correlated with 5-HT turnover in the right Hippocampus. 5-HT content in blood platelets (week 13) was positively correlated ($r=0.48$) with exploration. MAO (week 19) was correlated ($r=-0.37$) with inactive behaviour and moving ($r=0.37$). No significant correlations were found between vocalizations and brain-blood parameters after introduction of the novel object.

The behavioural response of pigs in a novelty test is related with serotonergic brain-blood parameters. Depending on the phase of the novelty test (either without or with novel object) there were differences in correlations between behaviours and brain-blood parameters. In the first part, pigs with a higher 5-HT uptake displayed more low-pitched vocalizations. The more high-pitched vocalizations were observed, which may indicate fear, the higher the 5-HT turnover in the Hypothalamus was, and the lower MAO. In the final part of the test, higher exploration and moving, and lower inactivity, probably reflecting lower fear levels, were associated with higher 5-HT turnover levels in the Hippocampus. The more exploration was observed, the higher the 5-HT content of blood platelets was, and more moving and less inactivity was observed when MAO was higher. Possibly, behavioural responses to different phases of the test reflected different underlying behavioural characteristics, with differential relationships with brain and blood 5-HT and MAO. The next step is to discover if the identified relationship between behaviour and brain-blood parameters are related to maladaptation in pigs under commercial pig husbandry conditions.

277 - Toward a Posthuman Feminist Poetics

Hero
State University of New York - New Paltz, New Paltz, United States of America

Session
Session Date
Time -
Location

Abstract text

While feminism often works within and across affinities between race, gender, and class, those affinities rarely cross the species divide to see the connections between human oppression and animal oppression. What is required now is a feminist poetics that extends beyond the human. As Carol J. Adams observes, feminism's strength is its use as "an analytic tool that helps expose the social construction of reality," a construction that includes not just gender and race, as she points out, but species too. Re-conceiving the nature of species might help us to begin re-conceiving the nature of gender, for as Jane Thompkins argues, "to see animals differently would require human beings to see themselves differently also." And seeing animals differently is just what seems to be occurring in the work of twenty-first century, female poets like Lara Glenum, Ariana Reines, Bhanu Kapil, and Aase Berg. Combining feminist poetics with the growing field of human-animal studies gives their work a new means by which to explore and expose systems of oppression.

Yet while these poets have shown new ways of regarding animals through a feminist lens, the critical community continues to regard the animal presence in their poems as merely symbolic of human values. While contemporary female poets are forging an explicitly posthumanist and feminist poetics, criticism of these works remains entrenched in traditional human-centered and speciesist readings. In this paper I will seek to restore the physical presence of the animal to a body of poetry that has too often been read in human terms, thereby framing a response to the enigmatic question asked in Ariana Reines's long poem *The Cow*: "what happens to the world when a body is a bag of stuff you can empty out of it." In chorus with these new poetic voices, I will describe what happens when a poetic recognition of animal presence begins to displace the rhetorical power structures which frame gendered human subjectivities.

278 - Saints and Animals: A Medieval Ecology

Crane
Columbia University, New York, United States of America

Session
Session Date
Time -
Location

Abstract text

This paper is drawn from my book *Animal Encounters in Medieval Britain*, which will appear in Fall 2012 from the University of Pennsylvania Press. I reconsider a long scholarly tradition about what is happening in the medieval biographies of saints when saints talk to and interact with various wild animals. A raven provides lard for waterproofing the boots of Saint Cuthbert's visitors. A wolf guards cattle so that Saint Fintán can slip away to take reading lessons. Scholars argue that "animal miracles" such as these demonstrate that saints can recover the harmonies of the Garden of Eden before the Fall. In the full context of their biographies, however, the saints' encounters make better sense as productive interactions with a fallen world. When they speak with wild animals and change their behavior, the saints are experimenting with their environments.

The saints' biographies imagine cohabitation as a negotiated arrangement in the here and now of a violent world, not as recovery of a lost Eden. Saint Cuthbert banishes ravens from his island because they are taking thatch from his roof to build nests, but he allows them to return when they offer a penitential gift, a lump of swine's lard. Visitors to Cuthbert's island "for the space of a whole year greased their boots with the lard." Saint Molua takes pity on a pack of hungry wolves, killing and roasting a calf for them. In return, the grateful wolves take to guarding Molua's cattle from thieves and from other wolf packs. The ravens' and the wolves' helpful service illustrate the saints' wonderful power over the material world but also the saints' interest in how the material world could be revised.

What could a raven contribute to a human community? How should relations between wolves and cattle be modified? The saints' interactions with animals tend to refer these questions to natural science, not Biblical precedent. While Fínán Cám is visiting a virtuous man named Mokelloc, a wolf kills Mokelloc's only calf. Fínán first requires the wolf to stand in for the calf, allowing the cows to lick him so that their milk will come down again. But this is not sufficient restitution, declares Fínán; he next requires the wolf to find a replacement calf and finally to spend the rest of his life guarding Mokelloc's cattle. As the wolf moves through these three roles, he is thrice useful to Fínán's host, but the wolf's lifelong role as guardian of the cattle takes fullest advantage of his abilities. Problem? A hungry wolf is killing cattle. Solution? Subordinate him to the cattle, then redirect his ferocity to their protection. Similarly, the ravens' gift to Cuthbert is part of a penitential process, but it also makes the ravens materially useful in the hosting of Farne Island's visitors. Fínán's and Cuthbert's arrangements are pragmatic in their acceptance of wolves as killers and ravens as carrion eaters, behaviors that become part of a revised relationship with the saints.

In these miracle stories, forward-looking environmental curiosity is more salient than nostalgia for a lost paradise. The saints' authority over the more than human world is absolute: the humanist hierarchy is already firmly in place. At the same time, however, the saints do not see the created world and their relationship to it as stable and unchanging. Their environmental experiments understand the created world as a living ecosystem with which they are in constant interaction. Nature comes into new configurations around the saint, interpenetrating with Christian settlements to form cooperative cross-species communities.

279 - The Great Ape Debate: Strengths, Pitfalls and Challenges

Margodt
Ghent University, Bertem, Belgium

Session
Session Date
Time -
Location

Abstract text

The great ape debate offers a unique perspective to consider human-animal relationships and intriguing challenges within animal ethics. Ever since the first studies of great apes more than three hundred years ago, research towards their behaviour and mental capacities and reflections on the moral status of great apes has generated debate. Especially over the last two decades the moral status of great apes has received further attention, as illustrated by the current discussion on the ending of biomedical research with chimpanzees. I will consider some major strengths, pitfalls and challenges of the great ape debate. I will defend the position that having a rich emotional life is a sufficient condition for full moral status.

Strength or Pitfall I? Apecentrism

Criticism has been expressed that the great ape debate only considers human's closest relatives and therefore is speciesist. I'll argue that no bias needs to be involved in this approach, which allows for a unique ethological and ethical perspective that may have important consequences for other non-human animals as well.

First, from an ethological perspective, studies of great apes have resulted in a massive collection of data. I'll argue that primatological studies have caused a major shift by breaking through a behavioristic taboo of approaching animals as active subjects. This shift has had an influence far beyond the great apes. However, this debate continues, as illustrated by the controversial topic of ape language research.

Second, from an ethical perspective, the great ape debate allows considerations on moral status without the need to treat animals so different as chimpanzees and spiders as one monolithic entity. I'll argue that given the complexity of the mental lives of great apes, it has become impossible to find morally relevant criteria that allow granting a moral status to all humans higher than that of all great apes. Either some great apes meet the criterion, or some humans fall out of the boat. Perhaps nowhere else the argument from marginal cases glows so strong as in the great ape debate. However, criteria regarding the moral status of great apes may apply to other animals as well. Ethical consistency thus refutes apecentrism by definition.

Strength or Pitfall II? Focus on Genes

Claims that great apes deserve our respect because we share some 98.4% of our genetic material are inherently flawed. Though this argument has its value to counter the argument from cognitive parsimony by emphasizing that of evolutionary parsimony, I'll claim that genetic similarity to humans as such has no relevance for considerations on moral status.

Challenge I: Personhood versus Emotions

When considering the moral status of great apes, it may become tempting to focus on highly complex mental capacities shared with humans - personhood, rationality, language, theory of mind, self-consciousness, autobiographical consciousness and preferences for the future. However, I'll indicate shortcomings of this approach and will argue that the having of a rich emotional life is a sufficient criterion for the having of full moral status. Though animal emotions receive a lot of attention nowadays, such a position has remained underexposed within animal ethics.

Challenge II: Partiality versus Impartiality

We should not underestimate the impact of partial affections for our dear ones upon our moral considerations, as demonstrated by our daily decisions and moral dilemma cases. Nevertheless, I'll defend an impartial approach in the selection and application of criteria for the having of (full) moral status. Though we may not want to ban partiality completely, neither should it lead to a morality dominated by what I call dearism and other forms of discrimination.

280 - Raising the Ethical Bar for the Justification of Animal Research

L Galgut

University of Cape Town, Rondebosch, Cape Town, South Africa

Session

Session Date

Time

Location

Abstract text

Animal ethics committees (AECs), in their justification of research protocols, attempt what seems to be the impossible task of navigating between the Scylla of the moral status of animals and the Charybdis of speciesism. The use of animals in medical research is routinely justified on the grounds that animals do not share the same rights as humans, lacking in particular the "right to life", which can be held only by a being that "possesses the concept of a self as a continuing subject of experience and other mental states, and believes that it is itself such a continuing entity."(Tooley 1972) However, it is acknowledged, as evidenced by the requirement that animal research protocols be approved by animal ethics committees, that animals do have moral standing, and that causing them gratuitous harm is morally unacceptable.

I shall accept, for the sake of argument, that animals do not possess moral rights; although there have been many arguments (made by Regan, Beauchamp, Rachels) that animals do have rights, there is nevertheless a great deal of resistance to accepting this claim, and convincing animal researchers of the rights of their animal subjects is, pragmatically, a difficult task. I shall focus on the claim made by researchers and AECs that animals do have moral status, but that their moral status is less than that of human beings. I shall argue that according animals a moral status does not permit the inflicting many of the harms they currently undergo in research laboratories, and thus that, by the research community's own lights, the use of animals in research is less justified than is currently supposed. Putting this another way: paying appropriate attention to animal welfare may be sufficient to put an end to many current practices without the need to engage in a discussion about animal rights. This is true particularly with respect to harming animals or causing them pain, but also, I shall argue, with respect to killing animals, even if such killing is done painlessly.

AECs use mainly utilitarian arguments in justification of animal research, but, I shall argue, routinely fall foul of the requirements needed for such justification in the following ways: by defining the 'consequences' of research protocols too broadly; by consistently undervaluing the harms caused to animals; by consistently overvaluing the benefits to humans; by weighing up harms vs benefits in inappropriate ways; and by not counting death as a harm. Even pain is not routinely eliminated if analgesia would allegedly interfere with the aims of the experiment. I shall argue that taking the moral status of animals seriously should lead to a thorough revision or elimination of many of the current practices in animal research, including but not limited to the elimination of much 'basic' or 'blue sky' research, even without persuading researchers / AECs that animals have moral rights. There is also a growing body of literature that argues that the benefits of animal research are consistently overstated, and that animal research is far less predictive for humans than is currently maintained. If these and the other arguments that I shall raise in my paper are cogent, this will raise the bar regarding the justification of animal research without requiring that researchers and AECs shift their current paradigm. Although this kind of argument may fall short of eliminating all animal research, it may present a pragmatic response to the current impasse, and provide a stepping stone to a the acceptance of the claim that animals should be accorded moral rights.

281 - Neuroethics and Animals

Buller
Governors State University, University Park, United States of America

Session
Session Date
Time -
Location

Abstract text

Over the past decade, a variety of topics have been discussed in the neuroethics literature however it is fair to say that the following represent the main focus of discussion: neuroscience and free will, cognitive enhancement, memory-dampening, the neuroscience of morality, lie-detection and "mind-reading," translational research, identity and authenticity, and neuroscience and the law. It is noticeable among this list that the topics are exclusively human-centered, that is to say, the emphasis has been on human minds and the implications that neuroscience has for humanity, and that hardly any attention has been made to the neuroethical implications that advances in neuroscience have for animals.

In this paper I wish help remedy this oversight by addressing the following questions:

- How can neuroethics inform current debates in animal welfare and/or animal cognition?
- How can current issues in animal welfare and animal cognition inform neuroethics?

In answering these questions, I identify the following eight topics as being at the forefront of the intersection between neuroethics and animals. In discussing these topics an important goal of the paper is to show how the neuroethical questions raised by these topics can be distinguished from, but connect to, prior discussion pertaining to animal cognition and welfare

- The use of animals in neuroscientific research.
- Human and animal cognition
- Farming and animal welfare.
- Animal sentience and consciousness.
- Personhood, sentience and the moral status of animals.
- Crossing species, cognitive and other human/animal boundaries
- Animal models and the neuroscience of agency/morality
- Neuroimaging

282 - We do need consciousness!

Sanchez-Suarez
University of Guelph, Guelph, Ontario, Canada

Session
Session Date
Time -
Location

Abstract text

It has been more than ten years since "Who Needs Consciousness?" was published. In this seminal paper, Marian S. Dawkins pointed out the main pitfalls we should avoid when studying questions related to consciousness. There she also acknowledged the obstacles that the difficulty of assessing conscious abilities in nonhuman animals poses to the development of animal welfare science.

Considering the complexity of this issue, it is not surprising that capital questions related to consciousness, or "the greatest mystery in biology", as Dawkins defined it then, are still unanswered. More shocking, however, is the fact that animal welfare researchers often continue to avoid questioning themselves whether their subjects of study are able of conscious emotions, and also about the moral implications that arise as a result of this.

In the presentation, I will defend the view that with current knowledge we are able to scientifically infer the degree of probability that a being is conscious. We can do this relaying on arguments based on findings from different scientific disciplines such as ethology, psychology, and neuroscience. I will also emphasize that this technique, which is the most rigorous one we have for this task, is similar for subjects both able and not able to use human language. Given that having conscious emotions is the necessary and exclusive ability for deserving moral consideration, I will conclude by maintaining that this topic must be central to redefine animal welfare science.

283 - The Benefits of Rule Following: Desire from an Evolutionary Perspective

Schulz
London School of Economics and Political Science, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

A key component of much current research in behavioural ecology, cognitive science, and philosophy is a model of the mind based on beliefs and desires. However, despite this prevalence, there are still many open questions concerning both the structure and applicability of this model. This is especially so when it comes to its 'desire' part: in particular, it is not yet entirely clear when and why we should expect organisms to represent their goals (i.e. to have desires) as opposed to merely encoding them in non-representational behavioural reflexes (i.e. to have drives). In this paper, I present the beginnings of an answer to this question.

To do this, I start by showing that the only major other attempt to address these issues - due to Kim Sterelny - fails to be fully successful. Sterelny argues that desire-based organisms have four key advantages over drive-based ones: they have an easier time making adaptive decisions when the range of behavioural options open to them is large, they do not need to rely on a vast number of motivational states, they do not depend on unreliable mechanisms for adjudicating among their motivational states, and they are able to cope more quickly with changes in their needs.

However, for two reasons, Sterelny's account cannot be considered fully plausible. On the one hand, Sterelny does not make sufficiently clear why desires can avoid the problems he alleges to exist for drives - exactly why does using desires make it easier to deal with many behavioural options, avoid large numbers of motivational states, employ reliable decision making mechanisms, and be responsive to changes in ones needs? On the other hand, he does not make sufficiently clear why drives do have these problems in the first place: exactly why are all of the above true for drives? Hence, as things stands, we still need an account of the evolution of desires.

To develop such an account, I begin with the fact that a drive-based organism needs to connect some action to every state of the world it can distinguish: what it means to be drive-based is, precisely, to have different states of the world directly 'trigger' different actions. However, there will often be patterns in these different actions: they are often different ways of obeying the same principle for what the organism is meant to do. Given this, if the organism can represent this principle, it does not need to store a large set of state of the world-action connections, but can determine the appropriate action simply by applying the principle to the situation it is currently in. This is likely to enable it to save cognitive and energetic resources - in particular, it can allow the organism to get away with a smaller memory store, and it can help it avoid being unable to choose an appropriate action (or having to settle for choosing an action that is most likely sub-optimal). In turn, these benefits provide a prima facie reason for why desires might have evolved: they present one consideration in favour of this evolution (though others such considerations may speak against it).

I end by, on the one hand, responding to some objections that could be raised against this account, and on the other, applying this account to the question of what the cognitive value of mental representations is more generally. Here, I conclude that - contrary to some recent claims - relying on mental representations can make decision making easier, not harder.

284 - Cheeky Little Monkey: Christianity, Ethography, and Animal Morality

Hiuser
University of Chester,, Chester, United Kingdom

Session
Session Date
Time -
Location

Abstract text

The place of nonhuman creatures (hereafter 'animals') within the Christian tradition is one that is increasingly being considered both within the wider Christian world, as well as within academia. Though animals have consistently existed within the Christian tradition, until recently they were not a topic of much serious discussion. Within the past fifty years however, a wide range of questions have been posed and addressed with regards to the moral status of animals, as well as the way in which humans should respond to other creatures. One topic that has received only limited discussion is the idea of animal morality. The following paper is an examination of such animal morality within the context of the Judeo-Christian tradition, in dialogue with recent ethographic work, to address the question: 'Can animals sin?'

The Christian tradition is well suited to respond to such a question, and despite its limited discussion of animals, has a sufficient amount of material with which to engage. The Bible contains a number of passages describing animal moral capacity and responsibility (e.g. Genesis 9, Numbers 22, Jonah 3, Psalms), and as well, has a tradition that has often described, if not discussed, animals as moral agents (e.g. as seen in a wide number of hagiographies). However, this same tradition has often made clear distinctions between human and animals, and in doing so, frequently morally limits the capacities of animals. This is true not only in the effects of the Fall, but also in the nature of animals as capable of doing evil. Such limiting views are however weighed by recent work of those in the field of animal theology in describing and discussing the theological place of animals. Furthermore, the work of moral theologians such as Josef Fuchs, Richard McCormick, and Peter Knauer, in their distinctions of evil into two types; premoral evil (or ontic, physical, nonmoral), and moral evil, is helpful in opening up the moral field to animals. It will be suggested that while many creatures can act in a premoral sense, only humans can be sinful.

Beyond the Christian tradition, there is a wealth of information regarding animal moral capacity that can be found in the work of animal scientists. Ranging from the work of Jane Goodall and her observations and descriptions of Passion, the cannibalistic chimpanzee, to Marc Bekoff and his numerous writings on the mental and moral lives of animals, there have been a number of discussions that have taken place regarding the moral capacity of animals. What these studies show, is that many animals possess a sense of right and wrong and have moral codes. These are not human moral codes, but codes within their own unique communities. Yet moral codes they are, and the creatures are rewarded or punished according to how well they follow them.

Through engaging with both the Christian tradition and the work of animal scientists, this paper will show how animals can indeed be understood to be moral agents, and that moral capacity is not possessed by humans alone. However, the distinction will be suggested that while all creatures can be understood in some way to be moral agents, it is humans alone who possess the capacities to be sinful. The capacity to sin, or knowingly rejecting the will of God, belongs to humans alone. Such a capacity does not bring with it any differing ethical actions towards animals, but acts as a recognition of the higher calling given to humans in knowing and fulfilling God's will on earth and in increasingly recognizing the similarity between human and nonhuman animals.

285 - Of Limits: Of The Human, Of Reality, Of Philosophy

Bretz
Loyola University Chicago, Chicago, United States of America

Session
Session Date
Time -
Location

Abstract text

In this presentation I offer one possible explanation for the fact that we, humans, so routinely dismiss even fundamental animal interests for sometimes even the minutest of human pleasures. I maintain that this phenomenon cannot be explained with recourse to either ignorance or simple indifference alone. The additional explanation that I propose assumes that in our discursive practices we presuppose a strong link between linguistic meaning and reality: Only what has full communicable meaning (and what we therefore fully understand) is fully real, i.e. it *is* in the fullest sense of the word. As the lives that animals live (qua lived experience) are less meaningful *to us* than those of humans, we tend to think and act as if the lives of animals are less real than our own. And because all the interests, including all the pains and pleasures, of a living being depend on its life, the lesser reality of an animal's lived experience implies that none of its interests could be more important than any of ours.

However, I take it that the lesser meaning that animals have *for us*, is not simply indicative of animals' lesser meaning *as such*. Rather, I assume that certain meanings get 'lost in translation.' I argue, with recourse to Merleau-Ponty's work on language and expression, that animals, rather than possessing no forms of signification, possess forms of signification that are different from (though related to) what we call language. Due to this difference, a loss of meaning in our communicative interactions with animals is inevitable. Therefore, we can ascertain that an animal's reality exceeds its meaning (for us). (What I mean by 'reality' here is not the physical or mere biological existence of an animal, but the being of animals insofar as they, like humans, each constitute a world qua meaningful objective whole, a world which cannot be thought independently of their lived experience) This requires us to go the seemingly paradoxical step of partly dissociating this reality from meaning that is meaningful (for us). Thus, we allow for meaning that exceeds the meaning of all possible linguistic (i.e. fully communicable) expression. Only through this step can we acknowledge that there are parts of reality that we do not have access to, but that nevertheless exist for and through animals, and that, at least on a fundamental level, are no less real than the ones constituted by humans.

Finally, I argue that this points to the limits of philosophy as a tool of animal liberation insofar as a reliance on meaning as the guarantor of reality must in some way underlie all philosophical arguments. What I propose, however, is not a new approach meant to replace current pro-animal arguments. Rather, I want to contribute to a more complete understanding of the challenges a full ethical and philosophical appreciation of animals entails.

In making these arguments, I am inspired in part by certain Wittgensteinian (Cora Diamond) and feminist authors. However, I develop these propositions mainly with recourse to the phenomenological tradition - especially based on phenomenology's notions of meaning and constitution (that is, the inseparability of world and consciousness). In particular, I draw on Husserl's concepts of empathy and appresentation (i.e. the perception of another lived body as conscious and alive even though I can never experience this other's conscious life directly) as well as the development and extension that these concepts undergo in Merleau-Ponty's thought. I also employ Derrida's conceptions of translation and the 'absolutely other,' both of which relate to his thoughts on the function of meaning and presence in philosophical discourse.

286 - Expressing the Animal

PP Porter

Eastern Washington University, Spokane, United States of America

Session

Session Date

Time

Location

Abstract text

This paper analyzes movies that eloquently express nonhuman perspectives and interests so that we might grasp the potentials and limitations of the motion picture as a means of understanding nonhuman existence. Of particular interest are how animal movies are evolving in response to technical developments and emerging philosophies.

The representation of nonhuman animals in motion pictures has a long and complex history. This paper adopts an aesthetic approach toward some outstanding achievements of nonhuman character expression at the movies. How do these films invite spectators to take up nonhuman perspectives? How do structures of narrative and point of view encourage particular understandings of nonhumans and their interests? Such questions address both discrete structures, such as framing and editing, as well as large-scale structures, such as narrative. Just as documentary studies were once limited by questions of truth, studies of animal movies have been limited by the question of anthropomorphism. Indeed, mainstream reviews of animal movies seldom run their course without mentioning the issue. But as Plantinga (1991), and others, convincingly argued regarding the documentary, expression is often the better evaluative criterion. Just as *Sherman's March* (1986), *The Thin Blue Line* (1988), and *Roger and Me* (1989) redefined the potential of the documentary, some recent developments alter the course of animal representation at the movies.

The most visible recent developments in animal movies have been in the arena of technology and include the emergence of CGI and performance capture as tools for creating otherwise impossible nonhuman animal performances. *Rise of the Planet of the Apes* (2011), for example, tells the story of the chimpanzee Caesar, created by Andy Serkis, director Rupert Wyatt, and a slew of others who built on techniques made famous by *Avatar* (2009) and the *Lord of the Rings* trilogy. Whatever the many technical marvels, the resulting character straddles, in both the narrative of the film and facial features, the chimpanzee and the human. The results open up new territory for nonhuman expression and deserve further scrutiny. In 2007, Randy Malamud argued that recent movies with nonhuman characters, such as *Ratatouille* (2007), "represent their characters with an integrity that invites viewers to value animals' rights, emotions, desires, and family and social networks." To paraphrase a question that André Bazin asks in "The Evolution of the Language of Cinema," might recent animal movies be primarily a kind of post-humanism and only secondarily a technique of film-making?

The essay extends earlier work that demonstrates how movies offer promise as a means of encouraging a human-animal relationship characterized by respect and mutually beneficial reciprocation. This framework maintains that representations of nonhumans will improve or worsen interspecies communication and understanding insofar as they invite the audience to value nonhuman beings and to take up their perspectives.

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287 - Reduced agonistic behaviour and increased abnormal behaviour in ex-laboratory chimpanzees

G Kranendonk, D.R. Van Gennep, E.P. Schippers
AAP, Rescue Centre for Exotic Animals, Almere, Nederland

Session

Session Date

Time

Location

Abstract text

When the use of great apes for (biomedical) research was prohibited in 2004 in The Netherlands, the Dutch government retired the chimpanzees used for research on HIV and HCV to AAP, Rescue Centre for Exotic Animals. It was studied whether behaviour of the 28 ex-laboratory chimpanzees was affected by relocation to the rescue centre. Affiliative, agonistic, and abnormal behaviour were observed at the laboratory and during three years at the rescue centre.

Results demonstrated that male chimpanzees performed less agonistic interactions at the rescue centre compared to this behaviour at the laboratory ($3.4 \pm 0.4\%$ vs. $0.9 \pm 0.3\%$ of observations, respectively, $F=4.89$, $P=0.004$). This might be due to an increase in space and climbing opportunities at the rescue centre, making it easier for the chimpanzees to avoid each other. In addition, social grooming gradually increased at the rescue centre and was significantly more often observed during the second and third year at the rescue centre compared to the laboratory (respectively $8.0 \pm 1.6\%$ and $10.9 \pm 1.6\%$ versus $3.9 \pm 1.1\%$ of observations, $F=8.43$, $P<0.001$). These results suggest an improvement in social relationships between the chimpanzees after relocation to the rescue centre. However, abnormal behaviour increased at the rescue centre compared to this behaviour at the laboratory ($7.2 \pm 2.1\%$ versus $3.7 \pm 1.1\%$ of observations, respectively, $F=3.0$, $P=0.035$). A pilot study revealed that abnormal behaviour in these chimpanzees mainly consisted of regurgitation and reingestion (R/R), rocking, and coprophagy. These types of behaviour are suggested to be symptoms of psychopathology in chimpanzees and seem to be performed at moments of relative quiescence in the group. Indeed, the decrease in agonistic interactions was related to the increase in abnormal behaviour (Spearman $\rho = -0.22$, $P=0.021$). Factors that may influence these behavioural changes will be discussed.

288 - Judas Goat: Re-reading Foucault on Governmentality

DW Wadiwel
The University of Sydney, Marrickville, Australia

Session
Session Date
Time -
Location

Abstract text

Michel Foucault identifies the genealogy of governmentality as fundamentally tied to the development of pastoral forms of power; indeed, he argues that pastoral power represents a “prelude to governmentality”(Foucault. Security, Territory, Population: Lectures at the College Dè France 1977-1978).

Pastoral power is associated by Foucault with the history of the doctrinal teachings of the Catholic Church, and draws its analogy from the metaphorical relationship between a shepherd and livestock. This rationality assumes that the shepherd has a power to “do good”or to be “beneficent,”and that the shepherd demonstrates this goodness through sacrificial forms of care and nurture for the wellbeing of his or her flock. Foucault argues that this view of power, which seeks to foster the life of populations, would later form the rationality underpinning modern forms of government, shifting a traditional sovereign rule by the sword towards a biopolitical concern for life.

What is striking about Foucault’s account is that it neglects consideration of the role of violence and death in the relationship between the shepherd and flock, and the destabilising effect this may have for pastoral modes of power. Sheep and goats were regarded to have been some of the first animals organized, contained and regulated for human use. This long standing relationship allowed for the refinement of human techniques for human control, including, importantly, the development of biopolitical controls over reproduction, which facilitated human utilization through progressive morphological changes (reduction in horn size, change in wool thickness, reduction in bone size etc) that have adapted animal populations to human use. Importantly this history also allowed for the refinement of techniques of containment and slaughter, which would aim to maximize the utilization of animal life for human benefit. In other words, the pastorate functioned as a specific mode of violent domination.

In this paper, I propose a rereading of Foucault’s model history of the emergence of governmentality. Pastoral power should not be treated as a reaction to sovereignty, but precisely as a modality of sovereignty that reorganizes forces of life and death through refined techniques of control. As a result, governmentality must be understood as the progressive extension to human subjects of technologies of pastoral power, including techniques of violence and death, learnt for centuries through human management of non human animals. This rereading offers an important opportunity to understand the way in which human domination of non human animals is intimately linked to human domination of other humans, and must in turn shape our understanding of sovereignty and governmentality.

289 - Neuroscience, Ethics and Animals

Santander García
University of Valencia, Valencia, Spain

Session
Session Date
Time -
Location

Abstract text

The aim of paper is to sketch some ideas about how neuroscience can help us to understand and to justify moral consideration to animals. We are going to defend two different hypothesis which together could lead to the conclusion that we must apply some moral rules to some animals.

Our first hypothesis is that animals feel pain and suffer. This hypothesis is supported by two arguments. The first one proceeds by analogy and the second one is based in evolutionary theory. The idea in the first is to draw different kinds of analogies between humans and animals in various levels: in the anatomical level, in the biochemical level, in the brain structure, in the pain related behavior, in the functional level, and in the similar capabilities that animals and humans present. The other main argument to hold this hypothesis is based on the evolutionary continuity of the species. The scientific evidence weights in favor of this hypothesis.

However we can find three kind of skeptical arguments against it. The first one is based on the assumption that no scientific procedures can tell us about something that is (allegedly) essentially subjective and private. The second one allows that empirical results are relevant, but its defenders are convinced that there exist significant disanalogies between humans and other animals, which make it unlikely that the experiences of nonhuman animals are similar to human experiences (ALLEN, C. *et al.* 2005). The third one is related to the idea of animals lacking consciousness, and because of that, lacking sensation of pain. We will defend our hypothesis and expose arguments against each criticism.

The second hypothesis we want to consider is that pain is the relevant aspect in which some moral rules are centered. At first sight, it seems obvious that we do not want to torture other people because we think it is immoral to cause them some harm. However there is still a lot of people who defend that animals do not deserve to be treated in a moral way. They base their assumption in the lack of rationality of animals. Here, we find a difficult philosophical problem and the debate usually stops here. As Rorty said (RORTY, R. 1989), when we say that cruelty is the worse thing we do, and that pain must be the basis of morals, we are arguing in a circular way. But maybe neuroscience could help us to establish a link between pain and moral rules, and to show us that pain is the relevant aspect of the problem. Pain has always been considered a subjective sensation. Now, the new techniques for studying the brain can show us the neural correlate of pain. If we knew which is the neural correlate of pain, and we studied the brain with fMRI, maybe we could find a correlation between some moral rules and the pain that is produced by the actions implied in the rules. This could be an objective way of linking pain and ethics.

If we finally managed to establish a scientific relation between some moral rules and pain, we could affirm that the relevant aspect of morality is pain. If we had the first hypothesis supported by empirical evidence too, these two hypothesis could lead to the conclusion that animals deserve moral consideration, and to have a good basis for assert it.

290 - Premature death in pet rabbits, towards advice for owners

IJzer, J.L. dvm, phd Kik, prof dr Groene
Utrecht University, Faculty of Veterinary Medicine, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

The ultimate welfare reduction is dying. In The Netherlands, rabbits are popular pet animals, but many die long before the life expectancy of the species. However, scarce information is available regarding the causes of death in this specific age group.

Funded by the Ministry of Economic Affairs, Agriculture and Innovation, Utrecht University Veterinary Pathobiology Department conducts a 3 year research project into the causes of premature death in young (2 to 36 months old) pet rabbits. Based on these results, the final goal is to provide advice to the pet owners in order to increase both life expectancy and welfare of their pets.

Presented are the midterm results of this project until January 1 2012.

Starting October 1, 2009, rabbits between 2 and 36 months of age could be submitted for necropsy free of charge for the owner. On all animals, an extended necropsy protocol was performed. Formalin fixed and frozen samples were taken from many tissues. Histology was done on all animals. When necessary, additional testing including immunohistochemistry, bacteriological culture and antibiogram were performed.

A large majority of the animals died of an infectious disease, with the respiratory system and central nervous system as the main affected organ systems.

291 - Inconvenient Desires - Should we routinely neuter companion animals?

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Session

Session Date

Time

Location

Abstract text

Influential parts of the veterinary profession, and notably the American Veterinary Medicine Association, are promoting the routine neutering of cats and dogs that will not be used for breeding purposes. However this view is not universally held, even among representatives of the veterinary profession. In particular, some veterinary associations in Europe defend the view that when reproduction is not an issue, then neutering, particularly of dogs, should be decided on a case by case basis. However, even in Europe the American view is gaining ground; and it is worth noting that the veterinary profession has obvious commercial interests at stake in the practice of routine neutering. In light of this situation, this paper considers whether or not routine neutering of cats and dogs, in cases where uncontrolled reproduction is not an issue, can be ethically defended.

Our overall conclusion is that routine neutering of companion animals, and notably male dogs, is not morally justified. This conclusion is based on the following two arguments:

Firstly the view of the American Veterinary Medicine Association does not seem to be justified even if one only looks at the kind of evidence-based veterinary arguments that this organization seems to take as the main basis of its policy recommendations. Rather it should, in the case of companions where uncontrolled reproduction is not an issue, recommend that decisions on neutering should be taken on an individual and case by case basis. Particularly in the case of male dogs, given the long term health risks involved, specific reasons are required to recommend castration.

However the veterinary literature takes a rather narrow view, both concerning which concerns are relevant when deciding whether or not to neuter a companion animal, and how to weigh these concerns. Therefore, there's a need to bring in a wider set of ethical considerations. There is no unanimously agreed ethical framework that can serve as the basis for such an analysis. So to give a fair account of the matter, in which the authors don't impose a specific moral view on the readers, three approaches that cover much of the relevant ethical spectrum (however, excluding purely anthropocentric approaches) are presented and applied to the issue of routine neutering. This leads on to the second argument which is that even though the three ethical approaches differ regarding many specific issues, they do seem largely to converge on the view that routine neutering of companions where reproduction is otherwise under control is not justified.

Thus there are good reasons both from a narrow point of view considering only veterinary evidence, and from wider ethical reflection, to be skeptical of the idea of routine neutering of companions. This of course does not mean that no-one can rationally claim that routine neutering of companions is morally acceptable. However for someone to claim this, they must argue either that there are relevant considerations of animal welfare that we have overlooked, or they must endorse an ethical approach that will permit, or even prescribe, routine neutering.

292 - Human Emotions and Animal Morality

Slegers
Babson College, Babson Park, United States of America

Session
Session Date
Time -
Location

Abstract text

Philosophical ethics has traditionally placed an emphasis on rationality and the human ability to reason one's way to morally sound decisions and evaluations. Contemporary research in biology (particularly in ethology and primatology) challenges this traditional view by pointing to the continuity between the empathetic behaviors found in non-human social animals on the one hand and what could be called full-fledged sympathy in human beings on the other. This paper argues that the empirical evidence from biology and other sciences (such as neuroscience) is of great philosophical value because it allows for the formulation of a more inclusive and sustainable ethics. The compelling arguments from ethologists and primatologists not only calls for an extension our moral scope to include non-human animals but also encourages us to regard ourselves as human animals, naturally inclined to respond to the world around us emotionally.

The ethical theory best suited to engage this empirical research is virtue- or character ethics. Philosophers commonly distinguish two further broad categories of ethical thought: utilitarianism and deontology. The former starts from the premise that the rightness or wrongness of an action is determined by the consequences it brings about; the second is based on the idea that an action is right (or wrong) if it follows (or breaks) a certain principle or rule. While utilitarians and deontologists traditionally place their faith in reason, arguing that morality is first and foremost a rational enterprise, virtue-ethicists claim that people are called good not just because of their rational ability to follow rules and to foresee and bring about good consequences but also, and more importantly, because of their character. And a good character, virtue ethicists argue, is marked by the tendency to feel the right emotions under the right circumstances. The morally wise person's response to his or her circumstances is informed by both emotion and reason, and it is because of this combination that this person can pick out the morally salient aspects of any situation. This paper argues that the virtues belonging to the morally wise person's character should not be regarded as a break with non-human animals but should instead be seen as part of a continuum that does justice to our evolutionary ties to other social animals in general and other primates such as chimpanzees and bonobos in particular. The aim here is not to present a reductionist account of human morality, but to emphasize the emotional aspects of our moral experience that tie us to our non-human animal others.

Of particular interest from a virtue ethics perspective is the animal tendency to empathize. Ranging from the anxiety displayed by rats when they witness another rat in pain, to the tendency in young monkeys to hug a playmate in distress and the many helping-behaviors observed in apes, the ability to be affected by and respond to the suffering of others is found in many animal species. In our own moral experience, the importance of empathy and other "moral sentiments" can scarcely be overestimated: we care not only about the rules people follow or the consequences they bring about, but also whether or not their actions are motivated and accompanied by the what we would consider the "right" emotions. Virtue ethics acknowledges the role of the emotions in morality and is enriched by the empirical research from non-philosophical disciplines. This paper explores the idea that the animal and moral aspects of our nature are intertwined and that ethical theory should be informed not only by our cognitive but also by our emotional evolution as a species.

293 - Bonding & partitioning animals & machines as perceptual aid for blind people

Magnus
University of Tartu, Tartu, Estonia

Session
Session Date
Time -
Location

Abstract text

This presentation examines two divergent trends in using and relating animals and electronic devices as vision and movement aid. They can be seen as in principle replacable functional elements in the same system of extended human perception and mobility or as a subject vs object based aids, defying subsumption under the same category.

On the one hand I will argue for a possible common field of sensory technologies that would include animals as well as machines as its subjects. Although several electronic navigation aids and obstacle detectors for blind people have come to the market in the past decades, they are still mostly used in combination with guide dogs and white canes. The machines have not replaced animals as mobility and seeing aids, but animals and technical devices have become mutual reference points for one another in their production and selection processes. They can be thereby considered either as supplementary to one another (e.g. obstacle detectors identifying obstacles above the chest of the person and beyond the perceptual field of the dog) or as models for the improvement or selection of certain properties of one or the other. The function of both of them can be seen in expanding man's Umwelt (sensu J. von Uexküll 1928) and expanding the scope of affordances (sensu J. J. Gibson 1966, 1979). They also share a common historic incentive for their "discovery". One impetus for the training of guide dogs stems from the observations of service dogs used in war, several obstacle detectors function on the principle of a radar, which is also bound with military technologies. A convergence in the production and selection, function and history of the two kinds of vision aids could therefore ground the meta-category of sensory technologies.

On the other hand, as my field-work and interviews with the guide dog users suggests, such a common framework is dismantled by the reasons guide dog users give for their choice of an animal as a mobility and seeing aid. Their rationale for not using an electronic aid does not stem from a neo-luddite resistance to technology, but from a conviction that a guide dog is the best seeing aid man can have, complete in itself and not in need of any replacement or supplementation. Further discrepancies between the two aids are revealed if the developmental pathway a guide-dog has to go through (entailing different phases of socialisation with a trainer, the "foster family" and the final host) is considered. The dog's function as a visual aid grows out of a social bonding, the establishment of which needs time filled with efforts from the side of man as well as animal. The developmental pathways or the lack of those, the necessary preconditions of functioning as well as the meaning for the user therefore rather suggest an abandonment of a common category for the two types of aids.

The further questions that I will touch upon in my presentation include the following: What does the use of these aids reveal about the working principles of human perception in general? What are the semiotic processes upon which the functioning of these mediums is built upon? How might they influence each other's development in the future?

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294 - Symbolic communication between man and dolphin

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Session

Session Date

Time

Location

Abstract text

Symbolic communication offers the opportunity to develop an interspecific communication system. Such symbols can be visual, and we elected to assess dolphins' ability to learn visual symbols in the air and in the water. At Parc Asterix (France), two bottlenose dolphins (*Tursiops truncatus*) - each associated with one trainer - were tested in order to evaluate their capacity to associate three 2D- geometrical symbols with three arbitrary chosen objects and their ability to visually discriminate the symbols. Symbols were initially shown in the air, and subsequently in the water. The trainers' methods slightly differed; however they both used two symbols and carried out eight sessions. In each of them, the trials are separated into two categories: association and discrimination. We calculated the rates of success for each situation (air versus underwater presentation and association versus discrimination). Both dolphins correctly associated each symbol with the corresponding object, either in the air or in the water. There was no significant difference in the dolphins' scores between these two situations. In discrimination, the two subjects showed an average success rate below the threshold of chance when the symbols were presented in the air: they found it difficult to discriminate the symbols in the element. In the water, the total success rates are not significantly different from chance. However, the animals performed better in visual discrimination when the symbols were presented underwater versus in the air. Dolphins demonstrated an ability to understand and assimilate this symbolic system, although they appeared to be more efficient when 2D symbols are presented underwater.

295 - Consciousness Without Consequentialism

Garthoff
University of Tennessee, Knoxville, TN, United States of America

Session
Session Date
Time -
Location

Abstract text

In this oral presentation I propose that we should attribute moral standing to all conscious animals because consciousness is the criterion distinguishing individuals whose well-being generates reasons from individuals' whose well-being fails to do so. In defending consciousness as the criterion of moral standing, I support the criterion typically endorsed by consequentialists, as against the criteria typically endorsed by followers of Immanuel Kant (namely rationality) and Aristotle (namely life).

Notwithstanding this support for the consequentialist's criterion of moral standing, the view I propose has a non-consequentialist structure. This is because the argument I offer makes use of resources from Kantian constructivist approaches to ethical theory, but in conjunction with a different linchpin value. Very briefly, I argue that since well-being depends on consciousness for its ability to generate reasons, there must be reasons for showing concern for the capacity for consciousness that systematically override reasons for promoting well-being itself. This parallels constructivist arguments that reasons for pursuing its aims depend on, and so are systematically overridden by, reasons for showing respect for the capacity of rationality itself.

On the view that emerges, the well-being of every conscious individual generates reasons for both herself and others. All conscious individuals merit concern, in a technical sense of this term, and all non-conscious individuals fail to merit concern. None of this entails, however, that rationality is not itself also a locus of moral status. The claim that consciousness is the criterion of moral standing is compatible with the claim that there is a distinct form of rational response to the value of rationality, which we may call respect, again in a technical sense of the term. The view I propose here follows Kant in claiming that all persons merit respect, and so are typically entitled against being deceived or coerced, but that non-rational animals fail to merit respect, and so are not typically entitled against such treatment. Rational conscious individuals accordingly have a higher moral standing than their non-rational counterparts. This preserves the Kantian insight that persons have a distinctive moral status, and it explains why persons should be given priority over non-rational animals in circumstances of triage.

One important implication of the resultant view is the denial of:

Moral Community Closure: An individual is subject to moral norms just in case she is a source of moral norms.

On the view I propose conscious animals are sources of moral norms in just the same way, and for just the same reason, as human persons; but only persons are subject to moral norms, since animals lack the ability to cognize reasons as reasons.

A second important implication of this view is the denial of:

Moral Standing Egalitarianism: If x and y are individuals with moral standing, then x 's moral standing is equal to y 's moral standing.

It may seem obvious that this claim is false, since both persons and animals have moral standing yet persons have a higher moral standing than animals. Both Kantians and consequentialists often write, however, as though they endorse this claim - the former because they sometimes deny animals have moral standing independent from persons, and the latter because they sometimes claim persons are entitled to distinctive treatment only in virtue of the distinctive goods they can enjoy. In this essay I attempt to show how a principal insight of each of these approaches can be captured within a unified theory, and in so doing I begin to articulate an avenue through which to move beyond the disputes that have typified, and to an extent ossified, modern moral theory.

296 - A kantian utilitarian ethics for non-human animals

Herrera
Philosophical Investigations Institute (UNAM)., México, D.F., Mexico

Session

Session Date

Time

Location

Abstract text

Richard Hare has suggested that there is a false dilemma in the utilitarianism-deontology opposition ("Could Kant have been a utilitarian?"). Not much attention has been paid to such proposal. We know that both utilitarianism and deontology can receive serious objections by their respective opponents. For instance, several years ago Tom Regan and Peter Singer had an interesting exchange of mutual objections in the New York Review of Books. I think, however, that such objections can be responded adopting a more comprehensive ethics that gathers the best of utilitarianism and deontology without falling in a shallow eclecticism. Contractualism can also be read from a Kantian perspective. For instance, Martha Nussbaum has developed a contractualist version in favour of animals that goes beyond Rawls position. She, however, advances some objections to utilitarianism (although she declares her great respect to it) that I think are the result of some misunderstandings about the utilitarianist stance. Thus her capacities view -which she proposes as a theoretical position better than utilitarianism- can also be formulated within a utilitarian-deontological approach such as the one I want to propose.

297 - Eating (with) Insects: instincts, insect gastronomies and an upside-down ethics

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Session

Session Date

Time

Location

Abstract text

Insects are so often the uninvited guests at the table - hovering nearby, crawling over the food and already in our guts. While we human gather together to eat, insects are also with us in other ways: thoughts buzz, skin crawls; we have butterflies in our stomachs and ants in our pants. These scenes of eating are of interest both because of the relations between insect and human worlds, and because of the way insects seem to express the vicissitudes of our instincts in their open, affectual, reversible and topological dimensions.

Insects, however, are striking absent from most popular and academic discussions about community. And they are literally kept from the human table and gut by pesticides, sprays, fly screens, preservatives and genetic modification of food crops. The management of life includes the exclusion of insects from physical and psychological contact and the formation of civil relations, and insects are not considered part of human ethical constructions.

In his seminal book of gastronomy from the Victorian era, *Why Not Eat Insects?*, Vincent M. Holt proposes that the ethical thing is to bring insects to the table so we can eat them, for two reasons: the ubiquity of insects can become food source for the poor, and in eating insects we would start paying much attention to their environments, and the impact we are having on them.

Attending to insects in this way is in stark contrast with many conventional approaches to ethics in animal studies, where the moral wrong is to bring other animals to the table and eat them. Insects seem to turn ethics upside down!

Why is this so? First, insects do not fit into the traditional categories of ethics: tiny, multitudinous, apparently with little sentience or self-awareness, they do not easily register as objects of moral obligation or as agents of ethical change. Second, while some instincts (nurture, nutrition, attack etc) capture our imagination as the "animal origins" of human social relations and obligations, the instincts we tend to align most closely with insects (butterflies in the stomach, crawling skin, cannibal sex etc), have no legitimate aim in the human world and mobilize our bodies and imagination in unpredictable ways.

Our question therefore is: should insects - their instinctual activities and the human instincts they evoke - be kept outside ethics and off the table? And if insects are taken seriously, including their imbrication of their environmental presence with human instincts, especially those associated with eating and the gut, what might insects do to ethics?

To address these questions we will consider Holt's book on the alimentary virtues of insects at the Victorian dinner table, alongside Freud's essay "Instincts and their Vicissitudes," about the inversions and open-ended antics of human instincts.

Our paper argues that the question of eating insects is not a simple utilitarian matter of the redistribution of nutritional resources, via the consumption of small animals, with a questionable place in conventional animal welfare. Most importantly, insect gastronomies have the potential to help bring to the fore a range of pressures and imaginings about who, what and how we (and the insect around us!) are eating. To consider the implications of this for an ecologically oriented understanding of instincts, ethics, and the polis, we will end by considering human and insect appetites at play in two contemporary works: Green Porno, Isabella Rossellini's short films on the sexual activities preying mantis and other invertebrates and The Insect Circus, whose fantastic performing mites drink tea.

298 - A Little Friendly Lynching

A. Gosselink

Missouri State University, Springfield, MO, United States of America

Session

Session Date

Time

Location

Abstract text

It was a balmy, star-filled summer night. A gentle breeze wafted essence of honeysuckle subtly mixed with an undertone of Martin's dairy farm up the lane. Earlier that evening, I had moseyed over to spend the evening with my relatives. They still lived on the family homestead. When I was three months old, times were so hard, I was sent to live with our neighbor. Ever since Dad ran out on us, Mom had tried to fend for all eight of us kids. Not only did I start out the smallest, fights with my brother over sparse vittles meant I often didn't get enough to eat. Mom finally decided that it was best for the whole family, including me, if I lived with our neighbor, Jack. He had always wanted a boy, and he promised Mom he'd be take good care of me and let me visit often. My mom, siblings, and I never lost touch.

On the way to the family get-together, I had decided to go skinny dipping in Radford's pond, so when I arrived, my black mop was shiny and slicked back. When he caught sight of me, my brother Dexter bumped me with his shoulder and said, "Hey, Jimbo, you're lookin' mighty fine tonight. What pretty lady are you tryin' to impress?" Some of my brothers howled at that, but my favorite sister Dora sniffed, "Now you big boys quit it. You know Jim's been sparkin' Miss Chelsea over by Murray's Orchard." Dora gave me a wink and a toothy grin as she pushed my brothers aside. It's not that I can't stand up for myself, but like Mom always said, "Jimmy, you're the peacemaker in the family. I can always count on you to stay out of trouble."

After the party, it was such a beautiful night, I decided to walk back home. I was getting kinda tired when a pickup truck passed by, slowed down, and then stopped. "Thank goodness," I said to myself, "I'll catch a ride." I knew Shawn, Larry, and Johnny. They were always friendly to us when Jack and I ran across them in town, so I wasn't surprised when Larry hollered, "Wanna come along?" I high-tailed it over to the truck, about to jump in, when Johnny popped out laughing, "We'll get you home in a hurry." Then he threw a rope around my neck. . . .

In this hybrid presentation of creative writing and scholarly work, I focus on the act of lynching through dragging the victim behind a vehicle. First I shall discuss findings from refereed journals on various forms of lynching committed on African Americans, Latinos, and women. Such violence perpetrated by the dominant culture on a "lesser" race, class, or gender served to intimidate "inferiors" and was meant to squelch real or perceived insubordination. I shall draw analogies between lynching of powerless groups that were "dehumanized" and current lynching by dragging of dehumanized creatures. I argue that lynching, once reserved for the "sub-human" people of color, now includes animals in an egregious expression of overt prejudice and demands for human supremacy as society attempts to integrate human and animal rights into the culture. After reviewing the link between human and animal lynching, I shall discuss current disparities between criminal justice consequences for perpetrators of human vs. animal dragging crimes. As a final note, however, I shall point out the irony that the social disdain directed at people who string up humans is dwarfed by comparison to the scorn and death threats heaped upon lynchers of animals. References available.

299 - Cast-off Creatures: The Kinship of Disabled Elders and Disposable Dogs

A. Gosselink

Missouri State University, Springfield, MO, United States of America

Session

Session Date

Time

Location

Abstract text

In the United States' Big Mac culture where rapidity, productivity, and profitability inform the current ethos, that which no longer holds value is pitched into refuse heaps on the peripheries of society. Such is the fate of institutionalized older adults and puppy-milled or relinquished canines. For the populace's benefit, both humans and dogs are relegated to the fringes of social congress to avoid public scrutiny of their plights. These two groups, one the victim of ageism, the other, of anthropocentric speciesism, are denied participation in our society.

Currently, 1.6 million U.S. elders reside in 16,100 nursing homes (<5% of the 65-and-older population). Predictors for institutionalization include older age, functional impairments, cognitive deficits, dementia, low self-rated health, and quantity of prescriptions. In other words, the more unproductive or dependent an individual is, the less value that person commands in a capitalistic society. Nursing home warehousing of the most frail and dispensable elders is the answer.

In 2011, 46.3 million U.S. households owned 78.2 million canine "members of the family." Yet these ebullient statistics hide a sinister fact. Some of these dogs are mere commodities, exploited for owners' financial gain in nearly 15,000 puppy mills. Sans veterinary care, here dogs are crowded in wire-bottomed cages, underfed and overbred. Meanwhile, due to mass-produced puppies on the market, >2 million dogs are relinquished annually for euthanasia.

Clear parallels between human and animal institutionalization exist: 1) Human incontinence makes caregivers more willing to place their aging relative in a nursing home. Likewise, dogs that have accidents are more likely to be turned over to an institution; 2) The paranoia sometimes exhibited by people with dementia is comparable with dogs whose owners cannot deal with their "fearfulness"; 3) As most older people in nursing homes are devalued when they no longer contribute economically to society, so, too, dogs acquired at little expense are more disposable than costly "designer" or purebred dogs; and 4) Health-impaired elders are placed in warehouses and dogs are abandoned or relinquished to shelters for euthanasia because they are old, diseased, or both. In all cases, institutionalization suggests a "breakdown" of an intra- and inter-species bond.

Similar to other unsavory establishments, institutions for aged people or dogs are unwelcome in the neighborhood. Minnesota residents objecting to a dementia-care facility cited concerns about its inhabitants scaring their children, not being a "good fit," or diminishing real estate values. Correspondingly, neighbors to puppy mills complain about the noise and the stench not necessarily the dogs' maltreatment. Indeed, U.S. culture prefers for valueless elders and dogs to be institutionalized at a distance so they need not be encountered in everyday life. Both warehouses emulate Foucault's total institutions where the "abnormal" (i.e., valueless elders and dogs) can be managed, surveyed, and disciplined.

Abuse and neglect are rampant in elders' and dogs' total institutions. For both species, the isolation, loneliness and abandonment further contribute to the misery of these highly social animals. Profit motives and ease of operation drive the "wardens'" desire to create docile bodies.

In this presentation, I will detail how to remove the pervasive, corporeal institutionalization of the Others among us. The cruelty and suffering inflicted upon the elder-human and canine creatures cast off by their human co-travelers must end. Together, we can achieve a culture change that recognizes elders and dogs as subjects, not objects. I shall clarify how this can be accomplished. Meanwhile, keep your dogs close and your grandparents closer.

>25 references will be included in presentation.

300 - The Ethical Review Process: what's in a name?

Job

Former research student at the University of Nottingham, Llanelli, United Kingdom

Session

Session Date

Time

Location

Abstract text

Since April 1999 all UK establishments licensed under the Animals (Scientific Procedures) Act 1986 have a statutory requirement for an Ethical Review Process (ERP). According to Home Office Guidance the ERP should provide independent ethical advice and support, promotion of the use of ethical analysis in animal welfare issues, and widest possible application of the 3Rs (reduction, refinement, replacement). The structure of the ERP is flexible but all project license applications under the Act must pass ERP scrutiny before they will be considered by the Home Office. Lay participation on ERPs is not mandatory but is considered to be best practice.

How ERPs, and the inclusion of lay participants specifically, contribute to the systems of oversight for scientific procedures using animals was investigated as a research studentship. The data presented here draws on 20 semi-structured interviews with members of ERPs, most of whom were considered to be 'lay' in this context, and observations of ERP committee meetings over the course of a year. This paper suggests how the process of ethical review is constructed, and possible implications of changing the name from 'ethical review' to 'animal welfare' on transposition of Directive 2010/63/EU are also considered.

301 - The Morality of Animal Life: Between Concealment and Exposure

PC Costa
Fondazione Bruno Kessler, Trento, Italy

Session
Session Date
Time -
Location

Abstract text

In my paper, I will start from a couple of ideas, articulated, respectively, by J.S. Foer and D.W. Wallace, in order to investigate whether a fully moral relationship with the "animal realm" can be seen as a realistic goal (and by "animal realm" I mean "animal life" in the broadest sense: animal within and animal without, so to speak). Apart from the easier advocacy issue (I personally abhor callousness toward animals), my conclusion will be that we will never get rid of the ambivalence that is deeply rooted in, even coextensive, with our animal lives. So, even in the case of animal rights, we have to learn to live in a sort of state of suspension, not because "nothing matters", but simply because "too much matters".

The first thought, extracted from *Eating Animals*, is the following: "When we lift our forks, we hang our hats somewhere because food is not food: it is terror, dignity, gratitude, vengeance, joyfulness, humiliation, religion, history, and, of course, love". The second, taken from *Consider the Lobster*, asserts that "There are limits to what even interested persons can ask of each other".

Drawing on Cora Diamond and Thomas Nagel, I will begin by claiming that the animal realm significantly exceeds the moral realm and we have to find a way to deal with such excess. This fact gives rise to an interesting ambivalence. We are animals, after all, so it is reasonable to see morality as a subset of animality. Yet, in consonance with Cora Diamond and against Peter Singer, I mean to defend the idea that the human/animal distinction cannot be discarded, if we want to preserve the significance of the moral point of view.

In sum, my argument is that the phenomenon of morality cannot be understood from a view-from-nowhere. It starts off as a special human capability: a slow but constitutive process of recognition which is built into our very definition of humanity. Evolutionarily, it rests upon a special trait of animal life: the emergence of an intentional body, around which a field of meaningful differences and a number of circles of concern arise. This is the basic core, upon which our detailed moral codes are built. If this fails, no room is left for morality whatsoever. As human beings, we first of all recognize as partners in an ethical relationship those beings who not only have special attachments and evaluative preferences, but who articulate these significances in light of deep reasons ("strong evaluators", in Charles Taylor's words). It is in virtue of this depth, that the moral point of view gains all its complexity and can also be detached from any parochial stance. As far as we know, this seems to be a unique trait in the whole animal realm. It's animal, but it's rare. From here onwards, any extension of the circle of concern may follow. But it will never be as obvious as the starting point. That is why if one starts out of nowhere, and tries to justify where to stop, one is usually unable to say where one's own moral concern ends up, and almost inevitably winds up with some sort of moral skepticism. On the contrary, if the logic is reversed and one moves from a primary, constitutive fact of our life form - strong evaluations - and explores the space of moral possibilities that it opens up, there is plenty of room for moral development. But the opening difference is still there, and cannot be undone.

302 - Psychosis for Children. A Girardian Encounter with Louis Wain's Cats

Van Eeckelen
Ghent University, Turnhout, Belgium

Session
Session Date
Time -
Location

Abstract text

Louis Wain (1860-1939) was an English drawer artist who became famous for his pictures of cats about whom he also wrote little stories. Further he is known for his suffering from schizophrenia; after his stay in the US he started showing signs of mental problems and in 1924 he was hospitalised when these problems became too severe. There has been a discussion for a long time about whether the art he produced after his internment is marked by his mental illness. In regard to this question one refers to the abstraction and vagueness which are increasingly dominant in his work.

The hypothesis I want to defend states that already in his earlier work, before the death of his mother and two of his sisters and before the financial problems which are usually mentioned as being the causes for his personal crisis, a psychotic worldview and way of thinking can be detected. To defend this claim, I do not only refer to the drawings but also to the narrative patterns within his work. More specifically, I want to illustrate my thesis with an analysis of *The Louis Wain Kitten Book*. Not only the drawings in this children's book but also the stories in it were made by Louis Wain. The book dates from 1903 and hence was published in the period when Louis Wain was quite successful, preceding his stay in the US.

For my analysis I use the mimetic theory of René Girard which elaborates on imitative desire and the conflicts that result from it. According to Girard desire has a triangular structure: the model generates in the subject a desire for an object. If this object can not be shared, the model becomes an obstacle for the desire of the subject which he has initially stimulated. As the imitation goes in both directions, the subject becomes also a model for its model. Hence a constellation emerges that consists of doubles who admire and abhor each other as a result of their mutual imitation. Between those doubles a struggle for a higher 'being' develops which initially appears to be connected with the possession of the object but which evolves rapidly to become the true, elusive 'object' of the conflict. Within that struggle, each double feels alternately dominant and inferior to the other.

The doubles assume positions towards each other within a double-bind relationship that consists of feelings of admiration and hate on the one hand and domination and inferiority on the other. I claim that an intense form of this dislocating experience builds the background of a large part of Louis Wain's work and its psychotic character. (The double bind has already been linked with schizophrenia by Gregory Bateson, but the vision of Girard has a broader scope and provides a deeper insight into the phenomenon.) In my analysis I stress therefore the interaction between the characters but I also explain how the logic behind it affects the global perception of the world that can be derived from the paradoxes within the storytelling and from the drawings.

My scientific ambition is twofold. On the one hand I want to attain a better understanding of the representation of animals in a psychopathological context. Based on my research about Friedrich Nietzsche, I know that this has a broader relevance (cf. certain animal figures in *Also sprach Zarathustra*, Nietzsche's selfdescription as "welthistorisches Unthier"). On the other hand I want to deliver a decisive contribution to the solving of the riddle of the connection between the mental illness and the creative work of Louis Wain. This will enable an informed rediscovery of his oeuvre.

303 - Rescuing animals as a tool for enforcement

D.R.O. van Gennep

AAP, recue center for exotic animals, Almere, Nederland

Session

Session Date

Time

Location

Abstract text

Rescue centers and sanctuaries have been working on behalf of animals for a long time. AAP, recue center for exotic animals in Almere in the Netherlands was founded in 1972 and has rescued thousands of animals over the years. In the past animal welfare was the main argument to help, in the last decade AAP has moved to help in cases where enforcement could be helped, or when a trend could be stimulated resulting in new legislation. In 2003 AAP and a coalition of animal welfare organizations successfully worked together to move the Netherlands to legislation that would put a ban on the use of apes in invasive research. The last remaining chimpanzees were transferred to AAP in Almere.

In the last few years AAP has been able to rescue many more primates from laboratories, circuses and illegal holding places by collaborating with governments and institutions in different European countries.

Crucial elements of these success proved to be a close collaboration with a leading animal welfare organization, absence of competition between the rescue centers and the ability and knowledge to rehabilitate the animals. Problems were encountered when the criteria for intake were set so high that the rescue did not happen. Other problems occurred when the animal welfare organizations and the owning institutions were too far apart and no organization was able to bridge the differences or to create a basis of trust.

AAP aims to work together with European sanctuaries to formulate a set of criteria that would have to be met prior to transfer.

304 - Is Buddhist animal ethics anthropocentric or not ?

As. Prof. Jiang

Institute of Science, Technology, and Society, Tsinghua University, Beijing, China

Session

Session Date

Time

Location

Abstract text

According to Buddhist scriptures, one could wonder whether is Buddhist animal ethics anthropocentric or not? On the one hand, Buddhism is an animal-friendly religion, requires us to treat non-human animals kindly. Buddhists see human and non-human animals as closely related, for both have Buddha-nature, both have the possibility of becoming perfectly enlightened, and a soul may be reborn either in a human body or in the body of a non-human animal.

On the other hand, one could surprisingly discover some negative aspects of Buddhism about animals. The doctrine of karma implies that souls are reborn as animals because of past misdeeds. Being reborn as an animal is a serious spiritual setback.

Because non-human animals can't engage in conscious acts of self-improvement they can't improve their karmic status, and their souls must continue to be reborn as animals until their bad karma is exhausted.

Only when they are reborn as human beings can they resume the quest for self-liberation (nirvana). So non-human animals in some sense are inferior to human beings and so are entitled to fewer rights than human beings.

According to Buddhism, the question that 'is Buddhist animal ethics anthropocentric or not ' itself is a pseudo-question. For it assumes that there is the distinct borderline between human beings and non-human animals. As a matter of fact, there is no clear distinction between non-humans and humans in Buddhist philosophy. Buddhism claims that all living beings are identified with all other entities in essence, harm done to others is harm done to oneself, for we are all one, and we are bound by karma.

On the other hand, according to karma principle, different forms of lives are results of different karmas, and will be engaged with different forms of treatment. Killing or harming higher level of animals will cause more severe results. Which is specific illustration of universal karma principle under certain condition. In this sense, killing Human beings should be viewed most evil among all forms of killing living beings. So called hierarchic value system of different forms of living beings in Buddhism doesn't mean oppression, but means animal ethics in Buddhism is highly contextual.

So to comprehend Buddhist animal ethics profoundly, we should go beyond the Western framework of ethics and world view, go beyond the dichotomy between anthropocentric and non-anthropocentric.

305 - Illegal Animal or Protected Species? The Dingo and Australian Law.

J M Philip¹, a/prof Garden¹, A. prof. Miklósi²
¹Melbourne University, Melbourne, Australia
²Eötvös University, Budapest, Hungary

Session

Session Date

Time

Location

Abstract text

The role of top order predators is well documented as an essential component of the community of organisms that make up our ecosystem, enabling the transfer of energy and matter via complex systems of connectivity through the pyramid of biomass- supporting the equilibrium and resilience of the biotic community. This report takes a multi-disciplinary approach to view how these systems of order are impacted by man-made constructs; systems of law, economy and land management that are set up on one hand to support a thriving agricultural industry, while on the other to support wilderness areas, indigenous species and biodiversity. In Australia the basis of the agricultural economy rides on supporting production of introduced species - animals and plants which lack the adaptations of the indigenous flora and fauna, communities specifically evolved to cope and thrive within a harsh environment where fire, flood and drought are natural events.

For the past 2,000 years, the role of Australian top order terrestrial predator on mainland Australia has been held alone by the *Canis Lupus dingo*, after the loss of the larger marsupial carnivore the *Thylacene cynocephalus*. Current DNA testing suggests that the dingo arrived in Australia between 5,000 and 18,000 years ago, and in that time has established themselves as an essential component of the biotic community. Despite existing in the driest continent, with the most ancient and nutrient poor land surface on earth, Australia has until recent history supported over one million plant and animal species- many unique to Australia alone.

The battle for survival has become critical for many indigenous species, as the country currently holds the highest species extinction rate in the world. This report focuses on the role of the dingo in restoring ecological resilience, and how this function as top order predator is undermined by a legal system that supports and protects populations of dingoes within national parks and wilderness areas, but largely classes them as an illegal species outside of these protection zones- amounting to an exclusion zone of 93.4% of the total land mass of the continent. Remaining island populations exist throughout the continent, but must navigate their way around the war against 'invasive species' and their listing as illegal animals, posing a threat to agriculture and industry. Species control even extends into protected lands- negatively impacting on the remaining dingo populations and their functioning as a cohesive unit of mature pack animals- a pack system that is self-regulating within a free-living environment. The failure of these populations to survive raises questions on our current demands on the land - how fair is the current distribution of resources? How much do we value the health and fitness of the native flora and fauna, and are the laws in place good enough to satisfy an educated and actively concerned community?

As case studies, the report looks specifically at three areas of collision between the legal system and species management. Firstly it addresses the impact of the dingo fence, a 5,513km structure built to exclude the dingo - and consequently significant numbers of indigenous semi-migratory species - from access to water and productive lands along the southern and eastern seaboard. Secondly it looks at the State of Victoria's Species Recovery Plan, given they have yet to establish if any wild dingoes still exist. Finally the report looks at the export of dingoes to International zoos, after their listing as a Threatened species has raised International concern (IUNC 2002, Victoria 2008). The fitness of dingoes exported is currently unregulated, failing to insure a small but healthy captive breeding program is in place for this unique canine.

306 - A Practice Theory Framework for Contesting Meat and Dairy Consumption

Twine¹, Daly²

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²Institute for Sustainable Futures, University of Technology, Sydney, Sydney, Australia

Session

Session Date

Time

Location

Abstract text

The evidence for reducing meat and dairy consumption is strong. Meat and dairy products are some of the most energy, water, greenhouse gas and phosphorus intensive foods. Livestock production is associated with biodiversity loss, surface soil loss, salinity, pollution of waterways and eutrophication of seas.

Meat and dairy foods are a prominent aspect of western and increasingly, non-western diets. The world-wide meatification of diets and food systems across the world has been widely recognised as a major sustainability, food security, animal welfare and public health challenge.

To date, technical solutions focused on efficiency levels of food production systems, have been criticised as inadequate to this challenge. Population growth and the rising levels of meat and dairy consumption across the world are anticipated to obscure any efficiency gains achieved.

How to effectively reduce meat and dairy consumption remains to be understood. The few consumer focused efforts championed by the nongovernment sector -education initiatives and calls for voluntary individual actions - have been met with 'nanny state' criticisms. Governments worldwide remain hesitant to address meat and dairy consumption or production. Even though diets high in animal products are historically relatively recent, policy inaction on this matter gives the impression of an implicit view of the social as characterised by inertia. Whilst food practices may be highly normative we do not accept this view, instead arguing that further research is necessary.

The research agenda approaching climate change has been dominated by the natural sciences. This is peculiar given that it is an anthropogenic phenomenon, the result of human practices, modes of economic organisation and innovation that have ignored 'natureculture' interdependencies. Where policy has called upon the social sciences it has tended to be in terms of an economic or psychological focus on the individual. In this paper we instead foreground a social science approach that seeks to understand how the meso level of society intersects with that of the micro and macro level.

Our interest lies in theories of practice, (now an established set of concepts and methods in approaching sustainability), for the study of meat and dairy consumption. We suggest that eating meat and dairy foods might be better understood as a social practice, that is, a socially organised, learned and reproduced (habituated) everyday activity which people engage in. A practice oriented approach situates meat and dairy consumption within everyday food practices.

People, as practitioners, may not associate their activities with the use of resources or the exploitation of animals, people, or nature, but rather, are engaged in routinised behaviours - the 'doings' and 'sayings' of day to day life.

Practices emerge, persist and disappear; socially embedded practitioners are recruited, resist recruitment,

or defect. Therefore, opportunities for social change lie within practices.

A program of research inspired by a practice oriented approach would seek to explore meat and dairy consumption, theoretically and analytically, as an aspect of (food) practices. It would explore the ingredients - the materials, images and skills - of the practice and it would be interested in how these 'ingredients' of practices emerge from and spread across different cultures and communities. Additionally, it would seek to understand and value the (re)production of food practices by people who have adopted more 'sustainable' diets, people who have literally begun to change the recipe - meat reducers, vegetarians and vegans.

Our hope is to invite further theoretical and empirical explorations of food practices that can inform the design and implementation of policies and programs aimed at reducing meat and dairy consumption and promoting more sustainable, resilient, and healthful plant based diets, including low meat, vegetarian and vegan diets.

307 - Historical records of human-animal companions in traditional Australian Indigenous communities.

J M Philip, a/prof Garden
Melbourne University, Melbourne, Australia

Session

Session Date

Time

Location

Abstract text

The history and significance of companion animals in traditional Indigenous culture is an area that remains largely unexplored in Australia. Many species hold a central place in the tangible and intangible heritage of the Indigenous peoples- woven into the art, dance, music and myths of creation and Dreamtime of Aboriginal culture. This report looks at the unique features of these human-animal relationships in terms of companionship - not just limited to the records of the *Canis lupus dingo*, with a rich history of co-habitation with the Aboriginal people, but inclusive of the many other species that shared their country and traditional life.

The project constructs a visual and written record of these unique human-animal relationships from photographic and anthropological records from the 19th century, and recordings from remote areas where the traditional society and culture remained strong into the 20th Century. It explores accounts of the different species and geographical locations. This includes cassowaries that accompanied the men on their hunt, cockatoos that spoke in Aboriginal language, pet brushtail possums that travelled on the heads of their young human companions, Emu chicks, the young of kangaroo, and the brolga - the graceful native stork originally called the 'Native Companion' after their habit of accompanying the aboriginal people on walkabout.

The report examines the reasons why these reciprocal relationships were mostly of a temporary nature, resulting in the lack of pedomorphic changes to morphology and physiology of these animals, changes which commonly exhibit in other species exposed to levels of domestication. It looks at how the animals often return to the wild on maturity, while still retaining a level of connection and alliance with their human companions.

In conclusion it appears that other factors impact on the species ability or need to become domesticated- including the length of time that the animals commonly spend in natal care, the strength of natal philopatry, the prevalence of monogamy and social stability in family groups. This is in addition to longevity in life expectancy among many Australian species, factors which assist in fostering stronger bonds with conspecifics in maturity than those shared in infancy with their human companions. Offering a rich area for future study, the report suggests that these factors all contributed towards the companion animal's unique level of autonomy; a state of independence which allowed them to return to a wild existence upon reaching maturity.

308 - Killing With Kindness: Pro-Slaughter Rhetoric in the Horse Industry

Sorenson¹, Matsuoka²

¹Brock University, St. Catharines, Canada

²York University, Toronto, Canada

Session

Session Date

Time

Location

Abstract text

This paper examines the rhetoric used in the campaign to re-open horse slaughter in the USA. The last three horse slaughter plants closed in that country in 2007 after municipal campaigns and efforts to pass federal laws to ban the industry. However, slaughter continued as hundreds of thousands of horses are shipped to plants in Canada and Mexico. Proponents of reopening slaughter operations in the US claim that they are motivated by concern for horses, citing increased levels of abandonment following the closure of US plants and the suffering endured by animals who are trucked long distances outside the country. The paper investigates this discourse of concern and argues that these are obfuscations and that the real objective is to profit from reopening a \$65 million industry. The paper discusses the "humane" motives of pro-slaughter lobbyists in relation to the discourse of "animal welfare" generally, pointing out the fundamental contradictions of such rhetoric when used by those who profit from killing animals.

309 - Performing Openness: Bianca Hester's post-object art collaboration with a horse

Ormella
Australian National University, Marrickville, Australia

Session
Session Date
Time -
Location

Abstract text

Performing Openness: Bianca Hester's post-object art collaboration with a horse

In this conference paper I will critique a recent major artwork by the Australian artist Bianca Hester that used an animal performer.

In Hester's work: "Please leave these windows open overnight to enable the fans to draw in cool air during the early hours of the morning"(Please leave...), a black horse called Moose was one of several performers, the others being humans, whose scripted actions were part of an extensive schedule performed over six weeks at the Australian Centre for Contemporary Art, a major art institution in Melbourne. Hester's practice is concerned with post-conceptual and post-object art discourses and strategies, particularly in disbursed authorship - or shared authorship; and as such, raises interesting questions about the agency of the animal and its role in the creation of artworks.

While there are many ways to critique this work and Hester's construction of, or strategies for, multiple and dispersed authorship, what I will address in this conference paper, is how she engages with, and what the implications are for working with an animal. In particular I will address how Hester frames the encounters with Moose and his handler, Jack Dowell, through the documentary texts and pre event instructions and how she frames the experience for the audience while resisting the impulse to interpret the animal's presence. I will suggest some readings as to what the performance might signify for the institution, artists, and the various audiences of the artwork. To do this I will draw on the experience of encountering the work, Hester's own account of her processes, as well as interpretations by the writers and curators engaged with the project.

I will use Liz Kotz analysis of text within post-object art, "Words to be looked at: Language in 1960's art"(2007), in explaining why artists interested in these forms of art-making would be attracted to working with animals to disrupt spoken and written communication. I will also use refer to writing by Christina Barton "Traces and Boundaries: The photographic legacy of Post-Object Art"(2000) that argues of against seeing post-object work as historically, materially and geographically specific . Instead she proposes seeing it as part of a broader history of critically engaged practices. Barton traces some of the differences between historical and contemporary works that use of documentation and it's re-presentation as a way to critic singular authorship.

I will argue that Hester's use of the horse in "Please leave..."conforms to existing expectation of performing animals and as such does not extend our understanding of human social constructions of horses, nor of "horses"themselves. Further, her use of the horse to challenge institution boundaries poses the question in a conventional manner, leaving both human and horse performers, as well as the audience to respond as expected rather than radically shifting our concept of disbursed authorship - or shared authorship with animals.

Bianca Hester is a mid career Australian artist who has been exhibiting work since 2000. "Please leave ...", was the Australian Centre for Contemporary Art's Helen Macpherson Smith Commission for 2010. Once a

year this commission is awarded to a Victorian artist to create a new and "ambitious" project and Please leave... is a new major work that included an animal performer and is worthy of extended critique in this conference's context.

310 - Wildlife Welfare: To treat or not to treat?

Austen¹, Garlick²

¹Southern Cross Wildlife Care, Bungendore, Australia

²University of Newcastle, Bungendore, Australia

Session

Session Date

Time

Location

Abstract text

Very late one Sunday evening a small female kangaroo joey is brought to our wildlife recovery facility dehydrated and with a mid-shaft compound fracture of the tibia. We named her Sylvie. She would have been in great pain and distress for many hours, while thousands of humans passed her by without any consideration. We give pain relief and sedation; clean, reduce and splint the fracture; administer antibiotics, re-hydrate and make her comfortable.

Later our veterinarian improves on what we have done for Sylvie under general anaesthetic. Sylvie the infant kangaroo fully recovers in our care and after 18 months is released successfully back to the wild as an adolescent with her kin in a safe place (Garlick and Austen 2010). Before long she has her own joey. Our regular monitoring assures us she is enjoying her freedom in the wild.

This example is one of the hundreds of native animals of all ages whom we help every year; animals suffering from limb, pelvis and skull fractures, head injuries, nerve damage, severe wounds, eye injuries, pneumonia and other stress-related illnesses. Over 12 years we have helped in the rehabilitation of around 1000 kangaroos, wallabies, possums and wombats injured by motor vehicles, wire fencing, marauding dogs and thugs with guns.

Every day we witness, first hand, brutality to native animals and widespread disregard in a country whose governments actively facilitate the largest land-based wildlife slaughter on the planet for doubtful financial return. As wildlife are not private property, many veterinarians give them scant regard because they have no owners with a credit card. Similarly, high-profile 'animal welfare' bodies (such as the RSPCA) see no financial benefit in helping injured wildlife when domestic animals appeal to the general public. Some voluntary wildlife rehabilitation groups remain ignorant of new knowledge about injured wildlife treatment and rehabilitation and continue to kill all injured wildlife. An increasingly urbanised population generally has no exposure to wild environments. Many farmers make extreme claims against wildlife as excuses for their own poor land management. Conservationists and ecologists accept the Leopold view and regard wildlife individuality, as against the biota, as unimportant in environmental considerations unless a species is considered threatened.

Human ignorance, disregard and self-interest; a simplistic and narrow view of ecology and conservation; and pervasive cruelty to animals have made effective life-giving responses to wildlife distress and suffering of practical concern to just a few ethical individuals using their own meagre private resources. This is clearly not a sustainable situation for wildlife welfare. How can such a desperate situation be improved? Utilitarianism (Singer) seems defined by self-interest, animal rights (Regan) seems to widen the divide between the 'wild' and non-wild environments in a culture of neoliberalism and increased urbanism, and animal entitlements and just treatment needs to go beyond a listing of capabilities (Nussbaum). The 'real world' of wildlife suffering requires more from welfare than these somewhat theoretical principles offer.

In Australia the predominant view amongst government and non-government agencies, many veterinarians, and some volunteer wildlife organisations, is that injured native animals like Sylvie should be killed and their capabilities denied. For kangaroos this often means being shot, clubbed, or beheaded, or an agonising heart puncture with a lethal injection, because these are 'convenient' and least-cost methods.

We have shown through our wildlife recovery over many years that the treatment and rehabilitation of injured native animals can be very successful, and could and should be the predominant approach in Australia. This paper will present a number of examples of different species and circumstances to support this view.

311 - Dignity without rights

Wolf
Universitaet Mannheim, Mannheim, Germany

Session
Session Date
Time -
Location

Abstract text

Lawyers complain that animal ethics is irrelevant for the law and for practical purposes. Indeed there is quite some discrepancy between animal rights theory and the way animals are considered in the law. Even Swiss law, seeming rather progressive regarding animal protection, doesn't have the strong consequences one would expect.. In my paper I could spell out the two perspectives and their different intentions and effects and try to find out what each could learn from the other.

Sorry that I cannot spell out more details, but I am presently very short of time, being under pressure with finishing a completely new version of my book 'Das Tier in der Moral'.

I could as well contribute a paper to 4.4, just tell me in which section there is more need for papers.

312 - On the Inevitability of Anthropomorphic Bias in Comparative Psychology

Curry
York University, Potsdam, New York, United States of America

Session
Session Date
Time -
Location

Abstract text

There has recently been a surge of philosophical and psychological literature critical of the methodology of a particular paradigm within animal cognition research. Exemplified by the work done in psychologist Michael Tomasello's lab at the Max Planck Institute for Evolutionary Anthropology, this paradigm, which I term 'anthropocentric comparative psychology' (henceforth 'ACP'), comprises the explicit comparison of humans and nonhuman animals in a laboratory setting. In this paper, I argue that animal cognition researchers do not currently occupy an epistemic position adequate to indulge in worthwhile ACP.

In §1 I argue that anthropomorphism must be the null hypothesis of animal cognition research, but that this is all the more reason to retain serious worries about anthropomorphism as a source of bias. Indeed, in §2 I argue that findings in social psychology suggest that ACP might be particularly susceptible to anthropomorphic bias. I conclude that if ACP is ill-equipped to handle anthropomorphic bias and offers no advantage over noncomparative studies, then it should be abandoned.

313 - OFFENCES AGAINST THE PERSON AND ANIMAL CRUELTY PROVISIONS: A COMPARISON

B McEwan
Australian National University, Canberra, Australia

Session
Session Date
Time -
Location

Abstract text

In his seminal paper *Force of Law*, Jacques Derrida stated 'An animal can be made to suffer, but we would never say, in a sense considered proper, that it is a wronged subject, the victim of a crime, of a murder, of a rape or theft, of a perjury...'

In Australian criminal law, violence perpetrated by one human against another is encapsulated in a series of offences against the person. An offence against the person is committed where the body or personhood of another human being is violated in ways that the law recognises as constituting an 'injury'. Such an injury can involve physical and/or mental harm. Adopting Derrida's observation as a starting point, this paper compares criminal offences against the person with anti-cruelty provisions. The aim of this comparison is twofold. The first is to identify the extent to which Australia's current anti-cruelty laws explicitly or implicitly recognise animals as, in Derrida's words, 'wronged subjects, the victim of a crime'. The second aim is to explore how the theories of violence between humans that underpin offences to the person might be adapted for animal cruelty provisions.

As background I briefly outline key aspects of Australian criminal law relating to offences against the person and animal cruelty. The discussion focuses on comparing these provisions, with an emphasis on the extent to which 'mental harm' is included within statutory definitions of cruelty. For example, the definition of cruelty in the *Prevention of Cruelty to Animals 1979* (NSW), section 4 (2) (a) includes tormenting, terrifying or infuriating an animal and under section 18 (2) (c) of the *Animal Care and Protection Act 2001* (Qld) tormenting or worrying an animal may constitute cruelty. I conclude by considering how anti-cruelty provisions might be reconceptualised so as to position animal cruelty as an important aspect of the broader dynamic of violence in society.

314 - Egyptian Beliefs about Animals in Islam: Challenges and Opportunities

Stilt

Northwestern University, Chicago, United States of America

Session

Session Date

Time

Location

Abstract text

Egypt's animal advocacy movement is small but growing, with a few organizations tackling numerous serious problems. The most pressing subjects include wildlife, breeders, feral dogs and cats, slaughter and slaughterhouses, zoos (public and private), trafficking in endangered species, and the import of live animals, via long-distance transport, for domestic consumption. In their efforts, these groups face numerous challenges, namely limited financial and human resources, an inadequate legal infrastructure, and socio-cultural and religious beliefs about animals.

This presentation will focus on prevalent beliefs among Egyptians about the Islamic views on the treatment of animals, and on dogs, cats, and slaughter of animals for food in particular. It will address four main questions: What do Egyptian Muslims believe their religion requires regarding the status and proper treatment of animals; how do these beliefs affect the way that animals are actually treated; are these beliefs supported by Islamic texts and, if not, what are the areas of distortion and their causes; and, in conclusion, what does this suggest in terms of the need for a targeted public education campaign led by the Egyptian animal organizations?

Islamic legal texts cover many topics related to the treatment of animals. The Quran, the first source of Islamic law, speaks in terms of general principles of kindness and welfare to animals, and the practice of the Prophet Muhammad (the sunna, which is reported through individual accounts, or hadith), contains extensive guidance on the use of animals as food and the means of slaughter in particular as well as the treatment of dogs, cats, and working animals, to name just a few examples. While the sunna largely contains instructions that are consistent with a pro-animal agenda, there are counter-examples. One well-known hadith reports that "the Prophet cursed the one who treated animals harshly," and in another, "a woman went to hell because of a cat that she confined without feeding it or even allowing it to find bugs to eat." And yet, another well-known hadith reports that the Prophet said that angels will not enter a home if a dog is present, and in another, the Prophet warned that Muslims should not keep dogs except for limited specific purposes, which include hunting and guarding.

Actual beliefs about animals in Islamic law vary to some degree among Egyptians, but in my fieldwork, I have seen certain discernable patterns, and for purposes of this presentation, I will focus on beliefs related to dogs and cats and the issue of slaughter. While in general the cat receives favorable treatment, the dog is viewed as impure and unacceptable to the point that the killing of dogs is even seen as religiously desirable. With regard to slaughter, Egyptians focus on the rituals at the moment of slaughter and are not concerned with the treatment of the animal throughout its life up to the time of death. While a superficial look at the religious texts may support some of the negative conclusions, more thorough examination, as will be done in this presentation, shows ample support for more favorable positions. Educating the public will thus require not only positive teaching but also deconstructing negative beliefs and demonstrating why they are not actually supported by the religious sources. With the potential for a new social, political, and cultural openness in Egypt following the January 2011 revolution, the time is right for animal organizations to tackle these misperceptions among the public, with the hope that this work will yield tangible benefits in terms of the treatment of animals.

315 - Why Should We Mind Animals?

Li
Beijing Normal University, Beijing, China

Session
Session Date
Time
Location

Abstract text

Why should we mind animals? Egalitarianist, such as Tom Regan, believes that Animals have 'inherent value' as subjects-of-a-life, and as such are bearers of moral rights. Utilitarianist, such as Peter Singer, however, thinks that animals like human being can feel pain and suffering, and the interests of animals "primarily their interest in avoiding pain and suffering" ought to be given equal consideration to the similar interests of humans. As Marcus Düwell argued that "egalitarian and utilitarian ideas of animal status are undermining as well our understanding of politics as well our understanding of moral obligations". Thus we need to find other fundamental reasons for why we should mind animals. From Confucius point of view, we mind or care about others because we have a sense of pity or a heart of sympathy. Animals like human beings are vulnerable to be harmed. Our human being can't bear suffering. From the heart of sympathy, human beings should care about or mind animals. This is one plausible reason. Another reason for minding animals can be found in the ideas of Buddhism. According to Buddhism, if we have hearts to care about animals, we will have more hearts to care about human being themselves. Caring about animals can help us to care about human being. For building a harmony society, we should promote this kind of feeling. The third plausible reason for minding animals is that some animals are friends of us or can do helpful work for us. For example, dog is friendly to us and horse can help us to do many jobs. For thanks giving, we should care about them. The fourth reason for minding or protecting animals can be found in philosophy of ecology. Animals are part of our ecosystem and part of our biodiversity. The balance of ecosystem and the diversity of species are important for human beings to live. Without balance of ecosystem and diversity of species, our living on the Earth will be badly influenced. To protect animals is to protect ecological balance and biodiversity, and in the end is to protect human beings themselves. Unlike egalitarianist and utilitarianist's politic assertions, all these four reasons have psychological or ecological foundations. Maybe we can add more reasons for minding animals, but all the reasons should establish on scientific facts and can stand the test of time.

316 - Animals and the Concept of Autonomy

Côté-Boudreau
Université de Montréal, Montreal, Canada

Session

Session Date

Time

Location

Abstract text

Since at least Kant, the concept of autonomy has traditionally been understood as the capacity to determine oneself. It is then necessarily linked to the concepts of rationality and moral agency. Because of this, it comes as no surprise that nonhuman animals have been philosophically deprived of autonomy.

Against this conception, I will argue that autonomy on the one hand, and moral agency and rationality on the other hand, are not coextensive concepts and that they need to be carefully distinguished. In fact, they serve distinct purposes, and as such, they cannot be necessarily linked in a liberal paradigm. In other words, rationality is not a necessary condition for autonomy.

Moral agency concerns being responsible about one's actions towards others, while autonomy concerns the choices that an agent make about himself or herself. Most of ethicists and liberal political philosophers say that in order to be autonomous, an agent has to be rational, that he or she has to be conscious of the choices he or she confronts in order to rule himself or herself. But this understanding is in fact perfectionist, and therefore is incompatible with liberalism. In a liberal paradigm, we do not ask human agents that their choices concerning themselves be rational, since that would be paternalistic or perfectionist. We only ask them, because they are moral agents, to respect other people and to follow some moral rules. Liberalism refuses to determine the choices of others concerning themselves, or to decide the content or the way of life of other people. This is precisely what autonomy aims to protect.

Considering the objection above, a different conception of autonomy can be formulated: as the capacity to look after one's own interests or well-being, no matter how rational or irrational it is. To be autonomous would simply imply to be able to take the means to fulfill the ends about one's own life. Put this way, this conception seems to encapsulate the everyday meaning of autonomy. If a person is able to make choices concerning his or her own life, it's not relevant if this choice is made rationally, instinctively or emotionally.

It seems right to deprive someone's autonomy if this person cannot well manage his or her own interests. That's why paternalism is acceptable and desirable in the cases of infants, cognitively disabled and demented people, for example. But in the case of animals, they are normally able to take care of themselves. If autonomy is morally relevant in the case of normal humans, it should then be relevant about the other animals, even though the latter are neither rational or moral agents.

This alternative conception of autonomy would benefit animal ethics by adding another consideration to the discussions on the moral status of nonhuman animals. Even the utilitarian and deontologist theories of animal ethics, as they have been defended for example by Peter Singer or Tom Regan, have problems addressing the importance of considering the autonomy of animals. By comparing nonhuman animals with marginal cases, they can give the false impression that animals are passive beings and that they should be treated as such. These theories have not provided positive reasons to consider the fact that animals are *active* beings that can (and probably want to) take care of themselves, by themselves, and that they should be respected in relation to this fact. Autonomy, as I will argue, would supply a good reason to grant freedom to nonhuman animals when they have, empirically speaking, the capacity to look after their own well-being; when they are, as a matter of fact, autonomous.

317 - The Moral Status of Animals in Confucianism

Li¹, Wang²

¹Capital medical university, Beijing, China, Beijing, China

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Session

Session Date

Time

Location

Abstract text

Abstract:

Confucianism had made a differentiation between human and non-human animals just like Western ethics had. But the differentiation criterion of human and animals given by Confucianism is moral behavior but not reason or other biological features which been held by Western ethics. Those who can carry out moral behaviors can be viewed as human beings. Conversely, animals can never carry out intended moral behavior. People whose behaviors do not accord to moral principles cannot own a full personality, and will be viewed as close to animals.

Firstly, this differentiation made animals gain an unquestionable moral status in Confucius theoretical system. According to the division on human and animal, if you want to be a real human being, the requirement is to insist on benevolence. In Confucianism, the basis for benevolence is sympathy. We should carry out beneficence by means of 'treat others as you would like to be treated'. The benevolent man establishes for others achievements he wishes for himself. He helps others to reach goals which he wishes to achieve for himself. Animals have needs and wishes that can be clearly felt, so if we do something they don't want to them, we are sure to be morally wrong and our personality might be harmed. The prototype for benevolence is the love between parents and children which is believed to be more sincere than any kind of contractual relationship. All kinds of love evolved from the love between parents and children. To carry out moral behavior, is to extend our love for parents and children to other people and even all things in the world. In this sense, animals are close to our human beings. Because the love between parents and children also been clearly showed in animals' behaviors. They just cannot extend that love to other beings as far as our human beings, so they have a lower moral quality. But they got a start point of benevolence which is same with us in nature.

Secondly, the differentiation by moral behavior made animals got a moral status that different from human beings. What's more, different animals bear different moral status based on the different role they played in people's life. Confucius philosophy believed all in one, but also emphasize on order. Different moral qualities separate people into different social status. Discrepancy of moral quality between human and animals made animals own only a minor moral status than human beings. Some of the animals work for people or helps people in some other ways, so they should be better morally returned and gain a more preferential moral status than other animals. The moral status of an animal is also related to the social status of its owner. Confucius ethics is highly context based and content full. Here we made a differentiation between human being and animals by a cultural and social criterion. The logic of Confucianism can avoid the debate on the moral rights of unreason beings.

318 - Challenges of Advancing Zoo Animal Welfare

Kagan
Detroit Zoological Society, Royal Oak, United States of America

Session
Session Date
Time -
Location

Abstract text

Zoo animals are well-fed, live mostly predator-free, live longer than their wild counterparts and most reproduce well. While important, these are not measures of welfare. The zoo and aquarium community works hard to advance conservation. Effective conservation efforts may advance population and species welfare, but not necessarily individual animal welfare.

<div>

Zoos and aquaria have genuine purpose and mission and they employ skilled, devoted and caring people. But good intentions and training do not guarantee desired results. Many in the human healthcare field now deal with this. Transparency and accountability have led to fundamental changes in healthcare protocols and processes that are patient-centered. This has reduced unintended consequences and saved thousands of lives.</div>

<div> </div>

<div>Zoos are saddled with dated and even some misleading vocabulary. Animals are part of a zoo's 'collection', not 'residents' of a population. Zoo spaces are called 'habitats'. But are some just confining places? In order to systematically understand and advance exotic animal welfare a Center for Zoo Animal Welfare was established. The center seeks to determine if zoo animals are thriving or just surviving? It assembles and makes available to the zoo community the body of knowledge in animal welfare. It identifies, facilitates and conducts applied research on zoo animal welfare. It convenes important forums on zoo animal welfare science, practice and policy. It conducts zoo animal welfare training workshops. And, it creates awareness of significant exotic animal welfare initiatives and achievements through annual awards. </div>

<div>The economic implications of addressing farm animal welfare in agribusiness have been enormous. So too with the new elephant facilities that are being developed in U.S. zoos, some costing \$40M or more. For just a few animals. The financial repercussions to improve conditions for hundreds of other zoo species are daunting. </div>

<div>The zoo environment can be limiting and foreign. What is it like for an antelope to be in a holding building while keepers clean with aromatic, even noxious, chemicals? Given the olfactory sensitivity of most mammals, this must be overpowering. And when activating shift doors or making other loud noises, one has to assume that it might be unpleasant, frightening and stressful. These are just a few examples of dozens of unintended consequences of caring for captive zoo animals. Obviously Zoo animals are very close to us, mostly exposed to a human physical and social world.</div>

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<div>Studying and advancing zoo animal welfare is difficult. Unlike the farm animal welfare scientific community, sample sizes are small. Most zoos have less than 10 of anything. There's tremendous variability between facilities including differing climates, care protocols, animal personalities, keeper personalities, housing conditions and exhibits, etc. </div>

<div>And, studying the handful of farm animal species is dwarfed by studying hundreds of species in zoos. An enormous amount of assessment has yet to happen. How many zoo birds can actually fly? An anteater lives to dig - what happens if it lives on a hard gunite surface? And the biggest concern, an animal's need to fully express natural behaviors; to initiate, respond and react in unique ways. </div>

<div>

Zoo animals need meaningful control, choices and options. Benevolent zoo caretakers make all the choices; who lives together, who breeds with whom, when to eat, what to eat, what the taste and texture of the food is and much more. Confounding the ability to express preference - to make choices - is an underlying

obstacle to good zoo animal wellbeing."Zoos are unique societal intersections where nature, science, education, and human values converge. They could be sanctuaries for human and non-human animals if all physical and social environments addressed every animal's needs and preferences.</div>

319 - Amazing Animal Tales: Indian Traditions of Birth and Rebirth

Chapple
Loyola Marymount University, Los Angeles, United States of America

Session
Session Date
Time -
Location

Abstract text

In the Upanisads, the young Satyakama learns important religious teachings from a bull, a swan, and a diving bird. In the 550 JatakaTales of Buddhism, scores of species of animals are antagonists and protagonists in the many past lives of the Buddha. In the Jaina tradition, noble animal qualities describe the great teacher Mahavira: 'HIS senses were well protected like those of a tortoise; He was single and alone like the horn of a rhinoceros; He was free like a bird; He was always waking like the fabulous bird Bharunda; Valorous like an elephant, strong like a bull; Difficult to attack like a lion...' In the medieval Yogavasistha, elder brother Punya provides solace to his grieving younger Pavana by reminding him of the beautiful births he experienced as a deer, a swan, a lion, a monkey, a raven, an elephant, and a horse. By studying the classical literature of India, we are able to discern an abiding sense of literal kinship with animals, grounded in a firmly held belief that all humans can and will be improved if they remember their prior lifetimes in as non-human animals.

320 - A Virtue Theorist's Reflections on the Well-being of Cats

SEF Foster
Marquette University, Whitefish Bay, United States of America

Session
Session Date
Time -
Location

Abstract text

"What kind of philosophers are we,"asked Henry David Thoreau, "who know absolutely nothing about the origin and destiny of cats?"

In this paper I will use cats as a test case to tease out the basis of our moral concerns and judgments about animals.

For virtue theory, unlike deontology and utilitarianism, both of which ground moral judgments through their relationship to a moral principle which identifies some characteristic of moral patients that must not be violated, moral judgments are grounded by their relationship to or instantiation of virtue. In this way, the orientation of ethics moves from that of externally imposed rules to that of self-development and well-living. But this move, while allowing theorists to focus on the complexity of moral agency, simply pushes back a level the question of the grounding of moral judgments. Why should one set of virtues be adopted rather than another, and how can we know what actions are truly required by those virtues? One crucial problem for virtue theory, then, is to find a way of grounding the virtues and identifying truly virtuous actions and character. For some time, then virtue theory was trapped between relativism (virtue is not grounded in anything beyond virtue and so is "up for grabs") and untenable metaphysical commitments (i.e. the reliance on being as the basis of goodness or the identification of some feature as the basis of consideration regardless of how that feature is manifested in different forms of life.)

It is my hope that reflecting on the origin and destiny of cats will not only provide the beginning of a response to Thoreau's challenge but that the complexity of our relationship with cats and the many elements that enter into a cat's well-being will also help us as we attempt to clarify the ways in which virtue theory can illuminate a variety of reasons that animals are of direct moral concern.

321 - Dog's Life. The challenging dialogue for civic responsibility

ACRB Ramirez
Universidad Michoacana, Morelia, Mexico

Session

Session Date

Time

Location

Abstract text

In Mexico, the dogs generically called 'callejeros' [stray dogs] remain in an estrange condition to the international modern context.

My work explores historical and ethnographic situation in Morelia, the provincial capital of Michoacan. An intersection of different and eventually confronted paths keeps the tension between municipal and sanitary officials, politicians and animal activists. This last are dissatisfied with health and hygiene actions that legitimize the capture, use, abandonment and destruction of dogs which seems to have no place in a modern society, acknowledging that are alternatives to this. We have, on the one hand, a savage capitalism that extracts profits from the sale of puppies outside any urban regulation; on the other, the weakness of the public sphere, reflected in more than two decades of existence of an animal protection law that never have been applied, the poor capacity of institutions to recognize and respond to complaints by citizens and student use of stray dogs in the teaching of surgical techniques.

In this arena of confrontation, come into play categories as the animal, human, responsibility, quality of university education, as well as the representation of which dogs must be spay, neuter, captured and killed, either because the owner does not come forward when the dog is captured, or during the hours of confinement in the Canine Control Center, or because he/she is working class people.

322 - A Wittgensteinian conception of animal minds

Garcia Rodriguez
University of Murcia, Murcia, Spain

Session
Session Date
Time -
Location

Abstract text

The aim of this talk is to promote a Wittgensteinian approach to animal minds. To this effect, the differences with a popular recent approach will be highlighted, and some of the pros and cons reviewed. Here is an outline of the main argument.

It is widely acknowledged that a balanced understanding of animal minds must avoid both anthropomorphism " i.e., attributing mental states to animals according to the model provided by the human mind; and anthropocentrism " i.e., considering the attribution of mental states to animals, in particular anything above sentience, as a courtesy (Rorty 1979), or a useful *façon de parler* (Davidson 1982).

Thus, many contemporary scholars have favoured a scientific approach to the questions about the existence and nature of animal minds (Carruthers 1992; Bermúdez 2003; McFarland 2008). According to this approach, one should collect behavioural and neurological evidence, and subsequently infer the existence and nature of animal minds, only if the attribution of mental states to animals is the best explanation of the collected evidence. But if a more parsimonious explanation were available " i.e., one not requiring the postulation of cognitive or representational states "", then attribution of mental states to animals would contravene our best scientific practice, and should be eschewed.

Contrary to this, in his later work, Wittgenstein defended an expressive conception of the mind, according to which mental states are neither conceptually detached from behaviour (Cartesianism), nor reducible to behaviour (analytical behaviourism), but rather manifested in and through behaviour, linguistic or otherwise. It follows that the attribution of mental states to others is not a matter of evidence plus inference (as in the scientific approach), but rather a matter of direct access through perception. In other words, in the appropriate circumstances one just perceives and thereby knows about (albeit fallibly) the mental states of others. Furthermore, there are enough clues to suggest that this was Wittgenstein's approach not only to other people's minds, but also to the existence and nature of animal minds (e.g., *PI* §§284, 647, 650).

To adjudicate between the scientific and expressive approaches to animal minds, it will help to see how each of them fares in relation to anthropomorphism. In particular, it will be argued that, unlike some prominent examples of the scientific approach (Bermúdez 2006), Wittgenstein's expressive conception of animal minds has sufficient resources to avoid anthropomorphism. The conclusion of the talk will be that, insofar as Wittgenstein's conception has this advantage over some prominent examples of the scientific approach, it should be preferred.

In more detail, it will be shown that, throughout his later work, Wittgenstein was alive to the dangers of anthropomorphism (e.g., *PI* §250; *PI* II, pp. 148, 190; *LW2*, p. 41). But crucially, his expressive conception avoids them, because the expressive character of a piece of behaviour is not independent of the context in which it takes place (in Wittgenstein's terms, "the weave of life"). So, the development of an ability to perceive expressive behaviour requires the recognition of expression-in-context. Insofar as animals do not belong to the human weave of life, something we learn to recognize as children when we are introduced into the human weave of life, attribution of mental states to animals is not made on the basis of the human model; so, anthropomorphism is avoided. As will be further argued, the line taken here differs from other pro-Wittgensteinian proposals currently on offer (Glock 2000; Finkelstein 2003).

323 - The Moral Relevance of Meaning: An Animal Metaethic from Semiotics

J.B. Beaver
Purdue University, West Lafayette, United States of America

Session
Session Date
Time -
Location

Abstract text

Proposals regarding animal ethics have run the gamut from theories based on being subject-of-a-life to those based on the capacity for language to those based on sentience. Each proposal seeks to demonstrate the moral value granted by a particular property and to carefully define the extent to which that property adheres in subjects (i.e., to what extent a particular subject or type of subject is morally considerable). To date, however, there is no consensus as to which, if any, of these theories offers sufficient justification for and sufficient scope of moral considerability. In this presentation, I propose meaning-making as a morally-relevant property of sufficient scope and sufficient justification that can, therefore, provide the metaethical basis for a robust animal ethic.

Moral theorists, especially those working in animal ethics, often fundamentally draw on arguments from analogy. In fact, many proposals concerning the basis of moral worth may be best explained by the anthropomorphic tendency to target only those properties of things most easily comparable to morally-relevant human properties. From this perspective, I argue that meaning-making may be an unexplored morally-relevant property - and one already imbedded in our best moral theorizing. Specifically, meaning-making is a necessary condition to properties like sentience.

So why consider meaning-making a morally-relevant property? The answer, I propose, lies in the semiotic relationship: signification. Things either are inherently morally valuable because they signify or are instrumentally morally valuable because they are signified. Signification is both a necessary condition of other morally-relevant properties and a property with a strong analogy to those of the human being. The discipline of zoosemiotics, developing as an approach to understanding animal communication, helps unpack a scientific analysis of the scope of this natural property. Within the purview of zoosemiotics, ethics is the study of the moral status of the individual subjects' ecological relationships, described in semiotic terms. Semiosis, a morally relevant property of all living things, offers us a unique and hierarchical ecological ethic. As a consequence, all living things are accorded inherent moral value based on their natural relational properties - their ability to signify. This consequence establishes a hierarchy of inherent moral value based on the scope of signification: the larger such scope, the greater the moral value. A complex but conceivable calculus, totaling the inherent and instrumental value of the entity in question, would then provide an account of the total moral value of that entity. Thus, my presentation offers a novel normative animal ethic, based on semiosis, which accounts for the moral value of all animals.

324 - Cultural Vices and Animal Lives

SEF Foster
Marquette University, Whitefish Bay, United States of America

Session
Session Date
Time -
Location

Abstract text

Unlike the Euro-American world-view, which bifurcates the natural from the human or artifactual, The Indigenous American world-view considers the human as part of the natural. There are three main points that distinguish the American Indian relationship to nature and its denizens from a standard Euro-American account. First, though Indian creation stories agree with Judeo-Christian creation stories that humans are the youngest of the animals and that humans have the ability to learn, they conclude that, as the beings with the least familiarity with and experience of the world, it is their place to listen to their elders, the other animals and learn from them how best to live in and with nature. Humans are the collectors of wisdom, not the dispensers of knowledge. Second, no natural object can be understood in isolation from other natural objects nor can any natural object be reduced to its parts. To understand anything is to understand its place in the world and its way of living. Third, humans are part of creation. Animals, trees, rivers, places are all natural beings. All natural beings are "family."

As a result, of the difference between the world-views, the indigenous perspective concerning the relationship between humans and animals gives us an excellent perspective from which to critique the Euro-American understanding of the relationship between living beings. First, we can challenge the notion that humans are superior and thus more valuable than other animals that results for the notion of the great chain of being. We can consider other animals as members of our family and neither less than human nor radically other than human. Second, we can begin to recognize the hubris that leads to the mechanization of food production with its resulting torment of those animals that are considered food for humans. Third, we can contextualize our treatment of particular animals and begin to take account of the interconnectedness of the biotic web.

This paper will draw lessons from Lakota culture for our relationship to other animals with whom we share the planet.

I will argue that we should recognize other animals as 'sons of life' with whom we share this planet and to whom we are not clearly superior.

325 - Spelling the 3Rs on the field?

Pollo¹, Giacomina²

¹Sapienza - University of Rome, Roma, Italy

²University of Turin, Turin, Italy

Session

Session Date

Time

Location

Abstract text

Some research protocols on non-human animals, like biomedical ones, raise a great amount of moral issues, as far as they are a clear threat to the welfare and life of the animals involved. Nowadays, Russell's and Burch's 3Rs model is widely recognised as a powerful method to humanise these highly invasive laboratory experimentations on non-human animals. As a matter of fact, contemporary understandings of the 3Rs model are the outcome of a well established debate on the ethics of research conducted both in the scientific community and in the public sphere. Such a debate led also to enforce the 3Rs model by the means of the law (i.e. Eu Directive 2010/63). On the contrary, much less attention is paid on the moral issues raised by researches on wild animals or animals in semi-captive conditions. Such protocols are traditionally regarded as less invasive or not invasive at all. Our presentation will try to focus on the ethical issues of these researches. In particular, we will address some moral issues raised by behavioural and ecological research activities conducted on non-human primates in semi-captivity or in the wild. After having recognised that also researches of this kind can sometimes threaten the life and welfare of animals involved, we will test the feasibility of extending the application of 3Rs model also to researches on semi-captive and wild animals.

326 - Enhancing Sustainability Models to Include Animals as Individuals

JM Matzke¹, MD Dereniowska²

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²Adam Mickiewicz University (AMU), Institute of Philosophy, Poznan, Poland

Session

Session Date

Time

Location

Abstract text

In recognition that so many of the problems we face today in the world are intimately interrelated—from species loss and forest destruction to economic policies that result in maldistributions of benefits and burdens—“theorists and practitioners have come to embrace sustainability as a compelling and useful framework within to work. Although a variety of sustainability models have been developed, most include (explicitly or implicitly) the elements of the economic, environmental, and social. Animals enter the discussion most clearly insofar as species protection is an essential part of each of these three elements. For example, animal husbandry, hunting, and animal tourism have economic costs and benefits, depend upon and contribute to healthy ecosystems, and are part of cultural identity and welfare. However, animals (domestic or wild) are generally not considered in sustainability models as individual entities; it is species (wholes) that matter. On the one hand, it could be argued that this is no different from how humans are treated. After all, questions involving fair distribution of wealth, education, cultural protection, and environmental benefits and burdens (intra- and inter-generationally) are typically evaluated in terms of groups. The placement of waste incinerators, for example, should consider divergent effects on different demographic populations. On the other hand, the fact that distributive injustice—a key component of sustainability—is easiest to see when it involves groups does not mean that the relevant concepts apply only to groups. A single person can be the object of a practice that it unduly affects him or her relative to others. Although this is currently recognized legally most clearly (at least in the US) when a person can also demonstrate that the injustice is part of a larger pattern of discrimination against a group he or she is a member of, it is perfectly coherent to think of distributive justice in terms of individuals.

Despite the fact that in ethics—and to a lesser extent, in law—some animals are recognized, as individuals, as being morally considerable in the sense that their interests matter directly, most sustainability models treat them only as groups. There are at least two possibilities: 1) there is a disconnect that should be rectified between sustainability models and ethics, or 2) sustainability is inherently about groups, and as such there is no disparity present. We argue for option (1) based on the fact that sustainability models are seemingly able to treat human beings as both groups and individuals. We assume in the argument that either broadly-based consequentialist or deontological arguments are successful in advancing the notion that at least some animals do in fact have moral standing. We suggest ways in which considerations of animals as individual entities can be included in sustainability models (such as economist Peter Soderbaum’s attractive approach), but acknowledge the practical difficulties and limitations this would involve. In the end, we think that sustainability models should more explicitly include the interests of individual animals along side considerations of species.

327 - Equine Slaughter: A Difficulty of Reality

Slicer

University of Montana, Missoula, Montana, United States of America

Session

Session Date

Time

Location

Abstract text

Drawing on my first-hand knowledge of the equine slaughter industry and on my experience with equine rescue organizations, I comment on a cluster of concepts suggested by Cora Diamond and J.M. Coetzee. First, both Diamond and Coetzee's Elizabeth Costello relate difficulties of reality with acts that are so far beyond the pale that to say they are wrong is a kind of category mistake. Diamond comments on why we're mistaken in this way when we say that cannibalism or harvesting our dead for their organs, supper, or the compost heap is wrong. To say these acts are wrong isn't too weak; the judgment is in the 'wrong dimension,' she argues. Costello's many references to the Nazi extermination camps gesture at acts far beyond the pale, and, for better or worse (Coetzee lets us decide), she draws analogies with the mass slaughter of animals. As I understand her, when she says that she's a vegetarian in order to 'save [her] soul,' a comment that readers often find enigmatic, she means, among other things, that animal slaughter, carried out on a massive scale and so casually that it's literally incomprehensible, causes her to feel as though she's dreaming, losing her grip on reality. 'It's that I no longer know where I am,' she says to her son. Even long-time vegans, such as myself, usually deflect the very horrors they object to and that Costello seems unable to deflect. Deflection is impossible as I interact with kill buyers, workers at slaughter factories, feed lots, and stockyards, and the experience can be similarly crazy-making.

Second, in 'Eating Meat and Eating People,' Diamond notes that being a 'pet' precludes being eaten, while our concepts of many other animals allows us to consume them. I suggest that the conceptual distinctions we make between 'them' and 'us,' between those who sit at the table and those who are on the table, are slipperier than usual in the horse's case. That conceptual instability reflects, among other things, our very ambiguous relationship with their 'fullness of being,' their 'embodiedness,' their 'being alive to the world,' to quote Costello, a fullness which we both revere and violently coerce.

328 - The Animal Justice Party of Australia

Garlick¹, Pearson²

¹Univ of Newcastle, Bungendore, Australia

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Session

Session Date

Time

Location

Abstract text

In March 2010 a political party focussing on animal well-being was formally registered with the Australian Electoral Commission. The Animal Justice Party (AJP) was formed to address a wide range of animal cruelty concerns arising from the decisions and the inactions of government agencies throughout the country (refer: www.animaljusticeparty.org) . Most animal cruelty results from government decision making and the culture it encourages. The AJP is Australia's only formal political party that has a prime focus on animal well-being. This paper will give an overview of the reasons why the AJP was established, what its objectives and policies are and what its election goals are.

The AJP had its genesis following a particularly brutal programme of kangaroo killing instigated by both the Commonwealth Government and the Australian Capital Territory Government in the national capital Canberra in May 2007 despite ethical non-lethal alternatives being available. This slaughter of a 'protected' native animal by government to make way for commercial development gained international notoriety and outrage among animal loving people. That such a brutal outrage against a gentle, affectionate and iconic native animal could occur within sight of the national parliament building where the same animal, as part of the country's coat of arms, sits above the entry is a demonstration of fallen moral standing of a nation.

Australian governments have a backward attitude to animal welfare, across all species, predicated on crude electoral self-interest, harsh neoliberalism and a lingering but entrenched post-colonial culture of human exceptionalism across a large landscape. The culture of disregard for animal well-being by Australian governments goes well beyond their brutal actions towards globally unique native animals such as kangaroos, wallabies, wombats, possums, koalas, dingos, heritage brumbies, bats and flying Foxes, and many others. Indeed, in its facilitation of the slaughter of the kangaroo, Australian governments have overseen the largest land-based slaughter of a native animal on the planet. Indicators of government action in fostering animal cruelty also include the emergence of a Shooters and Fishers Party and its election with two representatives to the New South Wales State Upper House; Commonwealth Government decisions to continue the trade in live cattle and sheep to foreign countries despite graphic and widespread evidence of brutality; Commonwealth Government financial support for the grotesque kangaroo killing industry; a lack of commitment for the banning of extreme cruelty in the form of sheep mulesing and many other instances of farm animal brutality; token support ant-whaling activities; and pathetically low budgeted financial support for animal welfare.

The AJP provides a voice for policies and practices that promote respect, kindness, compassion and understanding towards animals and as a result provide an opportunity for better outcomes for society and the environment. Two interconnected principles underpin the AJP's policy approach to animals: well-being and capability. Well-being is based on fairness so that animals can have their rightful place on this Earth and to go about their normal lives without cruelty being inflicted by humans. Capability is based on the contribution of animals to our companionship, to our wonderment and joy, to our knowledge of other beings and to enhancing the sustainability of the landscape and seascape for all. It is also about an animal's ability to nurture their young, to play, to make their homes, and to grow old as we would expect humans would.

Currently the AJP is registered nationally as a political party. It aims to expand this to include all state and territory jurisdictions and it aims to stand candidates in forthcoming federal, state and territory elections to improve outcomes for animals by whatever political means it can muster.

329 - Human Imaginaries: Literature, Sociology and the Human Nonhuman Animal Relationship

Peggs
University of Portsmouth, Portsmouth, United Kingdom

Session
Session Date
Time -
Location

Abstract text

This paper centres on ways in which sociology can use literary forms to explore the purported hierarchical distinctiveness of humans, that is as superior to nonhuman animals. Like other cultural forms, literature reflects and shapes societal values. Values such as those associated with the distinctiveness of the human are central to the sociological enterprise. In 1979 Clifton Bryant argued that nonhuman animals are central to the study of society and for this reason he called on sociologists to recognize the important roles that other animals take in human societies. Nevertheless, nonhuman animals have been seen as, at best, marginal to the main focus of sociology, which is seen as the human. This, suggests Olin Myers, has led to probable omissions in sociological theory. We can find evidence of such omissions in George Herbert Mead's assertion that nonhuman animals are outside of the realm of sociological inquiry because of their purported lack of perception, imagination, and language. For Mead, what he saw as the uniqueness of the widespread and imaginative human use of language is central to the development of the human sense of self. This is crucial to the absolute distinction that Mead made between humans and nonhuman animals and the related disassociation of sociology from the study of nonhuman animals, which has largely remained to this day. What I aim to do in this paper is explore Mead's assumptions by drawing on literature that celebrates the purported hierarchical distinctiveness of humans that is so central to the sociological enterprise. The paper draws on what Victoria Alexandra refers to as the shaping and reflection methodological approaches to the arts and will explore how sociological conceptualisations of the human often take for granted literary conceptualisations of the human and of the nonhuman animal.

330 - Critical realism and paths to liberation.

L R Mitchell
University of Fort Hare, Hogsback, South Africa

Session
Session Date
Time -
Location

Abstract text

Worldwide billions of nonhumans are abused and killed in the farming and vivisection industries each year and research has drawn on a wide range of disciplines for theoretical insight into this phenomenon. But the question arises, given the powerful economic interests concerned and wide support by members of the population, how is this exploitive complex to be most effectively diminished or even, in the long term, brought to an end?

In order to act effectively and efficiently towards ending this abuse, it is necessary to understand how it is supported and why the systems which produce it continue to function so successfully. By doing so it may be possible to identify specific points where strategic interventions can be most useful in generating change.

This paper, while exploratory and speculative, offers a perspective for describing and explaining this multifaceted and diverse phenomenon by employing a critical realist ontology. In this scheme, mechanisms in society such as social structures at the level of the real have the power to produce events at the level of the actual which in turn may facilitate empirically detectable effects - in this case the mass abuse of nonhumans. These deep structures include the broad categories; the law, capitalism, and particular cultural practices and belief systems and each of these may, in turn be further subdivided. Each has its own inherent powers but they also act collectively to bring about this ill-treatment. Many of the events produced by these structures are discourses which justify, require, promote, reward and generally facilitate the mass abuse of nonhumans.

Transforming these deep structures offers the most effective way to bring about change although not all structures will be equally amenable to alteration and strategic decisions about where to concentrate resources need to be made. However, changing one single structure can both bring about change directly at an empirical level but also, in turn, impair the efficacy of the other structures presently involved in abuse.

Using the concept of emergent properties the paper also presents one explanation as to why people who support abusive industries by purchasing their products may not feel a moral connection to the violent acts which are carried out on their behalf.

Key words; nonhuman farming, vivisection, critical realism, emergence, ontology, strategic action.

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331 - The Multi-dimensional Donkey

Blakeway
The Donkey Sanctuary, Sidmouth, United Kingdom

Session
Session Date
Time -
Location

Abstract text

In the spirit of this conference, the purpose of this presentation is to encourage greater collaboration between academics involved with animal studies, animal geographies and similar related disciplines, and those involved practically with the welfare of donkeys and mules around the world. By juxtaposing analytical and academic ideas often though not always from western cultures with practical examples from the lives of donkeys and mules around the world, the aim is to take forward our understanding and help shape a more humane world for animals, human and non-human.

It is written from the perspective of a British donkey welfare charity, The Donkey Sanctuary, that cares for donkeys in sanctuaries and through a network of foster homes in UK, Ireland and mainland Europe; works to improve the welfare of working donkeys worldwide through core projects employing local staff in India, Egypt, Ethiopia, Kenya and Mexico and other 'small grant' collaborations; and provides donkey-assisted therapy to people (mainly children) with special needs. We are aware that our perspective on donkeys is culturally defined and just one of many and we are open to discussion and ideas from alternative viewpoints in order to improve our effectiveness.

This paper will briefly outline our approach to assessing and improving working donkey welfare, building from a simple five-point welfare assessment tool. With evidence that donkeys suffer mostly as a result of management and working practices, and the attitudes, beliefs and traditions that underly these, it outlines the community-partnership and education approach we take to our work in an attempt to bring about long-term change.

It then seeks to explain the idea of a 'multi-dimensional landscape of donkey-human interactions' as a conceptual tool to understand the complexity of forces shaping the place of donkeys in the world. Physical geography provides a basic three dimensional landscape with every donkey existing somewhere in the world. Physical place brings associated layers of human geography including cultures, traditions, religions; comparative wealth; levels of industrialisation and urbanisation; and land use practices. Time brings an historical dimension with relationships that may have started 7000 years ago, and which are still evolving particularly in modern urban and peri-urban communities. Every donkey exists in relationship to humans along a spectrum from wild, through various stages of work and post-work (eg sanctuaries), to feral. The freest donkeys live wild or feral at opposite ends of the spectrum - but they then become prey to hunters whose actions are justified against dimensions and concepts of human discourse such as foreign-ness, environmentalism, and politics - with mules as chimeras enriching this mix. Qualities of use add further dimensions, for example from good use through misuse to abuse and cruelty - raising the question of whether there can be best use; or across types of use including spiritual, political (eg the politics of care), productive, consumptive, recreational, companion and emotional (eg donkey-assisted therapy). The presentation provides examples or short case studies to illustrate these ideas.

In summary, every donkey stands at an intersection of different human viewpoints, at the centre of multiple analytical frameworks; arguably, on the back of each donkey sits the baggage of every theoretical discourse about relationships between animals, human and non-human. Are they in these regards an 'every-animal'? In this presentation these ideas are grounded in real stories of donkeys, donkey users, and donkey charities, and opened up for further debate.

Background reading:

Animal Geographies: Place, politics, and identity in the nature-culture borderlands. Edited by Jennifer Wolch & Jody Emel. Verso, London New York 1998.

Donkey. Jill Bough. Reaktion books, London 2011.

332 - News from the garret: utilizing creative strategies to build empathy

F Hopcroft
University of Newcastle, NSW, Australia

Session
Session Date
Time -
Location

Abstract text

A number of contemporary artists and writers are currently exploring creative strategies to build bridges of empathy and compassion between humans and animals. While some of this contemporary literature preoccupies itself with imagining and communicating an 'animal voice', contemporary art experiments with forms of animal representation that subvert or expand conventional tropes. In both cases, this re-imagining often proceeds from a desire for representations to embody the creative practitioner's political or ethical worldview, and an understanding of the potential of such representations to effect social change.

Conceived from the perspective of an artist/writer, this paper discusses a piece of short fiction written in response to a critical discussion of the animal voice. *Whalesong*, a short story of about 5000 words, is a fictionalization of the collision in Antarctic waters between the New Zealand flagged protest vessel *Ady Gil* and the Japanese whaling vessel *Shonan Maru 2*. Narrated in the first person by a dying Minke Whale, *Whalesong* represents a creative exploration of literary conventions surrounding animal death, as well as concepts of animal sentience and suffering.

Originally inspired by an analysis of Peter Goldsworthy's novel *Wish 1.*, *Whalesong* sought to address the broader theme of human-animal relationships in a way that was both deeply serious yet riotously funny. It is argued that such an approach, representing a mode of literary expression that resists categorization, holds significant potential in relation to animal narratives. The unsettling nature of the text contributes to the creation of a kind of cultural space where a reader is more willing to engage with difficult or unpopular ideas around animal sentience. Via the microcosm of writer intention/reader response, it is possible that this strategy may in turn foster a culture that enables a broader, more empathetic consideration of human-animal relationships.

1. Helen Tiffin, "Animal Writes: Ethics, Experiments and Peter Goldsworthy's *Wish*," *Southerly* 69 (2009): 36

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333 - Apes and Actor Networks: Bridging Science and Society in Primatology

Nimmo
University of Manchester, Manchester, United Kingdom

Session
Session Date
Time -
Location

Abstract text

In recent years scientific studies of animal behaviour have produced an enormous amount of cumulative empirical evidence suggesting that various nonhuman animals, far from being instinct-driven automatons or gene-determined machines, must in fact be understood as complexly social and cultural creatures. This raises a profound dilemma for social scientific approaches to human social action, which overwhelmingly continue to be deeply rooted in anthropocentric conceptual frameworks which assume that sociality and culture are exclusively human attributes. This paper traces the possibilities for thinking differently about humans and animals which arise from abandoning this humanist position without conceding to what sometimes appears to be the only alternative - a scientific or naturalist approach to human social behaviour. It is argued that this means reconceptualising the encounter between animal science and social science, in such a way as to transform the identity of each. Drawing upon theoretical and analytical resources from science studies and actor-network theory, which stress the relational co-constitution of science and society, the paper explores some of the philosophical possibilities and implications embedded in the knowledge-practices of recent primatology, and attempts to sketch how they might contribute towards a hybrid knowledge which bridges the 'great divide' between society and nature, human and nonhuman.

334 - Thomas Gainsborough's Animals: Empathy and the Emotions

JJ Hoorn
University of Melbourne, Melbourne, Australia

Session
Session Date
Time -
Location

Abstract text

Why paint animals? Why look at animals? In eighteenth century Europe the popularity of animal painting not only increased but took a new direction in its focus on animal emotions. What led to this change? How are human/animal relationships represented? This paper will explore these questions in relation to the paintings of Thomas Gainsborough.

Thomas Gainsborough's *An Officer of the Fourth Regiment of Foot*, c1776-80 is a portrait of Richard St George Mansergh and his hound. While Gainsborough's portraits of the British establishment are noteworthy for the representation of human and animal sitters, his portrait of this Anglo-Irish landowner and soldier emits a particularly strong reaction from the viewer on account of the melancholy expression and pose of the young Mansergh and the subtle rendering of the devotion of his dog. Indeed the canine and the Irishman vie for the viewer's gaze, which moves from dog to man and back again. In this paper I will consider a range of portraits by Gainsborough in which animals vie for dominance within the composition and ask what the artist's 'democratic' or anti-anthropocentric attitude towards the animal and human kingdom as expressed in his portraits signified. The eighteenth century gentleman was so often represented with his hound it is tempting to read these joint portraits of men and dog as symbolic of aristocratic masculinity. Gainsborough however painted women and children, as well as men, in close relationship with animals. While the idea that women signified nature and men culture was widespread in the eighteenth century, Gainsborough does not appear to 'gender' his portraits. Women with their animals have a much agency as do the men in his paintings and the expression of feeling, or the holding back of emotion, is the not the special province of either sex. He also painted his urban clients with animals, such as the musicians with whom he was friendly, who may be seen with a dog or two at their feet. He occasionally painted portraits of their animals in a single composition, such as the portrait of Carl Frierich Abel's Pomeranian Bitch and Puppy (1777). His representations of the poor are also often accompanied by animals. While animals within genre compositions such as those appearing in the pastoral, often communicate an impression of mutual well-being, this was not always the case in Gainsborough's paintings, as his *An Officer of the Fourth Regiment of Foot*, makes clear. What then, did Gainsborough intend his viewer to apprehend when s/he viewed his painting?

This paper will argue that the representation of human/animal relationships in Gainsborough's paintings reflect both social and scientific changes taking place in the late eighteenth century as well as Gainsborough's unique perspective on the attitudes of his day.

335 - Animal Law

Lombardi Vallauri
University of Florence, Firenze, Italy

Session

Session Date

Time -

Location

Abstract text

I would present the 6th and last volume, *La Questione Animale* ("The Animal Question"), of the great *Trattato di Biodiritto* ("Treatise of Biolaw) directed by professors Stefano Rodotà (Roma) and Paolo Zatti (Padova), whose first 5 volumes have already been published by Giuffrè (Milano) between 2010 and 2011. The volume, consisting of 50 essays for a total amount of 750 pages, is now in print and shall certainly be available in July. It is by far the most complete work on animal law till now published in Italy. The first part (17 essays) is a synthetic survey on the various presuppositions of a rational legal system concerning animals; it deals with all the themes corresponding to Sessions 1-5 of Minding Animals Conference 2012. The second and more extensive Part (38 essays), divided into 9 sections, deals with the general principles and the specific constitutional, administrative, civil, penal ad procedural rules concerning the different categories of relations with wild and domestic animals. As Italian law is largely receptive of European law, this part of the volume has not only national bearing and significance. The editors are both professors of Legal Philosophy, Silvana Castignone in Genova, Luigi Lombardi Vallauri in Firenze; there are also authors of essays comprised in this volume.

If there is time, I will illustrate in more detail the achievements, trends and contradictions of Italian animal law as resulting from all the contributions to Part II of the Volume

336 - Productivity in creases of Dutch dairy cows, 1850-2012

M.T. Knibbe
Hogeschool Van Hall Larenstein, Leeuwarden, Nederland

Session
Session Date
Time -
Location

Abstract text

The paper investigates how much, when, where, how and why productivity of Dutch dairy cows increased, post 1850. It first sets out to establish a timeline of increases, which shows historical as well as regional differences. It sets out to explain the increase itself as well as the existence of the historical and regional differences. These differences could be large: the onset of 'modern' increases in productivity, based upon the successful application of modern technology like the Gerber method to estimate fat content or artificial insemination in the context of new organizational systems like the stud books and the keeping of per cow production accounts on farms, started around 1890/1900 in Friesland but only about forty years later in the east of the Netherlands - which shows that available technology has to 'fit' with existing systems of agricultural systems. After the Second World War, the government became more deeply involved with dairy farming, which among other things led to the fast eradication of diseases like anthrax, foot and mouth and tuberculosis. Despite this and even despite a rapid catching up of the eastern and southern parts of the Netherlands, yield increases declined after about 1955 and yields of Frisian dairy cows even deteriorated slightly. Before the war, there was a conscious - and successful - effort to breed not only productive but also strong and 'noble' cows. It seems that after about 1955 and emphasis on 'nobility' got the upper hand, especially in Friesland. Regional comparisons show that the Frisian cows lost out to competitors from other provinces - though 'nobility' did sell in the domestic as well as the international market. In the end, however, this stagnation in combination with the technique of freezing semen and large scale meticulous accounts of the production and an emphasis of government policies on a lower cost price led to a shift from breeding 'noble' or 'strong' animals to breeding very productive animals - which might however have been at the cost of their strength and endurance. More emphasis on the 'old fashioned' breeding goal of 'strength' seems wise.

337 - The Vulnerability of Animals and its Implications for Morality

Martin
Institute for biomedical Ethics, Geneva, Switzerland

Session
Session Date
Time -
Location

Abstract text **Introduction - Main question**

The vulnerability of animals is a rather neglected subject in animal ethics. It is seldom mentioned in the relevant literature, and when it is referred to, then mostly in a vague way without any theorizing background or clear definition.

In my talk, I raise the question what “animal vulnerability” may mean and to what extent it may be morally relevant for theories in animal ethics: Can vulnerability help us to define the extent of moral consideration of animals and the moral prima facie duties of humans towards them? Thus, I address the question what form of respect and treatment vulnerable individuals are due and what kind of obligations humans may have towards vulnerable animals. Given that my definition of vulnerability is claim-based, it requires answering the question what claims vulnerable animals have, whether there is a difference between the force of the claims of humans and animals, and how conflicts between competing claims of humans and animals should be settled.

Line of Argumentation

Firstly, I present the problem, namely the questions what can be understood under vulnerability and what implications it has for animal ethics.

Secondly, I outline my proper definition of vulnerability which is applicable both to human and non-human animals. I define vulnerability as a property of those beings who have (1) welfare-interests; or (2) interests of moral concern; and (3) these interests may be ignored, frustrated or wronged by the being itself, the circumstances or other living beings. I then argue that manifestations of vulnerability consist either in (1) harm; (2) wrongful harm; or (3) wrongs without any harm implied. I argue that only those manifestations of vulnerability are unjustified which consist in wrongful harm or wrongs: Some interests of animals seem to have such an importance that someone has the responsibility or even obligation to act upon them if the situation permitting. In this case, we are not merely talking of interests but rather of claims. If a moral agent fails to take the legitimate claims of a vulnerable individual into fair consideration, he wrongs the being in question. Consequently, deliberately inflicting harm upon a sentient individual may be justifiable if there are competing claims so important that they should be given priority. Hence, I defend the thesis that (1) animals may be harmed without being wronged, and (2) that animals can be wronged without incurring harm. This claim-based approach is different from right-based or preference-based approaches often proposed in animal ethics: The reliance on claims can explain the distinction between justified and unjustified harm and may allow resolving conflicts between the interests of animals and humans.

Thirdly, I address the question what kind of legitimate claims animals have in general towards humans and how these claims can be founded or justified.

Finally, I defend my view against potential objections and outline open questions that need further inquiry.

Conclusion

In my talk, I outline the moral relevance of animal vulnerability for theories in animal ethics. I present a definition of vulnerability which is applicable both to humans and animals, I outline its role for animal ethics and finally, I propose a shortlist of claims animals have towards humans.

338 - Mercy Killing: Julia Leigh's *The Hunter* as Film

Freeman¹, dr Borrell²

¹University of Tasmania, Hobart, Tasmania, Australia

²(No affiliation at present), Melbourne, Australia

Session

Session Date

Time

Location

Abstract text

Julia Leigh's 1999 novel *The Hunter* has recently been adapted into a film of the same name, directed by Daniel Nettheim and starring Willem Dafoe. The story follows a man sent to the wilds of Tasmania by a biotechnology company to obtain genetic material from the last surviving Tasmanian 'tiger' or thylacine, for use in bio-warfare. Both the book and the film engage with important questions about human-animal relations and the impact of science and technology on animal life. They raise issues relating to instrumentalism and identification, while the thylacine's death draws attention to the widespread extinction of species. The film, though, presents the protagonist's motivation for killing the individual thylacine very differently from the novel.

In his article "Australian Writing, Deep Ecology and Julia Leigh's *The Hunter*", Tony Hughes-d'Aeth has suggested that Leigh's text breaks with various conventions of Australian environmental writing. He argues that it does not reinforce the idea that the works of Nature should be protected and celebrated, nor construct a comforting solidarity in the local community; it refuses to idealise or romanticise 'being-in-nature' and the central character, referred to only as 'M', remains unredeemed. The book expresses some frustration with the conservationists in the story, but the film presents them more sympathetically. In the film, the landscape is awe-inspiring but rarely threatening and M (posing as Martin David, zoologist) seems confident and at ease there. One of the greatest departures from the novel, however, occurs in his relationship to the thylacine. Ultimately, in the book's bleak scenario M provides the biotechnology company with the material they require. The film, however, presents the hunt's culmination more favourably "when the protagonist kills the tiger, there is no removal of organs and the event is recast as an act of mercy towards the animal and of rebellion against the biotechnology company.

In this paper, we suggest that the film *The Hunter* reinstates some of the conventions which Hughes-d'Aeth finds are absent from the novel. We explore these and other differences between book and film and assess how their disparities affect the way each can be read. We ponder why changes were made and evaluate their implications in regard to ethics, biotechnology, and extinction. Does the film simply pander to the expectations of a popular audience? Has there been a shift in attitudes toward animals and species extinction in the decade since the book was published? How does the story relate to real life attempts to clone the thylacine? What is the significance of the film in the context of global outrage about the treatment of many animals and the radical growth in human-animal studies, of which this conference is testament?

339 - 'Mentalizing' animals: What are the roles of gender and personality?

Clarke, Feltham, Main, Paul
Animal Welfare and Behaviour Group, University of Bristol., Bristol, United Kingdom

Session
Session Date
Time -
Location

Abstract text

People differ in the degree to which they 'mentalize' (attribute mental states similar to their own, including emotions) non-human animals and may in part determine the moral status and welfare provisions people afford different animal species. Studies suggest that small but consistent differences in people's belief in animal mind and mental capacities are underpinned by gender. However certain personality characteristics, such as 'empathy', have also been found to be important, as have people's degree of interest in science versus the arts and humanities.

Accordingly, research findings indicate that the tendency to systemize ("the drive to construct systems, predict the behaviour of a system, and to control it" as measured by the Systemizing Quotient, SQ) appears to be significantly higher in males and in science (e.g. Maths, Computer Science, Engineering, Physics) students, relative to females and humanities (e.g. Languages, Law, History) students who have a higher tendency to empathize ("the drive to identify emotions and thoughts in others and to respond to these with an appropriate emotion" as measured by the Empathizing Quotient, EQ).

However it is not known whether a person's tendency to mentalize animals is associated with individual differences in EQ and SQ, or the extent to which these personality characteristics may account for gender differences in belief in animal mental capacities.

In this study, gender and group differences in beliefs regarding the capacity of different animal species for a range of primary and secondary emotions were investigated to establish if these differences were mediated by differences in EQ and SQ, and across different participant groups. An online questionnaire was sent to undergraduate students (n = 216) (Study 1) and various participant groups (animal protectionists, APs; n = 229) and (non-animal protectionists, NAPs; n = 83) (Study 2) via email systems and/or links from appropriate Facebook and Twitter pages. To generate animal emotion capacity ratings (ECRs) participants were asked in both studies to rate a range of species capacity for six emotions on a 9-point scale. Participants also completed short forms of the Empathy Quotient (EQ-Short) and Systemizing Quotient (SQ-Short).

Preliminary statistical analyses to assess gender and group differences in ECRs, EQ and SQ have been completed. In Study 1 and Study 2 females gave higher ECRs and had higher EQs than males, while males had higher SQs than females. In Study 2 animal protectionists (APs) gave higher ECRs than non-animal protectionists (NAPs). Female APs gave higher ECRs than female NAPs and male APs gave higher ECRs than male NAPs. Male EQs were significantly higher for APs than NAPs; however female EQs and both male and female SQs were not significantly different between participant groups. Further analyses concerning the relationship between gender, EQ, SQ and ECRs is underway.

Preliminary conclusions concerning belief in animal emotions include that empathy may have an equal effect on belief in animal emotions regardless of participant's gender or degree of animal welfare orientation. Empathy does however appear to play a particularly important role amongst males relative to females. We anticipate that further statistical analysis will show that gender has a clear effect upon beliefs in animal emotion and may determine the way in which people self-report empathy. With further research this could indicate that 'gender identity' and 'enculturation' processes play a key determining role in not only how people self-report empathy but also their belief in animal emotions. This could help to provide better

understanding of how educational and cultural interventions may be best applied to counter potential 'dementing influences' of such cultural processes in order to facilitate people to increasingly develop mentalizing tendencies and concern for animal welfare.

340 - Market creation for animal friendly products

J.M. Bos, P.T.M. Ingenbleek, J.C.M. Van Trijp
Wageningen University and Research Centre, Wageningen, Nederland

Session
Session Date
Time -
Location

Abstract text

Main question:

In the Netherlands, the issue of animal welfare has increasingly received attention from policy makers, civil society and the market. In the debate new elements of animal wellbeing have appeared, like new rules and regulations, new stable concepts, and a new 'middle-segment' of animal friendly products that cater between mainstream and organic. The traditional role of the government has changed and firms are now playing an important role in addressing the issue by creating markets for animal friendly products. According to the existing marketing literature, the question 'how new markets are created' can be approached in two different ways. Firms can fulfil a latent need by developing a new technology or firms can strategically put effort in gaining acceptance from society. Animal welfare requires a combination of these two approaches, because, when firms create new markets for animal friendly products, technology and society cannot be separated. Therefore, this study examines the interplay between technology and society in market creation, on the basis of a comparison of cases. It addresses the question: how do coalitions of firms and stakeholders deal with technology development and societal acceptance in the process of market creation for animal friendly products?

Method:

This paper investigates the interplay between technology development and societal acceptance in market creation through a comparative case study. The specific focus is on livestock farming in the Netherlands. We first developed a sampling frame of animal welfare initiatives using desk research and interviews with experts in the livestock sector. From the resulting shortlist, we then selected initiatives that included two dimensions in the process of market creation: (1) technology development and (2) seeking societal acceptance. We placed the initiatives on a continuum between technology and society, and then selected the most representative case to be included in the case comparison. Two initiatives were positioned more at the extremes of the dimension (technology and society) and two initiatives were positioned in the middle. The four cases chosen are: Precision Livestock Farming, representing *technology*, Better Life Hallmark, representing *society*, and Roundel Barn and Pig House, representing *technology and society*. Cases were analysed on their objectives, the sequence and way in which stakeholders were involved in the process, and outcomes.

Conclusions:

The Precision Livestock Farming project designed a technology to monitor the health and welfare of individual animals that are accommodated in groups. Firms were willing to implement the technology, only if society would tell them to do so. The Better Life Hallmark project designed a label and a corresponding process standard in three types of production systems. In this project, firms were willing to implement the standards, only if the right technology was already in place or easy to access. The Roundel Barn and the Pig House are two projects that designed a barn around the wellbeing of the animal (laying hens and pigs). Products from both systems were introduced on the market, but the market share is still small.

A cross-case comparison indicates that the outcome market creation for animal friendly products (in terms of market performance) can be traced back to two dimensions: technology development and societal acceptance. Technology development on its own seems to have little outcome on market performance, whereas societal acceptance seems to have high outcome when firms depart from small steps in technology development. This implies that firms biased by the society dimension may inhibit a breakthrough in animal friendly technologies. We therefore propose that animal welfare is best served by the synergy of technology development and societal acceptance: when firms and stakeholders are introduced to the joint process of market creation for animal friendly products.

341 - The Relationship between Dog Breed and Physical Activity in Humans

A O'Dwyer
University of Adelaide, Adelaide, Australia

Session
Session Date
Time -
Location

Abstract text

Pets have been shown to have positive effects on human physical, emotional and mental health, although the strength of the relationship varies between different social groups and types of pet. We focus specifically on dogs by type of dog (breed) to examine whether the relationship between physical activity and dog ownership is moderated by dog breed; previous research has show weak correlations by treating all dog breeds as homogenous in terms of their need for exercise and motivation for their owners to walk them. We argue that owners of small dogs or toy breeds do not walk their dog as frequently, for the same amount of time or for the same distances as owners of larger, and/or more energetic breeds for several possible reasons: the exercise needs of these dogs are not comparable with the recommended amount of exercise for the average adult; if there is only one dog in a household of three or more persons, generally only one or two persons do the walking and so investigations at a household level will tend to dilute the relationship; owners of small breeds may also have safety concerns for their dog when walking in public which discourages them from walkin;; finally the literature suggests there is an age and socioeconomic relationship with level of dog care. It therefore follows that dog ownership per se is not a reliable indicator of physical activity in humans and that it is necessary to consider type and age of dogs and household age and type when promoting the health benefits of dog ownership for humans.

This paper reports on the results of a large scale longitudinal survey (the North West Adelaide Health Study <http://www.nwadelaidehealthstudy.org/>) located in Adelaide, South Australia, which included questions on age and breed of dog and frequency and duration of dog walking, along with a comprehensive range of items collecting socioeconomic, physical and mental health and biomedical data. The NWAHS is a cohort study which began in 1999 and has had 4 waves, with the questions on dog age and breed and exercise included in the most recent wave conducted in October 2011 with a focus on obesity. Questions on dog ownership and whether the dog spends time indoors were asked in Wave 3 in 2004 (as part of a separate investigation on asthma trigger factors) which also allows for tracking dog ownership rates over time and indicates the possible level of attachment to pets, also likely to be reflected in motivation to walk one's dog. The sample size is 4000, with dog ownership rates for the sample at approximately 40 per cent, consistent with other sources of dog ownership rates for Australia (e.g. Australian Companion Animal Council (<http://www.acac.org.au/>)).

The NWAHS also allows for spatial analysis. Thus we have investigated the link between accessibility of parks and other areas suitable for dog walking and dog walking rates, duration and frequency. General neighbourhood walkability and its link with residents' physical activity has been investigated in the both the public health and GIS literature but whether this relationship holds for dog walking is not yet clear. We argue that dog ownership (of certain breeds) boosts human physical activity even in areas with poor walkability and that local dog ownership should be accounted for in analyses of walkable neighbourhoods. The outcomes of this study have implications for animal welfare (particularly in terms of matching type of dog with type of household), urban planning and development and public health.

342 - Hidden from Heritage: Why Animals Matter.

K Attenborough
University of Portsmouth, Portsmouth, United Kingdom

Session

Session Date

Time

Location

Abstract text

In recent years there has been growing interest in how animals figure in society and culture. Much of this interest has been generated through mainly philosophical, anthropological, and sociological analysis. Historians have also contributed to the growing multidisciplinary interest of 'animal studies' recognising how centrally important animals were in the past. This paper is an attempt to establish a tangible place for animals within the context of heritage by drawing attention to some of these animal-centred ideas. This paper will suggest that the magnitude of existing animal-artefacts to be found in grand country houses of Britain, are a rich, yet largely overlooked, resource that reveals much about the past. The paper discusses a range of key texts which have helped to legitimise the study of animals in the humanities and social sciences and argues that animals should not be considered marginal but as central in the presentation of heritage.

343 - Animals Improving Quality of Life: Guide Dogs for the Blind

Baar
University of Groningen, Groningen, Nederland

Session
Session Date
Time -
Location

Abstract text

When the first guide dog school in the world opened its doors in the German city of Oldenburg in 1916, it attended to the mobility requirements of a huge number of soldiers who had lost their sight in the First World War. Since then thousands of blind people have benefited from professionally trained dogs. Not only do these animals serve as useful mobility aids, they also have therapeutic benefits as companions.

The proposed presentation traces the origins, the development and the achievements of the guide dog movement in Europe and beyond in a transnational perspective. It reveals that guide dogs contribute to the better integration of blind people into sighted society and improve their quality of life. Moreover, the significance of these animals goes far beyond the number of people who own such companions. From an ethological point of view, the guide dogs' work represents the highest degree of cooperation known between animals and humans: in the animal world only guide dogs are capable of making independent decisions. It is no wonder then that appearances of guide dogs in media usually exemplify the quality of trust. The use of guide dogs also improves communication between blind persons and the rest of the community, because sighted people are more at ease with approaching people who are accompanied by dogs.

At the backdrop of the establishment of the guide dog movement were the atrocities of the First World War. Thousands of soldiers lost their sight due to contracting poisonous gas or suffering shrapnel injuries. Many of these injured persons were still of young age and required rehabilitation. Guide dogs played an instrumental role in enabling their return to work. But in order to train well-functioning guide dogs, it was also necessarily to gain more knowledge about dog cognition: the animals' perception of human language, their capacities to interpret commands and their ability to negotiate the traffic. The German experiment proved an instant success. Enthusiastic visitors flocked to the German guide dog schools and returned home with the intention to introduce this scheme in their home countries. The success of the guide dog movement in the respective countries was always largely influenced by local attitudes to dogs as well as to blind people and also by traditions of philanthropy.

It is obvious that a guide dog is more than just an 'ordinary dog' and the difficulty to define the legal status of the 'team' of the blind person and his dog is an indication of the complexity of this relationship. In some countries the guide dog is considered as a form of prosthesis. As the first guide dog owner in Britain once declared: 'the fact is that I have another pair of eyes'. But unlike crutches and artificial limbs, the dog is a living being and numerous conflicts have evolved because of the refusal of the admittance of guide dogs to public spaces, despite binding legal regulations. Thus, an underlying theme of the history of the guide dog movement is the process of emancipation; the campaign for the acceptance of the guide dogs' presence in public, political and sacred spaces.

Last but not least, the talk reflects on how the guide dog movement has inspired the adaptation of dogs for a much wider range of services, such as hearing dogs, disability dogs, seizure dogs and therapy dogs. This has resulted in a significant improvement of the quality of life for an even larger number of people.

344 - Sustainable food: balancing values including and transcending human and animal

H.J. Nijland, N.M.C. Aarts, C.M.J. Van Woerkum
Wageningen University, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

Of the biomass of all vertebrates on land, nearly two thirds consists of farm animals, approximately one third are human beings, and only a small percentage are animals in the wild. This shows that, in the relationship between humans, animals and earth, food is by far the most important element: we eat animals for food, claim the habitat of wild animals, often to then use it to grow food for farm animals. This and many other disturbing signals related to the current food system raise the urgent question: how long can this continue - is it sustainable?

Sustainability's familiar motto 'people, planet and profit' has become an empty concept to many, and its emphasis on economics has led to a dangerously skewed situation worldwide. The elements of sustainability are much more diverse, including and transcending the human and the animal, and seeing the whole complex picture inevitably comes with changes and challenges. In this paper presentation I will disentangle the values and perspectives that need to be integrated to reach a sustainable global food system, and to that end introduce an alternative approach to the sustainability concept.

Firstly, I will focus on what arguably is one of the, if not the greatest, impediment to sustainability: the tendency of partners in debates about (aspects of) sustainability to have a self-referential attitude (Morgan, 1986). I will use examples from scientific research on sustainable farming systems to illustrate that self-referentially regarding the ontological and epistemological values -or paradigms- from which this research is conducted, has led to an emphasis on the 'objectively provable' in debates about sustainability, dismissing the 'ethical' and the 'aesthetic' as sentimental.

I will then deconstruct the values inherent to aspects of sustainability-thinking, using the concept of moral circles (Callicott, 1988; Wenz, 1988) and data from a large study into how people in different contexts construct the acceptability -or non-acceptability- of farming animals for food (Nijland, forthcoming). Conducting and analysing 50 in-depth interviews in the Netherlands and Turkey, showed that the comparative relational distance respondents ascribed between themselves, loved ones, humans and animals in general and nature, corresponds with pronounced values regarding food production and consumption, and with behaviour in supportive contextual settings. These values encompass, but also go beyond our relation to animals, including our attitudes towards nature, life and death. Behaviours range from consuming meat from any or specific animal species and origins, to flexitarianism and veg(etari)anism.

I will conclude with showing that the more comprehensive the moral circles become, the more values get to play a role, and the more complete, balanced, and -unavoidably- complex the dialogue on sustainability becomes. I will illustrate the contemporary lack of non-self-referential integration of all value-perspectives needed to reach sustainability and give recommendations for action, using examples from policy and practice regarding consumption, production, trade and regulations on food. In constructive dialogues, distance is taken from right/wrong-schemes and dilemmas and ambiguity are accepted (Pearce & Littlejohn, 1997). To reach sustainability, in every arising situation we need to choose to balance values and action, accepting that trade-offs have to be made, while being wary of self-referentiality.

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345 - Have nonhuman great apes acquired a human language?

E C M Rivas

Various institutes of Higher Education for Older People (HOVO), Amsterdam, Nederland

Session

Session Date

Time

Location

Abstract text

Since the beginning of the 20th century scientists have been interested to find out whether nonhuman great apes can be taught some form of human language. The first studies tried to teach spoken words to great apes, but failed to do so. From 1966 onwards, the Gardners started projects using sign language, with the chimpanzee Washoe as their first subject. These chimpanzees acquired signs and other projects soon followed: Patterson studying the signing gorilla Koko and Miles analyzing the use of signs by the orangutan Chantek. Other researchers such as the Rumbaugh used geometric symbols called lexigrams, teaching them to bonobos such as Kanzi. Most of the ape language researchers concluded that a form of human language had been acquired by their ape subjects. However, another project with a signing chimpanzee, the one by Terrace with chimpanzee Nim, obtained results that did not point to a linguistic explanation of the signing behaviour. This caused what has become known as the ape language controversy. What can we conclude about language in nonhuman great apes after these decades of research?

The field of ape language research has suffered from problems of method and interpretation. Many studies did not film the interactions between the apes and the humans, leaving room for errors of perception and memory and making it unable to examine the role of imitation in the apes' utterances. Selective presentation of data has also been a major problem. The author analyzed the archives of all the projects with signing apes and found that particularly Patterson presented the data about Koko selectively, publishing data that seemed linguistic, but omitting the rest of the data that showed otherwise. The author also carried out a large, systematic study of the use of signs by Washoe and the other signing chimpanzees, analyzing hours of videotaped interactions between the chimpanzees and their longtime human companions. The results were that the chimpanzees mostly made 1-sign utterances, using object and action signs and request markers. Combinations of signs showed no semantic or syntactic structure, but consisted largely of stringing various signs in order to provoke their human companion into action. The communicative intentions of the chimpanzees' sign utterances predominantly consisted of requests for objects and actions. Another systematic study that filmed all the behaviour, was carried out with Kanzi, demonstrating that he could understand hundreds of English spoken words. Unfortunately, no further reliable studies have been carried out. If we take the scientifically sound studies into account, we can draw the following conclusion about language in nonhuman great apes. The apes have demonstrated understanding of human words or symbols (an ability that has recently also been demonstrated in border collie dogs). When it comes to combining symbols into meaningful utterances like humans do, however, the apes do something different. They do not add a meaningful structure to combinations, but string symbols together in order to manipulate the humans into fulfilling their requests. With regard to the motivation for using symbolic communication, humans have a rich variety of different motivations for communication. The nonhuman apes, however, almost exclusively use symbols in order to request objects and actions from the human. Terrace called this an "acquisitive" motivation. These conclusions mean that it has not been possible to teach a human language to a nonhuman great ape and that a qualitative difference remains between human and nonhuman apes. A difference that may not have moral consequences, however.

346 - Psychological predictors of donations for the conservation of animal species

Apostol, phd Miclea
Babe?-Bolyai University, Cluj-Napoca, Romania

Session

Session Date

Time

Location

Abstract text

Generally, animal protection and conservation organizations rely, for their activities, on the financial support of the public. Thus, it is essential for them to thoroughly know their sustainers, what defines and motivates them. Animal conservationists need to know who is more likely to support their cause, when and how to ask for help. But organizations don't always have the necessary resources to find the answers to those questions, so it is important for them to look at the research carried out in the relevant domains. In the last decades, social psychologists took a special interest in the study of attitudes towards animals. With the emerging and growing social movement of animal protection, welfare and conservation, researchers tried to determine the factors contributing to the complex and often conflicting human-animal relationship. Attitudes are considered fundamental to this issue because they are known to significantly influence behavior. Even so, a link between attitudes to animals and financially supporting the animal species conservation hasn't yet been established. We intend to find the most appropriate theoretical framework for the study of attitudes to animals and their power to predict specific behaviors. We hypothesize that the cognitive Theory of planned behavior (Ajzen, 1991) has the capacity to explain the relationship between attitudes to animals and other psychological factors and the donation behavior for the conservation of animal species. Considering that research in this particular area is rather scarce, we base our assumption on the promising results of a couple of studies from the related domains of prosocial donations for humans and pro-environmentally oriented behaviors. We investigate the predictive model proposed in a survey of past donors and general population using measures for variables such as: actual donation behavior, intention for future donations, attitudes to the sponsored animal species, perceived behavioral control, empathy and a few socio-demographical factors. We conclude that studies involving fundraising campaigns for animal conservation need to take into consideration the cognitive theories of attitudes and their relation to behavior, as they prove to explain accurately the donation behavior. Our study can also offer information regarding which social, economical and psychological factors should be taken into consideration when fundraising for animal conservation.

347 - Is absence of language in nonhuman great apes morally relevant?

E C M Rivas

Various institutes of Higher Education for Older People (HOVO), Amsterdam, Nederland

Session

Session Date

Time

Location

Abstract text

The capacity for language has figured as a morally relevant ability in multiple animal ethics theories. Frey argued that language is a required capacity in order to have beliefs and desires and therefore interests. Carruthers claimed that language is a necessary ability to phenomenally experience mental states, arguing that nonlinguistic animals do not have sentience. In the Great Ape Project (GAP), set up by Singer and Cavalieri, the results from the studies with signing apes were used as an argument for equality among all great apes (human and nonhuman).

The author analyzed the archives of all the signing ape projects and carried out a systematic study of the use of signs by the famous signing chimpanzees. The results of his study were that there was no evidence for a linguistic capacity in these apes. If one considers all the results from the various ape language studies (including those that examine the use of lexigrams by bonobos such as Kanzi), one can conclude that nonhuman great apes are able to understand hundreds of words or signs, but when it comes to combining symbols in a meaningful way (grammar) there is no solid evidence that the ape subjects are able to do so. Also, when it comes to the motivation for (symbolic) communication it seems that there is a qualitative difference between human and nonhuman great apes. The subjects of ape language studies use symbols more as a tool to acquire things from humans rather than use it for a rich variety of motivations as humans do. Tomasello has suggested that humans are more focused on cooperation, with nonhuman great apes focusing more on competition in their communication. Until new evidence comes forth, we have to conclude, then, that only human apes have the capacity for language.

Where does this conclusion lead to, when it comes to our morality towards nonhuman great apes? The position held by Frey and Carruthers is considered incorrect. It is not our linguistic terms for different conscious states that make them phenomenally aware, but the emotional feel of various conscious states has primacy, to which we humans then add a linguistic label. Arguing for equality among all great apes based on the capacity for language, like the GAP has done, however, is also incorrect, now that these new studies have shown that there is no evidence for the linguistic claims of the ape language researchers. Nonhuman great apes thus appear to be qualitatively different from human apes. It is, however, a matter of argument whether higher cognitive abilities such as language or rich motivations for communication are morally relevant or not. The author argues that in our morality towards humans we consider qualitative differences in cognition or motivation to be irrelevant for moral equality (cf. the argument from marginal cases). Among humans, the presence of sentience or phenomenal consciousness is considered a sufficient condition for a morally equal status. In order to avoid the risk of being speciesist by limiting equality to humans only, equality should be extended beyond humans to include all beings capable of sentience or phenomenal consciousness. Thus, equality for all great apes, nonhuman and human, is still arguable, despite the absence of language in our nonhuman cousins. Indeed, with our current scientific knowledge, equality should be extended to all nonhuman animals.

348 - A utilitarian argument against animal exploitation

McCausland
University of Melbourne, University of Melbourne, Australia

Session
Session Date
Time -
Location

Abstract text

Arguments against the industrialised exploitation of animals often rely on deontological structures and the language of animal rights. Conversely, it's often claimed that utilitarian theorists are limited to a regulative approach to animal protection, and cannot make any arguments against the systemic use of nonhuman animals while there is a possibility that that use may produce overall utility. In this paper I aim to show that the utilitarian can argue that systemic animal exploitation is wrong on the basis of weighted distribution of goods in favour of the human exploiter, and of losses to the exploited"animals.

349 - Feral Attraction:

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³Valand School of Art, University of Gothenburg, Gothenburg, Sweden

Session

Session Date

Time

Location

Abstract text

In the summer of 2010 the collaborative Fine Art partnership of Snæbjörnsdóttir/Wilson travelled to the Westfjörds in Iceland to the site of an action by local farmers upon a flock of feral sheep, which had recently sparked a national dispute. The series of events are the subject of an ongoing art project by the artists.

For 30 years, on the rugged and largely inaccessible peninsular of Tálkni, the sheep lived beyond human reach in self-determined isolation. During this time they were the focus respectively of frustration, fascination (and occasionally sport) to Icelanders and foreign visitors. This sporadic attention however was insufficiently concentrated to pose any challenge to the liberty of the animals until in October 2009, local authorities of two municipalities in the area, embarked on a controversial project to round them up.

The action seems to have been triggered by a groundswell amongst locals concerned that the continuing reality of the 'lost sheep' reflected badly on their farming practice and that it was ultimately their responsibility (even to the animals themselves) to recover them.

Not all the sheep were retrieved on the initial roundup and there was National news screening of what appeared to many to be a bungled job - a number of animals were driven off the cliffs to their death. The captured majority were summarily slaughtered the following day and thus was lost the opportunity to examine any behavioural and physiological consequences of their time in isolation. In order to avoid any repetition of public outrage, the remainder were discreetly gathered in and destroyed in January of the following year.

At the heart of this story is a prevailing and compelling image of a community of domestic animals, which despite climatic inclemency and the seeming impenetrability of the landscape, survived without human care for three decades and indeed showed every sign that they might have continued to live there in perpetuity.

The paper draws on numerous conflicting attitudes and presumptions exposed by these events, about landscape, its construction and its denizens. Using interviews we conducted with several individuals involved in the roundup, we examine these perspectives, amongst others, to unpack the tensions, contradictions and opportunities in what reflects a broader reappraisal of the 'proper order' of our relationship to animals and to environment.

The artists will relate this 'project in progress' to their Practice more widely and provide insight into the mechanisms they are deploying in examining the salient issues by means of the methodologies and production of art

350 - Protection of animals from cruelty: A Malaysian legal perspective

Arif
Victoria University Melbourne, Victoria, Australia

Session
Session Date
Time -
Location

Abstract text

It is an established legal position for majority of animals to be protected from cruelty. Generally, there are two Malaysian legislations, which concern with animals; the Animals Act 1953 and the Wildlife Conservation Act 2010. The objective of these legislations, among others is for the prevention of cruelty to animals. For that reason, these acts dedicate chapters and sections for the prevention of cruelty to animals. The main question to ask is how far these legislations protect animals from cruelty? Therefore this paper aims to examine the present legislations in order to identify the extent of protection of animals from cruelty. It also attempts to look at the gaps in the law for providing such protection. This paper will also examine other factors which may impede the protection of animals from cruelty such as enforcement and attitudes of Malaysians in dealing with animals.

351 - Destination Unknown: Narrating Interspecies Travel Experiences

Pusch
University of Heidelberg, Heidelberg, Germany

Session
Session Date
Time -
Location

Abstract text

This paper discusses contemporary dog novels from Canada, Australia and the United States of America where the theme of 'traveling' and of 'urbanization versus wilderness' are main topics. Accounts of humans traveling together with their pet dogs are popular in English and other literatures. Usually, the dog is a passive travel companion who merely accompanies his or her master and functions as a substitute for human companionship. In these cases, it is not appropriate to speak of animal agency, as the canine has no influence on the route or the undertaking as a whole. Here, the dog is a garnish that keeps the story alive and gives it a special twist. Canine travel companions also function as metaphors for 'stability' - the person traveling is not alone but in a stable relationship that he or she dominates; 'belonging' - the traveler might be foreign in the area or country, but an animal is even more 'other' or 'foreign' than a human will ever be; 'loyalty' - the dog is loyal to his or her human for which reason this person is never genuinely lost or alone. Such is the case for most classic narratives and travelogs, such as John Steinbeck's *Travels with Charley: In Search of America* (1962).

However, this one-sided, human-dominated way of traveling is increasingly challenged in contemporary novels. As examples, I will present *Timbuktu* (1999) by Paul Auster, *Wild Dogs* (2005) by Helen Humphreys and *Dog Boy* (2010) by Eva Hornung. All three novels depict close canine-human relationships that are defined, amongst other things, by either being in motion or being rooted. They all have the elements of traveling: After his master's death, the canine protagonist in *Timbuktu* becomes a flâneur and travels both the big city and the rural area in search of a new home. In *Wild Dogs*, a pack of former domesticated dogs runs wild in the woods surrounding the small town where their owners live. Ever since their canine companions have left, the owners are unable to leave the town. Hence, they develop a strange attachment to the space that they once co-inhabited with the dogs. *Dog Boy* tells the story of an abandoned small child who comes to live with a pack of street dogs. He is raised by the dogs and they roam the streets and woods of Moscow together, on a constant search for food and shelter. These three narratives challenge the traditional image of the dog as passive travel companion because they grant the dogs agency. To a great extent, the dogs decide where the journey leads them and the humans involved.

Through a close reading of these fictional canine-human relationships, I will reveal how they define a shared sense of place and belonging. The aim of this analysis is to show how the canine influences the human companion's sense of belonging, and how decisions are made while traveling - e.g. who decides where to go and how are problems of food and shelter solved and negotiated. Another question I ask is how the space surrounding the interspecies companions influences who is in charge of the undertaking: Is the wilderness problematic for humans and the city for canines? Answering these questions reveals how agency is defined in human-animal relations, and how interspecies ethics are co-produced in the hybrid space of traveling - a space occupied by the search for identity.

352 - Scientists and Stakeholders searching together for indicators of good welfare.

M. Benard
VU University Amsterdam, Amsterdam, Nederland

Session
Session Date
Time -
Location

Abstract text

By presenting results of an ongoing research and integrated dialogue between scientists and stakeholders, we will show that under specific transdisciplinary conditions stakeholder involvement can contribute to broaden the concept of animal welfare and have a role in the selection process of suitable measuring methods.

Pigs live a complex social life, and their social interactions are known to profoundly affect their wellbeing. Currently, a novel breeding strategy is studied that aims to improve social interactions among pigs, and thereby their welfare and growth. However, it is not known yet how this new line of pigs will behave, to what extent this line will be an improvement of welfare or in which sense. In 2009, a large interdisciplinary project which combines the expertise of ethology, physiology and quantitative genetics has started to investigate the implications for behaviour and welfare. At the start of the project, the scientists did not specify welfare and social behavior and selected the following measuring methods: quantitative behaviour tests, physiology and immunological parameters, and post mortem pathology.

The presuppositions behind the measuring methods are important, because they might constrain the setting up of experiments, the interpretation of results and, most important, the evaluation of the new breeding strategy in the end. In order to avoid such closure, this project aimed explicitly for an early involvement of society actors at the lab table, by facilitating an ongoing science-society dialogue. To make scientists aware of their presuppositions and the available alternatives of measuring methods, scientists directly involved and representatives of stakeholder groups (farmer, animal protection and food industry) committed themselves to active involvement and deliberate frequently on future research directions. In addition, organizations with a more activist approach, individuals such as consumers, or organizations that might have relevant knowledge have been consulted and results have been used as input for the deliberation between scientists and representatives, on concrete research strategies.

We present the workshop designs and preliminary results of the first three steps of this hand-on science-society dialogue. First, an interview round was conducted with scientists directly involved and a broad spectrum of stakeholders, to identify how they define different social behaviours and welfare. Based on this data, two workshops were held with the scientists and stakeholder representatives. The aim of the workshops was to make presuppositions explicit and to explore a shared vision on how to define and measure social behaviour and welfare.

the interviews indicate amongst others, that most societal stakeholders were not familiar with welfare definitions that are common in science and scientist were reluctant to take seriously shared observations of pig behaviour by laypeople, e.g., appearance and ascribed moods. However, during the workshop, the scientists were interested in these results and started to redefine together with the representatives new concepts. To meet the stakeholders who included pig emotions in defining welfare and social behaviour, there was decided to include besides quantitative behaviour tests also a qualitative behaviour test, which delivers more details regarding the animal as it 'appears to the observer' and the 'mood' of the pig. The second workshop was designed for the conducting of this test. Results are forthcoming.

Our results indicate that scientists are well able to learn from stakeholders. This has the benefit that a) presuppositions become explicit, b) research becomes enriched by the adding of new measuring methods and experiments, and c) synchronization takes place between societal and scientific perspectives.

353 - The Human Mirror

Rattasepp
Institute of Philosophy and Semiotics, Tartu, Estonia

Session
Session Date
Time -
Location

Abstract text

Despite apparent differences in philosophical discussions on the capacities of animals and human-animal relations over the course of history, especially about what constitutes the "uniquely human", it will be shown that there is a near-universal pattern that structures an overwhelming amount of discussions about animals, under which such discussions are subsumed. This structure can roughly be divided into six overlapping and intertwined steps, which are, briefly, as follows.

1. The identity of the human is defined tautologically: man, looking only at himself, comes to the conclusion that human identity is something that can be ascertained by looking solely at himself;
2. From this image in the mirror he begins to assess what is proper to man, what it is that marks his difference and separation from the rest of the living world;
3. This distinction will be based on a presumed mental capacity (consciousness, rationality, language, culture, symbolic forms, ethics, politics, etc.), or recast in terms of the mental (standing upright, the opposable thumb, tool-making, etc.);
4. What man sees, when he turns his eyes away from the mirror to look at animals, is lack and absence: no other creature has what he has, at least not to the same degree; no other living being can be fully characterised by any criteria he has discovered while looking at himself. Even if he allows some other animals to have those things he has first found in himself, they will have but a rudiment, a partial development of that thing;
5. Animals, all animals in their totality form an undifferentiated mass: Absence of understanding of, and respect for the diversity of all life, the difference between species, their own being as themselves is prevalent; there is no desire to stand face to face with the alterity and singularity of nonhuman animals, nor to place oneself under the gaze of an alien being; comparisons with particular species (as opposed to "animality" as a whole) only function as particular examples in the service and in the name of animality as such, in the general singular;
6. The expulsion of the animal from within man is required for telling what man is. It is precisely the demand for human uniqueness and separation from all animals, from animality, indeed from bestiality, that institutes what is proper to man.

From this it is evident that descriptions of human-animal relations described from the perspective of the human mirror are not, in fact, theorizations about the diversity of the living world, but are rather a discourse on what is proper to mankind: it amounts to looking into the mirror and seeing everywhere nothing but the human, or its lack and absence in non-human animals. The unfortunate conclusion to be drawn is that philosophy has had severe problems, at least up until the appearance of the so-called "question of the animal" in recent decades, with coming to grips with, and paying sufficient theoretical attention to the full

diversity of the living world. The general pattern, explicated in the presentation, has guided philosophical discourse on animals throughout the history of Western philosophy, and indicates the relative poverty of thinking about animals in standard philosophical discourse.

354 - A nutrition course for further improvement of zoo animal welfare

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³Rotterdam Zoo, Rotterdam, Nederland

Session

Session Date

Time

Location

Abstract text

Adequate nutrition is important for health and well-being of exotic animals kept in zoos and other institutions. Compared to human or livestock nutrition, scientific knowledge of this subject is however relatively scarce. The main reasons are the number of different species kept in zoos, the limited interest in conducting scientific research in this field and the fact that animals in a zoo environment are a difficult nutrition research object.

Nevertheless, in the last decades knowledge on zoo animal nutrition has improved considerably. Results of large and small research projects and case studies were (and still are) disseminated through conferences in the USA and Europe. Many studies have been published in scientific and other journals or specialised books. However, there is not much participation of zoo keepers in nutrition conferences and journals in which such results are published are not aimed at this specific group and rarely read by them.

Yet zoo keepers play a key role in zoo animal nutrition. In many cases they are the ones who prepare the feed, they offer diets to the animals and report the intake and impact. They are the first to observe changes in animal health and behaviour as a result of the diet or a diet change. Therefore they are an indispensable 'tool' for the assessment of diets and diet changes. Communication plays a key role in transferring scientifically based insights in nutrition to the level where nutrition is applied. Adequate communication between all parties involved in zoo animal nutrition is a prerequisite for the successful implementation of new diets and for getting useful feedback after diet changes. A better understanding of the 'why' behind a diet or diet change increases the willingness to follow up proposals for diet change. Speaking the same nutritional language on all levels contributes significantly towards the exchange of information in and outside the organisation. This, in turn, leads to better nutrition practices.

A dedicated course on zoo animal nutrition could contribute to improve communication. Van Hall Larenstein, University of Applied Sciences, started a project to develop a zoo keepers course. This project was carried out in 2009 and 2010 with the support of the nutrition group of the Dutch Zoo Federation (NVD) and the EAZA Nutrition Group (ENG). An important feature of the course was the set of assignments aimed at the species where the participants were responsible for in their daily practice. Another important aspect of the course was that part of the educational material was provided by the participants themselves. Resources like pictures, case descriptions, data were used as basis for educational poster development, case study descriptions and other products which will be used for future projects like the development of an international course.

This two way exchange between science and those who are supposed to apply the scientific results benefits all parties involved. It improves also the speed in which new insights and developments are adopted. In the end, captive exotic animals will be the most important beneficiaries. In a presentation I will outline the course and discuss the experiences of the participants and the contribution of this kind of courses to improved zoo nutrition practice.

355 - Animal assisted coaching: new area of Animal assisted interventions

DG Grajfoner
Centre for Anthrozoology Humanima, Maribor, Slovenia

Session
Session Date
Time -
Location

Abstract text

Objectives

This review paper introduces and contextualizes Animal assisted coaching (AAC) as part of Animal assisted interventions (AAI). AAI are goal-oriented activities incorporating human-animal interactions to improve human physical or psychological health and wellbeing (Odendaal, 2000; Haubenhofner & Kirchengast, 2006). The psychological impact of animals upon humans has frequently been reported in the context of education (Olson, 2010) and therapy (Fine, 2006; Honori, Katcher & Aubrey, 2006) (Yorke et al., 2008). The paper argues that the benefits of those interventions often correspond with the goals of coaching psychology: enhancing life experience and increasing wellbeing (Palmer & Whybroow, 2007). It is therefore proposed to 1) include AAC in AAI and Coaching psychology practice, and 2) specify the areas and benefits of AAC.

Design and Method

Theoretical and research papers on AAI, including education, therapy and anecdotal reports have been reviewed.

Results

AAI increase happiness, stimulate conversation, facilitate positive social interaction and decrease levels of stress (Duvall-Antonacopoulos & Pychyl, 2008), depression (Hoffmann et al., 2009) and suicidal behaviour (Fine, 2006). Some practitioners have included animals in the coaching process, however, there is an absence of the consistent use of theoretical frameworks and research methods, resulting in a lack of reliable and valid data. The systematic use of animals in applied coaching psychology remains to be explored.

Conclusions

The goal of coaching psychology is to encourage potential and increase wellbeing in humans. The results from AAI show that animals, with their emotional value, can represent an effective tool in achieving that goal.

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356 - Animal-as-scientist - Application of Personal Construct Theory to Animal Behaviour

DG Grajfoner
Centre for Anthrozoology Humanima, Maribor, Slovenia

Session
Session Date
Time -
Location

Abstract text

The concept of animal-as-scientist is based on Kelly's personal construct theory (1955). His concept of man-as-scientist explains that everyone, not just scientists, construes, anticipates or hypothesises about future events. Predictions are based on experience and learning and can be either confirmed or rejected (Tolman & Krechevsky, 1933).

We argue that the ability to anticipate the behaviour of others is important within and between species (Nagel, 1986; Shapiro, 1990). Expressive behaviour, which is as informative as spoken language, forms the basis for reciprocal and synchronized interactions (Schutz, 1967; Trevarthen, 1979; 1985; 1986; Sanders, 1993; Trevarthen & Aitken, 1994). The model of animal-as-scientist helps to explain these interactions between humans and other animals.

In this presentation we will firstly present the idea of animal-as-scientist, secondly, review and evaluate the theoretical background, thirdly, address the question of anthropomorphism, and finally, demonstrate its relevance for the study of human-animal interactions.

In conclusion, our model is consistent with most other holistic explanations of animal behaviour and human animal interactions (Shapiro, 1989, 1990; Sanders 1992; Wemelsfelder, 1997; Dutton, 2007). Based on personal construct psychology, it bears theoretical and methodological structure to increase our understanding of human-animal interactions and animal assisted interventions.

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357 - Zoo Environment: The Paradox of Nature Conservation

Mäekivi
Tartu University, Tartu, Estonia

Session
Session Date
Time -
Location

Abstract text

Wildlife conservation is stated as the main goal of a contemporary zoo. However, zoo as an institution has to reckon with many species, which leads to creating an environment designed by compromises. The situation is further complicated by the fact that one of the main species essential to the success of zoo in terms of its stated goal is *Homo sapiens*. Saving wildlife is in essence a social process, where endorsement of more than 700 million people that visit zoos every year is crucial in order to get something done in conservation. In other words, nature conservation is a human endeavor, which is initiated and shaped by humans, and intended to modify human behavior to save wildlife.

So the main ex situ activity of a zoo turns out to be finding ways of maximizing zoo's attractiveness to visitors, and simultaneously providing an experience that is consistent with welfare, educational and conservational aims. This is a kind of interplay where zoo is supposed to influence the attitudes, knowledge and actions of visitors and at the same time the publics' perceptions strongly influence the way zoo operates. The outcome of this sort of careful balancing is not always for the benefit of animals' needs " trying to find a middle ground in creating the environment that is suitable for its habitats but also appealing to the visitors can often incline towards satisfying publics' wants on account of quality of life of the animals in need of visitors' support.

This paper tries to tackle the problem of how zoo that concentrates on nature conservation and thus needs the endorsement of visitors' creates an environment that prioritizes the affections and perceptions of people which might contradict conservation activities.

358 - The German Animal Liberation Movement: Formation and Framing, 1980 - 1995

Rosen
Chimaira - Arbeitskreis für Human-Animal Studies, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text

Despite its tremendous achievements, the animal liberation movement in Germany has been neglected by social movement scholars. Thus, this presentation investigates the gradual formation of the animal liberation movement in (West) Germany in the 1980s and 1990s, using the framing approach of social movement theory. My analysis is based on (1) qualitative interviews I conducted with co-founders of the animal liberation movement and protagonists of its immediate predecessors, (2) movement publications, and (3) newspaper and magazine articles on the movement. It seeks to answer the question how the movement's protagonists framed their protest and how the frames which were used changed during the 15 years of the movement's emergence.

I identify dominant frames and framing processes in the emerging movement. These ranged from antivivisectionism as a dominant frame in the early 1980s to veganism in the 1990s. The changes that occurred in the framing of the movement's protest reflect its shift from the perspective of animal welfare to one of animal rights or animal liberation. The movement's framing therefore interacted with the emergence of the new movement. I also seek to show results of different framing strategies, as well as difficulties that arise in the framing of protest for animal liberation.

359 - Calf rearing in organic dairy production

Johnsen Føske, Ellingsen, Grøndahl, Mejdell
National Veterinary Institute, Oslo, Norway

Session

Session Date

Time

Location

Abstract text

Main question

Organic farmers interpret animal welfare primarily in terms of `natural living`. In Norway and Sweden it is mandatory for organic producers to let the calf suckle the cow during the colostrum period. Whereas weaning usually is a gradual process in nature many domestic mammals are separated at an age when the young are still suckling frequently and the bond is strong. Research has shown that separation may cause behavioral reactions such as vocalization and increased activity, but how do organic farmers perceive separation distress in practice and the effects thereof on animal welfare?

Method

A questback survey regarding calf rearing in organic production was distributed via email to 157 Norwegian, and 119 Swedish organic milk producers during fall/winter 2011. 83 Norwegian (53%), and 47 (40%) Swedish organic farmers, in total 131 responded.

Results and conclusion

The vast majority (92%) reported that the calves suckled the dam during the colostrum period, in compliance with the regulations. 26% of the producers even let the calf suckle beyond the colostrum period. Farmers who practiced suckling responded that they thought suckler calves were more robust (i. e. healthy, stronger, tolerate more viable).

Most respondents agreed that cows and calves show signs of stress subsequent to separation, lasting for 3 and 2 days respectively.

Farmers were asked score their degree of disagreement or agreement on a 1-7 scale on a number of statements regarding suckling and separation of cow and calf. Nearly half of the respondents disagree that the calf should be separated from the cow immediately after birth. However a large majority wanted this to be optional, not mandatory. Regarding separation their were differing views on how this should be done, especially whether or not cow and calf are calmer if they may lick, hear and see eachother after separation. On the other hand most feel that cow and calf should be housed in a manner that allows visual and auditive contact after separation. Keeping the calf satiated subsequent to separation seems to be a factor to which farmers agree may minimize calf stress at separation. Further most agree that the separation should occur abrupt as opposed to gradually. Farmers also expressed that the cow suffers more during separation than does the calf.

The respondents agreed that vocalizing meant that cow and calf had formed a strong bond. Further the

farmers were asked if they thought vocalizing subsequent to separation meant that the welfare was poor. Most disagreed to the latter.

Nearly all respondents agreed that suckling during the colostrum period constitutes a good start for the calf. When asked to weigh the positive effects of suckling against the stress at separation, the respondents mostly agreed that the positive effects of suckling outweighed the stress at separation both for cow and calf.

The survey has shown that organic producers have opinions about suckling and separation. Experiences vary, but many different practices for suckling and separation are in use. This is promising for finding management practices that may improve animal welfare and diminish stress at separation. Farmers' increased awareness of their animals' behaviours may provide improvements in welfare and production in the years to come.

360 - The Problem of Dirty Paws

CEA Abbate
Marquette University, Milwaukee, United States of America

Session
Session Date
Time -
Location

Abstract text

To an advocate for the abolition of nonhuman animal use, a theory of animal rights seems all too perfect. If animals are granted moral/legal rights, then it is assumed that they will be afforded full protection from harm, suffering, and death. Such a utopian vision is best articulated by the abolitionist camp, specifically by leaders of the animal rights movement such as Gary Francione and Tom Regan. According to Francione and Regan, the ethical treatment of nonhuman animals can be restored only by attributing negative rights to nonhuman animals (for Francione this involves the right not to be used as property and for Regan this entails "no trespassing").

What is conveniently omitted in the writings of both Francione and Regan is the mention of the inevitable detrimental consequences of attributing negative rights to nonhuman animals. Specifically, there is no mention of the alternatives to using nonhuman animals for food or the alternative to euthanizing sick nonhuman animals/excess animals in shelters. What is pointed out by many animal welfarists, such as Michael Pollan, is that a vegan worldview would actually increase the death-toll of nonhuman animals (such as small rodents and birds who are killed from the pesticide use and production of row crops). In addition, if we were to grant "negative"rights to nonhuman animals, which entails the right not to be killed, we must categorically forbid the euthanization of both terminally ill animals and the excess cats and dogs (for population control). As a result, nonhuman animals would be forced to suffer a painful death, either from their respective illness or from starvation in the wild.

The common response from an animal deontologist relates directly to the "making/allowing"distinction. That is, the deontologist responds by claiming that the death of small rodents in the production of row crops or the death of the excess cats and dogs from starvation is not intended. What is intended is that nonhuman animals not be used as mere property of human beings. The unintended side effects of animal death and suffering are not the fault of the moral deontologist who 'rightly' obeys the no trespassing sign. Animals may suffer and die at the expense of these rights, but the deontologist is not to blame: his hands are clean of any injustice.

This is otherwise stated as the problem of dirty hands. The deontologist refuses to dirty his hands, even if animals suffer and die at the expense of keeping his hands clean. That is, the deontologist takes no personal responsibility for "making"these animals suffer and die. Yet any astute moral agent will stop to ask himself: if an agent knows about the likely consequences of his action, in this case suffering and death, isn't he allowing the suffering and death of countless nonhuman animals? And if so, is allowing the death and suffering of nonhuman animals any more praiseworthy than making the animals suffer and die?

In this paper I argue that there is no morally relevant difference between making and allowing a certain event or consequence to occur from a particular action. So long as one has knowledge of the likely consequences of his actions, he remains morally accountable for the consequences that follow. Thus if we foresee the death of small rodents and birds in the production of a vegan worldview, then we are morally responsible for such deaths. The same can be said for the proscription of euthanizing certain nonhuman animals. Thus, I conclude, the deontologist must get his paws dirty, and preserve the greatest number of rights possible: even if this means violating the rights of the few.

361 - We Happy Few

Tyler
Oxford Brookes University, Oxford, United Kingdom

Session
Session Date
Time -
Location

Abstract text

In this presentation I will discuss a particular form of self expression to be found in both academic and popular writing, and in tracts that are both antagonistic and amenable to an animal rights sensibility. Such writing betrays a very limited form of self-identification by the author, and encourages this same paucity in potential readers. In employing first person plural pronouns--we, us, our--to encompass only human beings, a wide range of writers restrict their self-conception unnecessarily. Further, with the use of such inviting *plural* pronouns, these texts tacitly work to interpellate readers as similarly human and no more.

In an essay that seeks to counter the extension of rights to other animals, for instance, the legal scholar Richard A. Epstein suggests that "in the end we have to separate ourselves from (the rest of) nature from which we evolved." Leaving aside Epstein's explicit arguments for such a partition, the pronouns here deployed ("we," "ourselves") reveal the writer's conception of himself as first and foremost a human being, and implicitly invite readers to do the same. Jess Stockham's children's book *Making Friends! Just Like Us!*, on the other hand, deliberately highlights commonalities between humans and other animals: "Budgerigars chatter cheerfully...just like us!" "Zebras nestle and nuzzle...just like us!" Despite the very different politics of this popular text for younger readers, however, the repeated refrain "just like us" has much the same effect as Epstein's own prejudicial pronouns, instating a division between other animals and "us" humans.

There are many other forms of collective self-identification that we might claim when we wield these first person pronouns. I will briefly elaborate three. Firstly, we might emphasise *familial collectivities* that go beyond the merely human. Each of us is a member not just of the species *Homo sapiens*, but also of the family of great apes, the class of mammals, the kingdom of animals, and many other taxonomic ranks. We might, in particular contexts, more appropriately say "we primates" or "we chordates" or "we eukaryotes." Secondly, we might emphasise *perceptual collectivities*. Each of us has a range of perceptual capacities that we share with some but not all other humans, and also with many other nonhuman creatures. The ability to distinguish particular colours, for instance, is by no means species-specific. We might, in particular contexts, more appropriately say "we trichromats" or "we who distinguish red from green." Finally, we might emphasise *behavioural collectivities*. As Stockham notes, there are many activities that humans share with budgerigars or zebras or other creatures. In closing, I will focus on a particular form of sexual behaviour, shared by some humans, hedgehogs and dolphins, amongst others. We might, in particular contexts, more appropriately ally ourselves with collectivities composed of all those, human and otherwise, who engage in a particular form of sexual activity.

However we happy few conceive our collectivities, we must be careful in our use of personal pronouns, and attentive to the innumerable, heterogeneous groups with which these can identify each of us and our readers.

362 - 'Ultimate signs of human distinction', or: Tales of anthropocentric desperation.

Martinelli
University of Helsinki, Helsinki, Finland

Session
Session Date
Time -
Location

Abstract text

Anthropological Zoosemiotics is a branch of Semiotics that analyses the way Human-Other Animals relations are mediated through processes of signification, rhetoric and discourse.

Using such paradigm as theoretical interface, the present paper seeks to explore the process of rhetoric construction of human identity, through forms of (moral, cognitive, social...) differentiation from other animals. Dating back to the early steps of western philosophy (see the case of Aristotle's notion of human beings as 'rational animals'), this process can take the shape of both scientific statements or conversational/commonsensical gesture (political scholars may start their lectures with sentences like 'As a political animal, the human beings is inclined to...', art books may begin with 'To be creative is one of those traits that set us apart from other animal species', etc.)

The goal of the paper is to discuss the scientific accuracy and ethical legitimacy of such statements, by using Semiotics itself as a case-study (particularly the notion of 'Semiotic animal', suggested by the likes of semiotician and philosopher John Deely).

363 - Stephen King's Animal Kingdom

McAleer
Inver Hills Community College, Richfield, United States of America

Session
Session Date
Time -
Location

Abstract text

Stephen King is often relegated to the role of a "Master of Horror," and the generic labeling might be difficult for some to navigate when the focus of this particular paper is on non-human animals. In other words, we can surmise that many see animal consumption, death, or even torture as completely non-horrific. But such perceptions do not erase the actual horror of animal abuse that populates the real world. With that said, Stephen King's fiction, whether in terms of "traditional" horror or "alternative" horror involving animals, functions as a magnifying glass for all forms of horror, especially the horrors that animals face every day. This essay is not an attempt to put words into the mouth of Stephen King or to simply identify the numerous examples of animal suffering and/or succor in his works. This essay, rather, considers the effects that veganism and an empathetic alliance with the animal rights movement has on one's perspective of the world at large, and how elements of popular culture remain as an untapped source and filter through which the circle of compassion for animals can expand. And as we approach the fiction of Stephen King with a critical eye cast towards the non-human animal characters that populate his fiction, we must read these texts with the intention of doing more than simply observing the presence of non-human animals.

364 - The contemporary symbolic construction of Norway's Big Bad Wolf

M.T. Tønnessen

Department of Health Studies, University of Stavanger, Kristiansand, Norway

Session

Session Date

Time

Location

Abstract text

Current carnivore management would not have met such hostile resistance from an outspoken minority on the Norwegian countryside, had it not been for some current developments which are all too seldom related to the wolf conservation discourse. Notably, since 1999 one third of all farms in Norway have closed down. In reality the wolves are not blamed for the relatively few sheep they kill – they have come to symbolize the threats, dangers and decline facing Norwegian agriculture. The wolf, in short, has become a scapegoat for certain societal developments.

The symbolic value of wolves and sheep has historically often been juxtaposed, especially in the context of the Bible. In cultural terms, hardly any animals are as loaded with symbolic value as the wolf and the sheep. And the shared importance is no coincidence, since the symbolism of the two animals has frequently developed in explicit opposition to each other. In the Scandinavian context in general and the Norwegian in particular the wolf's vivid symbolism in contemporary times is enforced by the occurrence of conspiracy theories. Many of the fiercest opponents of wolf conservation believe that researchers and the authorities intentionally misrepresent the population number of wolves, and distrust official reassurances that the wolf does not pose much danger to people. In result, the human perception of wolves has in large measure decoupled from ecological reality.

This decoupling of perception and empirical circumstances does not only apply to conspiracy theorists. Whenever national Norwegian media cover predation on sheep, for instance, the wolf is typically pictured for illustrative purposes – despite the fact that wolverines, lynx, and brown bears over time all account for a much greater percentage of predation on sheep. The wolf has thus become a poster boy for large predators in general. What wolves are taken to signify, in short, depends not so much on actual wolf ecology as it does on certain cultural/societal developments. These are, justly or unfairly, associated with the presence of wolves, and with governmental conservation policies. What the wolf is taken to represent as a sign – what it is taken to be a sign of – has become the decisive driver in the Norwegian wolf management discourse.

The sheep's symbolism is in the Norwegian context grounded in open landscapes, which are typically taken to be intrinsically Norwegian. The idea of the Norwegian nation is built on the memory of an initial clearing and cultivation of the original (pre-Norwegian) landscape. We see this plainly in the two first verses of Ivar Aasen's "The Norwegian", which is in effect treated as a national anthem.

The symbolism of sheep in Norway is effectively associated with the symbolism of outer pastures, which have been crucial in Norwegian sheep husbandry but are now under pressure, partly due to a general move from extensive to intensive farming practices. The common perception in rural areas is that outer pastures are being devalued, and that traditional Norwegian farming practices are under threat. In visual imagery, this is best expressed by a phenomenon called 'gjengroing', imperfectly translated to English as overgrowth. Overgrowth in this sense implies that an originally open, cleared landscape is taken over by forest, weeds and other vegetation without direct agricultural value. Such a landscape, with growing irrelevance (so to speak), reduced utility and (notably, in perceptual terms) an obstructed view, has become a symbol of the hardships of rural areas and Norwegian agriculture. Our thesis is that it is this perception which is at the base of the contemporary symbolic construction of the Big Bad Wolf in Norway.

365 - The Brambell Legacy

Jensen, Sandøe
University of Copenhagen, Frederiksberg C., Denmark

Session
Session Date
Time -
Location

Abstract text

The Brambell Report (1965), marked a turning point in the understanding of the welfare of production animals. Earlier, animals had only been protected against cruelty with no purpose, so-called wanton cruelty. They were not protected from suffering resulting from being used with a purpose, i.e. in animal production. The Brambell legacy has been to form the foundation for most subsequent European legislation on animal welfare.

The report made it clear that intensive production most likely resulted in stress, discomfort and deprivation. Brambell stressed the importance of behavioral urges in animals, which lead to suffering when frustrated; and which are most likely frustrated under conditions of rigid confinement. Thereby, the understanding of what counts as 'suffering' was widened. The report also stressed that assessments of animal welfare must be based on physiological and ethological evidence. Hence, another legacy has been the foundation of scientific studies of animal welfare.

It is difficult to overestimate the importance of the Brambell legacy. But in hindsight, it has become clear that part of the legacy has been several tacit assumptions about how to deal with the ethical challenge from the interests of animals.

Firstly, Brambell roughly identifies good welfare with the absence of suffering. But it seems clear that positive states such as pleasure and joy could also be important in their own right. This again may have consequences for how to determine acceptable welfare.

Secondly, Brambell implicitly assumes a hedonistic understanding of welfare (i.e. welfare is about the quality of mental states). But welfare can also be understood in perfectionist terms (i.e. good welfare consists in realizing the species specific potentials). This shows that assessment of animal welfare is not only a matter of science, but also a matter of underlying values.

Thirdly, Brambell appears to assume that there is an ethically acceptable way to satisfy the interests of animals within intensive animal production. But it is very indeterminate exactly where this balance is to be found. And some would claim that there is nothing ethically acceptable about animal production.

Fourthly, the main legacy after Brambell has been to focus on minimum standards for housing and handling of animals as the vehicle of improving animal welfare. However, the importance of the management factor is also evident. This has inspired current developments using incentives to motivate farmers reducing the most prevalent severe welfare problems.

Fifthly, this development involves a change of focus from protection of the individual to minimizing problems on herd level. Hence, there is an ethical issue about the distribution of welfare on herd level. Is there a separate value in avoiding some individual being very badly off?

Sixthly, the Brambell report was directed against the national situation of Britain. However, now there is an international market for animal products. Apart from international legislation, there appears therefore to be room for creating incentives for market driven improvements of welfare; and hence need for economical and other social science expertise to back up such initiatives.

The Brambell Report has had an immense influence in framing the modern understanding and regulation of animal welfare. But part of its legacy has also been these six tacit assumptions. Within each of them, a farm could satisfy the legal requirements, while some people would still claim that the welfare of the animals was unacceptable. The current debates on animal welfare appear very much to be the result of these assumptions being addressed in the open.

366 - Vanishing Point: Where Species Meet

Snæbjörnsdóttir/Wilson¹, H professor Snæbjörnsdóttir², M Wilson³
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Session

Session Date

Time

Location

Abstract text

For the sixth Göteborg International Biennial for Contemporary Art Pandemonium: Art in a Time of Creativity Fever (2011) artists Bryndis Snæbjörnsdóttir and Mark Wilsson made the relational and site specific work *Vanishing Point* filmed on the rooftop of Röda Sten Art Centre, Göteborg, where they invited seagulls to an interspecific feast of fresh fish and bread.

Vanishing Point denotes a space of possibility and thinking, a space we believe exists in the interstices between meeting beings. In this space, a place perhaps not visible from where we might currently stand, we imagined and made visible a basis for conference between species

The seagull (the Common Gull, Herring Gull, Black-Backed etc) and its contact with humans is a commonplace in Göteborg. During the summer we witness it picking food off tables in open air restaurants, nesting around rooftops and consequently diving down to protect its young during fledging. At these times, seagulls see humans as a potential threat, but conversely, for some humans, the large wingspan of the seagull and its aggressive physical and vocal behaviour can be alarming and unsettling. To others, it is a harbinger of spring, a connection to the sea, they bring an air of lightness when the day gets longer and the nights shorter. One can understand all these positions and we find this zone of contestation a rich environment for inquiry. Through our own social behaviour and our customary, often indiscriminate disposal of waste, we unwittingly invite and encourage these animals to be close to us. Indeed, for all of the above reasons, our relationship to the urban gull can be seen as an index of our own complex and contradictory relationship to environment more widely.

So, having extended our hand, unconsciously or otherwise to the gull - rather than withdrawing it nervously and resentfully, we were interested in seeing how the relationship might be developed...

Through *Vanishing Point* we wished to create a context of sharing and hospitality. From our side we took certain measures in the work to kindle this idea. The laying out of food on a table signifies a gesture of hospitality. In Western European culture the basis of hospitality is the performance of rituals designed to make the 'guest' feel, ideally, welcome. Any possibility that such a gesture may result in the guest feeling threatened or patronized is avoided. The work set out to make our intentions visible and for any logic or apparent irrationality to be weighed alongside the consequences of the action.

For us we see sharing as something that can take place within and as a consequence of the act of trading. Trading is a platform by which a "contact zone" is established but sharing requires and has the capacity to generate something more. We traded food with the birds in order to be able to make art. The significance and meaning of this engagement and exchange is by necessity, precisely indeterminate but there are observable signs, which it will be observed have a direct correlation to degrees of wariness and ease on the part of the gulls towards their human host (and vice versa).

What we aim to challenge is an anthropocentric position of elevated apartness and find the point at which

one may approach the position/perspective of the other. The work allows a recalibration of perceived relational power but there is still imbalance in this relationship - an imbalance of expectations, of caution, unpredictability, vulnerabilities, desire, of knowing and not knowing, acceptance and so on - the portrait, if any, is of the chemistry of that imbalance and of a constructive uncertainty.

367 - Whales and dolphins in imagination and science

Williams
The University of Western Australia, Nedlands, Australia

Session
Session Date
Time -
Location

Abstract text

Imaginative writings, particularly speculative fiction, often reveal a reflexive relationship with scientific stories of non-human species and, therefore, reflect key relational issues between humans and non-humans. Both imaginative and empirical forms of writing are very important in understanding how we formulate ideas about ourselves and 'others', and how we co-create the world we experience with a host of non-humans. Within speculative literary genres such as fantasy and science fiction, as well as in more mainstream science narratives, cetaceans frequently figure as significant topics, subjects and agents, and the different forms of narratives necessarily borrow heavily from each other. In half a century of science whales and dolphins have moved from being ocean going 'stock', similar to farmed animals, to figuring in radical discussions of technology, conservation, identity, sentience and agency. Fictional texts on cetaceans reflect similar concerns. They are stock in Arthur C. Clarke's early novel *Deep Range* (1957), the subjects of a laboratory emancipation in Paul Zindel's *Let me Hear You Whisper* (1974), and potential international weapons in Robert Merle's *Day of the Dolphin* (1969). Communicative dolphins are found in David Brin's trilogy, *The Uplift Wars* (1987), Ben Bova's novel, *Jupiter* (2000), and Anne McAffrey's *Pern* books. *Whale* (1992) by Judy Allen looks at ecological disaster through whales, while Australian Ruth Park's *My Sister Sif* (1997) broaches themes of whales and eco-activism. Novels such as Vincent Smith's *Musco, Blue Whale* (1978) and *The Last Blue Whale* (1979) are imaginary renditions of the life of a Blue Whale, while *Whalesong* (1981), by Robert Siegal, does something similar with the life of a Humpback whale. My own novel *Sea as Mirror* (2000) explores alterity (otherness), interspecies communication and a symbiotic, sea faring community of humans and Orcas. While these texts are species-specific, themed fictions, they figure alongside science stories in contributing answers to the larger questions theorists such as Latour and Haraway ask, such as how is nature is spoken and who it is that speaks it (or performs) nature? They are imaginary stories about cetaceans, but they are produced within locatable historical contexts and they reveal attitudes around Western perceptions of the 'alien', as they map the biopolitics of difference and bump genres with animal ethology and psychology stories. Most significantly these narratives contribute to the confusing but important nexus of cerebral preoccupations the West holds with communication, linguistics, cognition and social theory. Adopting this stance, scientific and fictional stories about cetaceans can be studied in tandem in a similar way to Haraway's primate stories and race-based science fiction, and will surrender similarly complex information about driving and/or innate scientific and cultural beliefs. For example: If primates, as studied by Haraway, offer a glimpse into 'almost minds' of similarity, do cetaceans offer a glimpse into the 'almost minds' of difference? If primates can be co-opted to explain war and competition, can cetaceans be co-opted as a savior species of individualism, democracy and cooperation? As we move towards an environmentalist, biocentric, climate-changed future, cetaceans are emerging as a flagship species for conservation thinking and new models of relationship with the non-human, but these stories - scientific, fictional and experiential - need a new kind of cross-disciplinary analysis to understand their contribution to changes in our understandings of 'natureculture'.

368 - Is outcome assessment relevant for the animal ethics review process?

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Session

Session Date

Time

Location

Abstract text

In many countries in particular in Europe, North America and Australasia the approval of animal research projects depend on the decisions of the multidisciplinary committees which review the projects. These entities which will be referred here as Animal Ethics Committees (AEC's), are given the task to protect the welfare of animals and to ensure that animals are used in a way that is scientifically worthwhile. The main role of AEC's is to consider whether a project is justified for the purpose of the animal protection laws by weighing the benefits (educational, scientific, clinical, etc) of the project against the cost caused to the animals. Thus, the efficiency of the protection of experimental animals greatly depends on the performance of AECs. Common issues raised in the literature on AECs include: concerns relating to the composition and the organisation of ethics committees, concerns relating to comparisons of the performance of AECs, and concerns relating to the implementation of legal changes. However, a main focus - and our focus here should be on to which extent AECs are able to achieve their intended goals, and following from that on how significant their actual impact is on the practices of researchers involved in animal experimentation.

Achievements of AEC's may be examined by outcome assessment which is based on a 'before-after' comparison. Outcome assessment has a long tradition in the evaluation of committees responsible for allocation of research funding, and it is also gaining importance in the evaluation of research ethics committees dealing with experiments involving human research subjects.

The literature on the outcome assessment of AECs is however limited to a handful of studies. Three main approaches have been applied to evaluate the effect of the decisions: 1) whether the performance of AECs help to reduce the number and/or the suffering of experimental animals, 2) whether projects approved by AECs were able to achieve their targets, and 3) whether the daily practice of AECs have an impact on the project proposals and whether guidance to researchers are actually being followed. Generally speaking these studies agree that AECs have contributed to improving the welfare of laboratory animals. On the other hand, there is no consensus whether AECs are able to select the applications that are most likely to generate a significant impact on science or on human/veterinary health care.

In this presentation, beyond the demonstration of the results from the reviewed studies, we will discuss the potential role of outcome assessment in the evaluation of the performance of AECs. Outcome assessment is a widely recognized tool to gain data on the effectiveness of these committees but this method has its own limitations. We will discuss to what extent there is direct causality between the performance of AECs and actual performance of animal experimentation. We will argue that stricter control on animal welfare parameters considered by the AECs will not automatically lead to less suffering of animals, and even if only the most promising studies are authorized, the realization of research aims is questionable as changes in outcome are attributable to multiple confounding factors.

369 - Representing animal interests in political systems

Lyons
IASJ/University of Sheffield, Sheffield, United Kingdom

Session
Session Date
Time -
Location

Abstract text

This paper addresses the most important practical imperatives facing billions of animals, their advocates and all conscientious moral agents. It will compare public attitudes and political discourses regarding animal protection with the degree of animal protection afforded in relevant British policy processes, in order to examine the legitimacy of those policies and identify reforms that might promote social justice for animals.

Analysis will be presented of public opinion regarding the degree of consideration that should be granted to animal interests in policy areas such as animal experimentation and badger culling/Bovine TB control. Similarly, the ethical status of animals implicit in policy-makers' discourse will be examined. Two key principles emerge: (1) animal welfare and life should be given significant consideration and only sacrificed when essential to protect vital human needs; (2) the infliction of animal harm is a source of moral regret and therefore justice demands efforts to remove the perceived necessity to inflict such harms. This is identified as an 'animal welfare' position.

The status of animals in policy processes will then be examined, using the transposition of the 2010 EU Directive on animal experiments and badger culling/Bovine TB control as cases. It emerges that, in practice: (1) the welfare and life interests of animals are sacrificed for trivial purposes that benefit powerful vested interests; (2) there is little effort to change circumstances to reduce and remove the perceived need to cause animals harm. In other words, the fate of animals tends to depend on the exercise of unrestrained power rather than consensual norms of social justice. This broadly corresponds with the 'animal use' belief system.

Combining empirical data and policy network analysis, the followings cause and symptoms of the lack of democratic legitimacy in the UK Government's treatment of animals are discussed:

- (1) the absence of an institutionalised legal and political status for animals
- (2) the lack of a Government institution focussed on advancing animal protection
- (3) the omission of animal interests from fundamental policy instruments such as Impact Assessments
- (4) the absence of policy strategies to advance animal welfare

The paper concludes by arguing that research and advocacy must be significantly focussed on these key areas to offer the greatest chance of improved animal protection and social justice.

370 - Kafka's Metamorphosis: 100 Years of Animal Solitude

Harel
Emory University, Atlanta, United States of America

Session
Session Date
Time -
Location

Abstract text

Exactly a century ago, in 1912, Franz Kafka wrote his first animal story, "The Metamorphosis" ("Die Verwandlung"), which deals with the transformation of a salesman into a vermin. This novella is considered as one of the most seminal works of short fiction in the twentieth century, but surprisingly it has not been examined thoroughly in the context of human-animal studies, at least relatively to Kafka's later metamorphosis story, "A Report to an Academy" ("Ein Bericht für eine Akademie"). In my talk I would like to discuss this work in the light of the metamorphosis literary tradition, as well as Kafka's animal stories and animal studies.

"The Metamorphosis" features a hybrid protagonist, whose body is animal, yet he possesses human cognitive faculties. The very featuring of a hybrid character in fact breaks down the dichotomy of distinguishing between humans and nonhuman animals, and defies it by positing an amalgam between humans and other species. Yet the Kafkaesque metamorphosis story does not suffice with the tools of the tradition of metamorphosis stories in order to bring down the species barrier erected by human culture, but rather takes this literary tradition a few steps forward. Unlike previous metamorphosis stories, the rift at the center of "The Metamorphosis" is not merely between the animal body and the human psyche, but is rather within the psyche itself, complete with animal and human elements alike, which engage in a constant and dynamic interaction. Furthermore, human and animal existence in "The Metamorphosis" is portrayed to a large extent as a social construct rather than as a merely biological reality. Moreover, by both breaching the sin-punishment-redemption scheme as well as by portraying the human figures in the most adverse light, Kafka's metamorphosis story undermines the perception according to which human existence is superior to animal existence. Apart from reading the story in the framework of the tradition of metamorphosis narratives, reading it against the background of extra-literary contexts, such as sociological models, scientific theories and historical events, enables projecting from the fictional world to the real one.

371 - Biosemiotics and animal ethics

M.T. Tønnessen

Department of Health Studies, University of Stavanger, Kristiansand, Norway

Session

Session Date

Time

Location

Abstract text

In 'Meaning Matters: The Biosemiotic Basis of Bioethics' (*Biosemiotics*, published online October 15 2011), Jonathan Beever suggests that "Biosemiotics has the empirical potential to avoid transcendent explanations of morally relevant properties. Furthermore, it offers an account of the source and scope of value that is foundational to popular accounts such as those based on sentience." This is because Biosemiotics as a scientific discipline or approach interprets living systems as sign systems, and is focused on investigating the origin, emergence and development of meaning and of meaning-making at various levels of biological organization. A fundamental concept in biosemiotics is that of the *Umwelt*, introduced by the Baltic-German biologist Jakob von Uexküll (1864-1944) in 1909 and further developed through a series of works of his which are all of foundational significance for Biosemiotics, noteworthy *Theoretical Biology* (1920, 1928), *A Stroll Through the Worlds of Animals and Men* (1934) and *Theory of Meaning* (1940). According to conflicting contemporary interpretations, the *Umwelt* is either the experiential world (subjective world, phenomenal world) of animals at large, of animals with a nervous system (including or excluding humans), or of any living creature whatsoever. The *Umwelt* is often portrayed as species-specific, but I have argued that the term and model of the *Umwelt* can be applied from any level reaching from the individual organism via populations and species to possibly even higher taxa. I am further aiming to develop the *Umwelt* notion as applicable within the human realm by specifying it in various aspects, including by developing a tripartite model of the (human) *Umwelt*.

In this paper I will review Beever's approach to biosemiotics as foundational for bioethics with a particular emphasis on animal ethics, and present developments of my own approach to the same topic. My approach was first presented in the 2003 article 'Umwelt Ethics' (*Sign Systems Studies* 31 (1): 281-299), which is in large measure an Uexküllian interpretation of the deep ecology platform - and one out of three early dealings with biosemiotics' relevance for ethics treated by Beever in his recent article. In that article I stated that "[t]he reason why it makes sense to regard all semiotic agents [...] as moral subjects, is that in respect to these entities, our actions make a difference. Only for semiotic agents can our actions ultimately appear as signs that influence their well-being. In capacity of meaning-utilizers, all semiotic agents, be it the simplest creature, are able to distinguish between what they need and what is irrelevant or harmful to them." I further theorized: "But why regard higher-level bio-ontological entities as moral subjects? Because a living being is not an isolated incident. In a profound sense, a subject is what it relates to. The contrapuntal relations that it takes part in do, largely, define what being this subject is all about. The individual self branch[es] off into the society of phenomenal subjects and into the phenomenal world, it is already social, already worldly, already more-than-individual. You cannot really value a subject without at the same time valuing the web of contrapuntal relations that it takes part in."

There is no consensus on the ontological and epistemological status of the *Umwelt* in the biosemiotic community, and even less so on ethical matters (which are essential to some and anathema to others). Nevertheless, the prospective of biosemiotics as foundational for animal ethics is well worth inquiring into. Though I might disagree with Beever on his apparent gradualism with regard to moral standing, I definitively see a common project in his quest for a biosemiotic ethic.

372 - The Tigers of Crisis: Destruction of Zoos in Contemporary Fiction

Cohn
Cornell University, Ithaca, United States of America

Session
Session Date
Time -
Location

Abstract text

In recent years, several prestigious novels for the global mass market in literary fiction have centered upon the destruction of zoos. When *The Wind-Up Bird Chronicle*'s chapter "The Zoo Attack" was published in *The New Yorker* in 1995, it made this event central to the birth of Haruki Murakami's reputation in the United States. In 2001, *The Life of Pi*, a tale of one man facing down a zoo's last surviving tiger, won international acclaim (and a Christmas 2012 film adaptation). In the past year, two highly publicized novels by U.S. authors, *The Tiger's Wife* and *Swamplandia!*, likewise depict the decrepitude of animal-centered institutions for human recreation. Reviewers have commonly treated these novels as nuanced examinations of fabulation in times of war (or in the case of *Swamplandia!*, late capitalism)"in which the animals might, at most, figure as metaphors of both human rapacity and vulnerability. In each case, the release of state- or privately-held animals symbolizes the potentially endless time of crisis and disorder"a fundamentally human-centered view of these novels' structure. However, in all of these texts, intense bonds between humans and animals (especially tigers, currently a critically endangered species) emerge from the destruction of institutional structures that order and display animal lives. I argue that these novels, taken together, should prompt consideration of whether this turn to animal intimacies are more than just metaphors for human problems, whether they might do more than reflect the poverty of social ties left to us during political crisis, or nostalgia for a time of order, despite order's dependence on political oppression. These novels, and many others, make claims for the continuities between humans and non-humans"rather than for human exceptionalism"on the basis of what I would characterize as a phenomenology of embodiment, which might be theorized in the terms of Uexküll and his influence on Deleuze. Yet I note that these novels make the most minimal claims for the politically transformative power of a phenomenological perspective on embodiment when they privilege momentary, keen bodily experience not particular to species within the dulling endless present of crisis. Nonetheless, I will argue that this preference for non-verbal, momentary contact among species over discourses of political possibility does not constitute the kind of political dead-end we might skeptically anticipate in popular novels. Rather, it offers a markedly preliminary approach to considering how embodiment has been occluded by the exceptional spaces of biopolitical institutions"above all, perhaps, the zoos that are so often arenas of nationalist indoctrination.

373 - Recreating Eden? Natural Evil and Wild Animal Suffering

P. MacClellan

University of Tennessee, Knoxville, Knoxville, United States of America

Session

Session Date

Time

Location

Abstract text

Do we have moral obligations to wild animals? If so, what are they? Prominent animal ethicists such as Peter Singer and Steve Sapontzis have argued that we have a moral obligation to prevent unnecessary suffering, irrespective of its cause. Yet nature is rife with suffering, "red in tooth and claw". This implies that we ought to prevent predation and "police nature", in effect recreating the Garden of Eden as it was before the Fall. Some animal ethicists embrace this interventionist conclusion, yet most rightly regard it as absurd. Environmental ethicists such as Mark Sagoff and J. Baird Callicott have long objected that the conclusions of animal ethicists are anti-environmental, that "animal liberationists cannot be environmentalists"(Sagoff, 1984). Is an animal ethic necessarily anti-environmental?

I contend that there are two intuitions we must satisfy:

Welfarist Intuition: "Pain - whether that of rational creatures or nonrational ones -is something we have prima facie reason to prevent, and stronger reason not to cause"(Scanlon, 1998, 181).

Laissez-Faire Intuition: "While we should care for and assist domesticated animals, we should just leave wild animals alone"(Palmer, 2010, 2).

Animal ethicists who believe that we ought to "fix nature"out of concern for animal welfare overcommit to the welfarist intuition and cannot do justice to the laissez-faire intuition.

In order to address the issue of whether we ought to intervene in nature and prevent wild animal suffering, I develop an analogy with the problem of evil from the philosophy of religion, building on the similarity of the following two questions: "Why would a good God allow evil?"and "Why would a good person allow wild animal suffering?". I first consider "simple"responses to the problem of wild animal suffering: that we lack sufficient ability, knowledge, or goodness to eliminate animal suffering, or we deny the reality of animal suffering. I show how the views of several prominent animal ethicists are committed to some of these simple responses. There is something to these simple responses; it is true that we generally inept at "fixing"nature, that our resources are limited, and that our knowledge is imperfect. Yet these responses are ultimately unsatisfactory, as is widely accepted for their analogs regarding the problem of evil - that God is not all-powerful, all-knowing, or all-good, or that evil is real.

I then develop some new, more promising responses. One response is analogous to the "free will defense"to the problem of evil. That is, just as God is not obligated to intervene to prevent our free actions, we are not obligated to prevent suffering when doing so interferes with wild animals' freedom to live their lives free from intervention, come what may. Another response mirrors deontological responses to the problem of evil. That is, while suffering is bad, it is not our obligation to prevent it regardless of its cause.

I conclude, as do many theists on the problem of evil, that a combination of responses is needed to adequately respond to the problem of wild animal suffering. If there is such a combined "solution"to the problem of wild animal suffering, then animal ethical theory does not require anti-environmental intervention in nature. However, it also appears that some less invasive intrusions in nature such as assisting injured or orphaned animals are not only permissible, but in some cases morally required if we are to do justice to both the welfarist and laissez-faire intuitions. This mixed account remains sensitive to wild animal suffering yet falls far short of a moral imperative to "play God".

374 - Images of Farm Animals - Plurality of Readings and their Implications

Bergmann
RMIT University, Williamstown, Australia

Session
Session Date
Time -
Location

Abstract text

This presentation outlines part of a larger study that investigated Australians' attitudes toward factory farming. Aim of that study was to explore Australians' knowledge of factory farming, their knowledge of the impact of factory farming on farm animals, the environment, and communities; to explore the participants' attitudes towards farm animals and factory farming; and to identify the factors that would lead Australians to support or actively reject factory farming. Six focus groups were conducted in rural and metropolitan areas across three states. The focus group sessions included three phases and employed participatory photographic methods, group discussions and facilitator presentation. This talk focuses on the first phase. The first phase was designed to elicit the participants' thoughts on farm animals, and the ideas they held about farm animals when they entered the focus group setting. The aim was to gain an understanding of the participants' views of farm animals and how these relate to their attitudes toward factory farming.

The participants' views varied from seeing farm animals as resources and objects, to perceiving them as distinct, unique individuals with their own relevant emotional and cognitive faculties. For many, the images evoked strong emotional responses. Moreover, the images evoked thoughts that were, as some indicated, new to themselves. The responses demonstrated that often, the images facilitated a process of seeing oneself within the other, of recognising emotional states and of what may feel good and what not. They also showed the reverse process, an overlaying of the animal condition onto the human condition, that is a process of reflecting upon the human condition by seeing the animal condition. Responses also brought to light the diverging views of what constitutes 'humane' treatment of farm animals. It is intriguing to note that one and the same image can evoke a whole spectrum of such responses. For example, an image of a sow in a farrowing crate with piglets suckling triggered comments that ranged from "the pig, while confined, is not noticeably uncomfortable" to a reading of it as the "putrefaction" of the mother-child relationship. This has implications for the communication of animal issues using images. A further unanticipated dimension came to light that gives particular reason for concern: Images depicting farm animals in their natural environment where they expressed natural behaviours were repeatedly described by some as 'idealized', 'utopian' and 'fantasyland'.

This presentation points to critical issues that need to be considered when communicating and educating about farm animal welfare issues. It points to the need to devise strategies to address such issues, and makes some recommendations to promote a critical perspective on the discussion of farm animal welfare. The presentation includes a description of the visual method, it presents the images used and the participants' responses to the images. It describes the interaction between the participants and the images as a participatory process, including the mechanisms involved in the interplay between images and thought processes. It thus presents visual methods as an innovative approach to unearth deeper, hidden layers of thought and emotion. These processes are reflected upon within the context of the neuroscientific concept of mirror neurons and their connection to empathy, the kinaesthetic dimension in cognitive psychology, phenomenology and theories of photography.

375 - The first metaphor: animal sacrifice and the crisis of representation

KD Driscoll
Columbia University, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text

The name of Austrian poet and playwright Hugo von Hofmannsthal is perhaps most commonly associated with the pervasive crisis of language and representation that swept Europe at the turn of the twentieth century, encapsulated in his fictional Lord Chandos Letter written in 1902. Since then, an enormous volume of scholarship has appeared on this letter and the crisis it represents, but surprisingly few scholars have paid any serious attention to the central role played by animals in the text. This is a serious oversight, which this paper seeks to address by showing how the human-animal relationship forms the very centre of the linguistic crisis played out in this and other documents of the period.

Lord Chandos's crisis of language is intimately bound up in his peculiarly intense encounters with a wide variety of animals, most prominently a 'family of rats' who are dying in his cellar, poisoned at his command. The sense of 'uncanny participation' in their fate, of a 'flowing over' into their being, is at once a symptom and a source of his linguistic crisis. It is also a prime example of what Deleuze and Guattari would later call 'becoming-animal'.

In the 'Dialogue on Poetry', written shortly after the Chandos Letter, animal death, and animal sacrifice in particular, is cast at the origin of poetry. The fact that the animal can be sacrificed instead of the man is posited as the original metaphorical substitution: metaphor is born from the blood of the animal. This is almost exactly analogous to the provocative claim John Berger makes in his influential essay 'Why Look at Animals?', where he writes that 'the subject matter for painting was animal, probably the first paint was animal blood' and that prior to that 'the first metaphor was animal'. In both cases, the animal serves not only as the *subject* of representation, but also as the *medium* through which representation can take place. At every turn, animals can be seen to figure at the very origin of that from which they are later categorically excluded, starting with language itself.

The so-called crisis of language around 1900, of which Hofmannsthal is a figurehead, coincides with a subtle yet pervasive shift in the way animals are represented and conceptualized in literature, art and philosophy. In this paper I wish to suggest that the crisis of language and representation is inextricably linked to an attendant 'crisis of the animal', which may be seen as the result of the profound social transformation of human-animal relations that had taken place over the course of the nineteenth century, but which also has to do with the intimate and constantly reaffirmed link between the animal and the origin of language, poetry, art, and figurative representation as such. In other words, a re-evaluation of the nature of language and poetic or figurative expression necessarily carried with it a re-appraisal of the figure of the animal.

This paper presents an illuminating new perspective on modernist literature and aesthetics, by showing how the animal is not merely one trope in an author's poetic arsenal that could easily be replaced by any other, but rather presents a specific problem *to* and *for* language and representation. The question of language, as a close reading of Hofmannsthal's works shows, is thus always already the question of the animal.

376 - The case for keeping animals in zoos

Semczyszyn, Whiteman
Franklin and Marshall College, Lancaster, United States of America

Session

Session Date

Time

Location

Abstract text

Could there be zoos without animals? Over the last forty years zoos have transitioned from centers of entertainment and animal spectacle to institutions of conservation education, but these changes have not alleviated all ethical problems with keeping live animals in captivity for the purpose of display. The focus on conservation education has indeed served to justify keeping live animals in zoos regardless of such concerns. Against ethical challenges calling for their abolition and programming that seems less centered on animals, we should ask whether the traditional zoo as a collecting institute is outdated. Drawing on literature from philosophy, psychology, museum studies and zoology, we argue that while zoos need to change, they also need animals.

We explore the main ethical issues at stake in criticism of zoos in light of their missions. Given their stated aims to educate people about conservation, and the use of their exhibition of animal collections to promote these ideals, we find that zoos have responsibilities to both animals and visitors. To the animals they have duties to provide the best possible husbandry, dignity, and care. To visitors they have a duty to mediate human-animal encounters in a way makes active, emotional, and respectful engagement possible. Human encounters with animals always comprise emotional, cognitive and perceptual engagement. Zoos' mediation involves guiding access to animals along these dimensions through exhibit design and interpretation.

Polls show that "seeing the animals" is the main reason visitors give for going to zoos. While encounters with live animals have emotional benefits that have been studied in different fields, people's desire to see animals at zoos does not acquit the institutions if seeing animals is simply a satisfaction of curiosity. It is not. Drawing from studies in various disciplines we re-examine the desire for animal encounters and argue that positive emotional responses quantify increases in visitors' empathy for animals and receptivity to conservation messages.

Visitors' empathy and receptivity depend on both quantity and quality of time spent with animals. Zoos no longer present animals as spectacles, but aim to actively engage viewers in encountering and learning about animals and their habitat. Naturalistic enclosures place animals in a display context that models their evolutionary environment, preserving more of their aesthetic and relational properties. Immersion-style exhibits aim to eliminate the psychological distance between animals and humans, and create ecosystem awareness by bringing visitors into the animals' environment. Zoos can demonstrate how all species are constantly influenced by their surroundings, increasing guests' knowledge of the importance of habitat preservation in general, not simply protection of the feature species of the exhibit.

A core goal of most zoos is to teach visitors about the threats facing wildlife and steps they can take to help species in need. By combining conservation-based media with naturalistic habitat enclosures in their exhibits, zoos use animal encounters to bring immediacy to environmental issues. Viewers encounter individual animals, but those animals also represent their species as exemplars. This dual 'mode of engagement' allows individual animals to act as species ambassadors whose ability to emotionally engage visitors makes conservation messages more tangible and immediate. Exhibits do not have to suggest Edenic views of humans and animals together; they can showcase scientific, critical, and political features of the relationship. Zoos can leverage humans' deep seated emotional responses to animals to design encounters that alter attitudes to animals and promote conservation behavior.

377 - Back words spaces: dorsal turns in interspecies art

Bristol
The Bartlett School of Architecture, UCLondon, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

back words spaces: dorsal turns in interspecies art

The complexities of interspecies communication continue to be a preoccupation in art. In contemporary art, speculation upon possibilities for communicative method often interface with experimental material and spatial approaches to production. This presentation investigates the use of haptic and sonic elements in art to articulate some arguably lesser-known qualities and spaces of discursivity in interspecies relations. This presentation centers on a series of performance work (*towards a feline architecture*) which is part of my current research on the aesthetics and economies of interspecies dwelling. The research uses performance art and architectural design processes to map sonic and haptic gestures which emerge from interspecies exchanges. Through analysing elements of these performances, this presentation seeks to articulate how touch, vibration and gesture constitute ephemeral but important channels, or 'architectures' of interspecies exchange.

These discursive exchanges are theorized via two concepts: dorsality and milieu. David Wills (2008) locates an originary call to the other alongside a dorsal technological turn towards that which is behind, exterior to, or out of reach of the human. This turn pulls into play the physical capacity of the back (the 'hinge' of the dorsal column) in relation to an awareness of spaces, events and knowledges which are not immediately graspable or foreseeable. Relations between the body and its surroundings are similarly theorized by Catherine Ingraham (2006) who outlines economies between spheres of life and those of architecture, identifying the role of the animal in a disciplinary field where it is rarely represented as such, but nevertheless figures as an unspoken other. She describes a reciprocal (though asymmetrical) relation through the production of both noise and order by co-constituting bodies and milieux.

Through understanding ephemeral modes of dwelling and inhabitation as forms of building behavior or performance, this presentation proposes that the specific material iterations produced through interspecies exchange might be conceived of as spatial speech acts. Through articulating the ways non-human animal perception and communication often exceed the scope of human perception and representation, this presentation foregrounds posterior spatial co-production, in order to displace the primacy of the visual in interspecies cultural work.

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378 - Multiple Readings of Images of Farm Animals and its Implications

Bergmann
RMIT University, Williamstown, Australia

Session
Session Date
Time -
Location

Abstract text

This poster presents part of a larger study that investigated Australians' attitudes toward factory farming and the factors that would lead Australians to support or actively reject factory farming. Six focus groups were conducted in rural and metropolitan areas across three states. The focus group sessions included three phases and employed participatory photographic methods, group discussions and facilitator presentation. This poster focuses on the first phase. The first phase was designed to elicit the participants' thoughts on farm animals, and the ideas they held about farm animals when they entered the focus group setting. The aim was to gain an understanding of the participants' views of farm animals and how these relate to their attitudes toward factory farming.

This poster displays the images used and the participants' responses to the images. With each images, it presents examples of the varying views of the participants' - from seeing farm animals as resources and objects, to perceiving them as distinct, unique individuals with their own relevant emotional and cognitive faculties; it shows examples of strong emotional responses; of responses that were not anticipated by the respondents themselves; of diverging views of what constitutes 'humane' treatment of farm animals; and of the diverging responses that one and the same image can elicit. For example, an image of a sow in a farrowing crate with piglets suckling triggered comments that ranged from "the pig, while confined, is not noticeably uncomfortable" to a reading of it as the "putrefaction" of the mother-child relationship. Of particular interest is the finding that images depicting farm animals in their natural environment where they expressed natural behaviours were repeatedly described by some as 'idealized', 'utopian' and 'fantasyland'.

The poster also describes the interaction between the participants and the images as a participatory process, including the mechanisms involved in the interplay between images and thought processes. It thus presents visual methods as an innovative approach to unearth deeper, hidden layers of thought and emotion. The responses also demonstrate that often, the images facilitated a process of seeing oneself within the other, of recognising emotional states and of what may feel good and what not. They also showed the reverse process, an overlaying of the animal condition onto the human condition, that is a process of reflecting upon the human condition by seeing the animal condition. Explanations for the cognitive and emotional mechanisms involved are presented within the context of the neuroscientific concept of mirror neurons and their connection to empathy, the kinaesthetic dimension in cognitive psychology, phenomenology and theories of photography.

In its conclusion, the poster lists implications for the communication of animal issues using images. It also presents critical issues that need to be considered when communicating and educating about farm animal welfare issues. It indicates some strategies to address such issues, and makes some recommendations to promote a critical perspective on the discussion of farm animal welfare.

379 - Odd Couples: Place and Empathy in Interspecies Relationships

Warkentin
City University of New York, Hunter College, New York, United States of America

Session
Session Date
Time -
Location

Abstract text

Fantastic stories and images of unlikely friendships, like those of a baby hippo and an ancient tortoise, have inundated print and online news sources in recent years, delighting and baffling the public and scientists alike. While many commentators have marveled at the compassion and trust that developed between each pair, these cases remain largely untapped of their potential for deeper thought on interspecies interaction and animal geographies. In response, this paper examines the role of place and context in the interactions between individuals of different species and expressions of their empathic capabilities. Empathy remains a highly contested topic among biologists, philosophers, psychologists and other scholars of human-animal studies, which is why the prolific news reports of these odd couples and their surprising relationships present an invitation to think about animal empathy (including cognitive empathy) in novel ways. Skeptics may dismiss these extraordinary relationships as resulting from instinct, but there is compelling evidence from studies of animal behavior that suggests otherwise, and that the specific circumstances matter. Exciting new research in ethology, for instance, has provided empirical evidence for morality among nonhuman animals, with empathy playing a key role. Bonobos, argues Frans de Waal, have evolved social relations akin to kindness and morality in humans in order to survive and flourish. In a similar vein, cognitive ethologist Marc Bekoff and philosopher Jessica Pierce have found that dogs and wolves live according to a kind of "wild justice," citing many examples in which rules of propriety are mutually recognized and obeyed. While de Waal, Bekoff and Pierce focus their attention on relations between conspecifics, individuals belonging to the same species, their work has much to offer regarding questions of how individuals from different species engage, interact, and negotiate relationships. Moreover, the unique relationships of the odd couples inspire geographic analysis as they predominantly develop in various contexts of captivity, including animal shelters, sanctuaries, and zoos, which afford extraordinary modes of interactions between species that would otherwise not likely "meet" in the wild.

380 - Arguing from difference: A Derridian critique of animal ethics

Morin
University of Alberta, Edmonton, Canada

Session
Session Date
Time -
Location

Abstract text

In this paper, I want to argue that rather than arguing from likeness (non-human animals are like us, hence they deserve the same moral consideration), animal ethics should argue from difference (no two animals are alike, and this is why each of them deserve moral consideration). Appeals to extend moral concerns to non-human animal have been, in moral philosophy, almost exclusively based on an appeal to some universally shared quality between human and non-human animals: sentience (Singer, Francione, Linzey). That is, animal ethics is based on an appeal to universality (a true, non-biased universality), and this universality is reached by appealing to likeness. All animals, human and non-human (though the case of invertebrates is more controversial), are alike in that they feel pain. Why is it that we can accept the argument for the humane treatment of all animals based on the shared ability to feel pain as sound while at the same time holding that "my fellow human is more like me and hence more deserving of my attention and care." More than an inconsistency in one's position, I want to show that such an apparent contradiction in one's position can in fact be explained by the kind of argument (let's call it "universalization through likeness") that is used. In order to do so, I want to appeal to the work of Jacques Derrida. While in his later works and seminars Derrida questioned the divide between animals and humans and the way in which this divide has been constructed and defended, but also unsettled, within the history of philosophy, it is not to this part of his corpus that I want to turn. Rather, I propose to look at Derrida's understanding of community and his careful analysis of fraternization, that is, the mechanism that produces a homogeneous community of brothers. Even though Derrida uses the example of the French Revolution (and the Terror that ensued) to illustrate this mechanism, I think the demonstration applies to discourses about animals. What Derrida shows is that even when there is, built in into our understanding of a community, an appeal to universality (all are my brothers, all are like us... at least potentially), this universality does not prevent some forms of exclusion. This is because of the way universality is achieved: Universalization happens throughout homogenization, but homogenization is lead by exemplarity. We are all included in a group because we all share some criterion. The vaguer the criterion, the better, since it means that our community is more inclusive, but the least experiential weight it carries (do I really feel like the fish?). Despite the fact that the criterion is shared by all, some of us seem to exemplify this criterion better than other, and this is why the claim "we are all sentient" is not opposed to the claim "but some are more like me." The only way to bypass this problem and the always looming fall back into exclusionism is to transform the way we think about belongingness. After developing Derrida's position and applying it to discourses about sentience, I want to offer pointers for thinking a "belonging through differences."

381 - Birdsong and Music. Philosophical Reflections

Seeberg
University of Halle-Wittenberg, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text

The spectrum of animal sounds being associated with the musical practice of humans is quite large. It reaches from the chant of nightingales to the caterwauling. Whereas the latter just means cats, or humans, don't make music at all, birdsong indeed seems to bridge the difference between humans and animals. Cultural history provides many examples witnessing that the striking similarity between birdsong and music has not only inspired poets and composers since ever but that it has also urged philosophy and musicology to comment on it. If, with the aid of modern assistive technologies, the sounds of birds are transposed, decelerated or accelerated such that they fit well into the human range of audibility the result quite often is overwhelming. There exist normally unheard musical structures as intervals, melodies and rhythms which seem to coincide exactly with musical structures in the human tradition. This analysis is even more astonishing with regard to the sounds of other animals such as whales or insects. However, is it really possible to speak in a non-metaphorical sense of animal music?

One of the main difficulties in discussing this question is that we as humans don't know exactly what the birds know or how they feel. Although birdsong appears to be musically meaningful for us we also feel to be somehow different. E.g., whereas we are normally quite happy of sharing a common sphere with singing birds, most likely the birds don't feel the same. We are interested in listening to the song of birds but the birds aren't interested in listening to us, at least not, as it seems, in the same way. Thus, I am going to argue that on the one hand, birdsong should not be identified too closely with human music. This, on the other hand, does not mean that there exists an abyss between birdsong and music. It is just the other way round, if there was no difference between us, as humans, and the birds, as animals, we would not be moved by the birdsong. So the thesis is that an implicit awareness of a difference between humans and animals is constitutive for our musical experience of birdsong, namely to share a common sphere with the birds. In order to defend this thesis I will first criticize a naturalistic approach often used by natural sciences since this approach too simply seems to deny the difference between humans and animals. Secondly, I will discuss an alternative phenomenological approach by reference to classical German philosophy, including thoughts of Kant, Schelling, and Hegel. The decisive point of this approach is that knowing about a difference between ourselves as humans and the realm of nature presupposes the thought of a common ground of us and of nature. This philosophical reflection about our relation to nature can help to understand the similarities as well as the dissimilarities between birdsong and music.

382 - Animal rights - weak or strong?

Dr. Ladwig
Freie Universität Berlin, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text

The paper discusses the relationship between the moral status of nonhuman animals and the moral status of human beings. Based on an interest-oriented conception of moral rights, I will argue that sentient animals have valid claims, too. An interest-oriented conception of rights requires that we should give the same serious consideration to the morally relevant interests of each, and some of the interests we (should) take as relevant in moral discourse among human persons apply to sentient animals as well.

Contrary to a utilitarian interpretation of the principle of equal consideration, a rights-oriented approach restricts aggregation in three regards. Firstly, it insists that each sentient individual has his or her own life to lead and is therefore not a replaceable receptacle for intrinsically valuable state of affairs. Secondly, it holds that an interest must be weighty enough to hold some other party under a duty; consequently, strong interests of few individuals cannot be overridden by weak interests of great numbers of others. Thirdly, it excludes ex ante any interests that are intrinsically incompatible with the moral status of right-holders such as interests in tantalizing, humiliating, or enslaving others.

Nevertheless, the principle of equal consideration of interests is compatible with rights only in a weak sense. Because an interest-conception is primarily recipient-oriented, it gives room for trade-offs such as envisaged in John Harris' "Life-Lottery", at least in principle. Taken by itself, it also calls for a consideration of interests which is strictly proportionate to the weight of the interests at stake (see David deGracia). That could all too easily result in treating even the essential interest individuals hold in continuing their lives as gradual. An example would be the way in which the law in many countries treats the lives of unborn yet already sentient fetuses in comparison to the interests of born children. Only the latter enjoy the strong status of a right to life which normally does not allow for any interpersonal comparison.

Consequently, an interest-oriented justification of rights seems inappropriate to arrive at the strong status of inviolability (F.M. Kamm) which is part of our concept of human rights. I will argue that in order to justify our status of inviolability, we have to refer to secondary reasons of a merely pragmatic type. This leads to the seemingly paradoxical result that the strong restrictions human rights pose on consequentialist calculations are themselves merely the outcome of consequentialist calculations. The resulting conception might therefore be called 'two-stage approach of rights-based consequentialism'.

This leaves open the possibility that non-human animals have moral rights only in a weak sense, comparable to the relatively weak status of unborn, yet already sentient human fetuses. Insofar as it is allowed to restrict their status in such a way, human rights will automatically outweigh animal rights in all cases of serious moral conflict. But rights in a weak sense suffice to show that most of the institutionalized practices violating the life and well-being of

countless animals today are morally intolerable. Based on the approach I favor, the only real conflict that might be morally irresolvable concerns harm-inflicting animal testing for pressing medical purposes.

383 - Could You Take the Clone for a Walk?

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²Swedish University of Agricultural Sciences, Skara, Sweden

Session

Session Date

Time

Location

Abstract text

This paper offers a discussion on the ethical issues related to the use of biotechnologies such as genetic modification and cloning on companion animals compared to the ones arising from using the same technologies in the animal production sector and in comparison with using more traditional breeding practices on companion animals. The paper argues that there are both similarities and differences to be found - and focus on discussing the differences.

The differences between the use of the technologies in the area of companion animals and within the animal production sector is best described as related to the different roles that the animal plays in the different areas. The production animal is defined by its usefulness as a bioreactor and the use of biotechnologies to improve the functionality of the animal is not fundamentally changing the relation between animal and human. That is still characterized as a relationship between a biological machine and its owner (however regrettable we find this).

Using biotechnologies such as genetic modification and cloning on companion animals raises different ethical issues as the relationship between companion animal and owner is often understood as a more reciprocal relationship, where the human-animal bond is developed between two individuals. The analogy to friendship between humans is thus often invoked in descriptions of the dog-human relationship whereas one seldom finds the same to be the case regarding pig-human relationships in the animal production sector.

The difference between breeding companion animals through conventional breeding methods and by modern biotechnology based methods is related to the degree of the power humans exercise in relation to the geno- and phenotype of the animal. In relation to the body of the animal the attempt to embody the animal within a human design invokes ethical reflection on the physical entrapment of the animal. In relation to using the technologies to create an individual that has strong similarities in character with an earlier individual (through cloning) or an individual with e.g. a more peaceful behaviour towards children (through genetic modification) the issue becomes one of humanizing the animal to a degree where its 'genetic personality' might disappear altogether and the owner is left with a biological toy.

384 - Natural or un-natural? Implications of representations of horse- as-nature.

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Session

Session Date

Time -

Location

Abstract text

Human understandings of horses straddle the natural/not-natural binary. Representations of equines range from representations of freedom, nature and spirit to socio-technical constructions of breeding, nature and anthropocentric utility. These are not simply metaphysical notions but rather operate at the level of discourses, producing meanings which enable certain behaviours and disapprove of others. And this has profound impacts on horse welfare. This paper will explore some of these implications using contributions to equine social network discussion forums which are based around whether 'nature' is 'natural' for the horse, and for the different types of horsemanship and horse husbandry which feature in the contemporary equine sector.

385 - Can humans read emotion in animals' facial expressions?

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Session

Session Date

Time

Location

Abstract text

The ability to recognize human facial expressions has been vastly documented yet little is known about the human ability to interpret other species' facial expressions. Being capable of understanding our conspecifics' non-verbal expressions has been shown to play an important role in human interactions. Furthermore, the ability of humans to recognize someone else's emotional state and feel affected by it, are important aspects of empathy (Eisenberg, 2001; Preston and De Waal).

Literature indicates the existence of a link between empathy directed to humans and empathy directed to animals, but with current knowledge this seems to be a weak link (Paul, 2000). The factors behind this tendency to feel more or less empathy towards other animals are still largely unknown. If empathy towards animals and humans depends on the same personal traits, then there should be a similar reaction towards animal and human emotion and suffering. If empathy towards animals and humans results from experience or other environmental factors, then no such consistency is necessarily expected. This study aims to investigate 1) if adult humans differ in the recognition of human, chimpanzee and dog emotional facial expressions from video-clips and 2) if they have a different emotional reaction across these three species when exposed to those same stimuli. Emotional reaction was measured from phasic changes in arousal level (skin conductance response - SCR).

Stimuli were taken from video records previously made in emotion induction experiments, which took place in semi-naturalistic non-invasive conditions. Participants sat in a quiet room in front of a computer and watched the video clips. Each participant watched a randomized series of 24 clips (essays). After each video participants selected from a group of words, the emotion label they thought better described the video and rated how the clip had made them feel using Bradley & Lang's (1994) self-assessment scales (SAM) of arousal and valence (these results are reported elsewhere). Throughout the experiment participants' skin conductance was being measured and acquired using a Biopac System.

We present data from a sample of 139 participants, with an average age of 23.4 years old, comprised mostly of university students. More women participated than men ($F=61.1\%$, $M=38.8\%$). An exploratory analysis of contingency tables shows that participants could correctly identify the emotion in 50.9% of essays. Participants identified dogs' (60.1%) and humans' (55.5%) emotions more frequently than chimpanzees' (37.1%). Furthermore, positive emotions were more accurately identified (68.35%), followed by neutral emotions (58.75%) and then negative (50.84%). Surprised facial expressions were the least frequently identified (25.66%). These differences in labeling accuracy were significant ($X^2_{(2)}=131,03$; $p=0$).

In regard to emotional response, only in 14.5% of the essays occurred a skin conductance response, and most reactions occurred in female participants. Participants reacted to chimpanzee stimuli in 35.4% of essays then to human stimuli (33.2%) and dogs (29.7%), but these slight differences are non-significant ($X^2_{(2)}=2,89$; $p=0,236$).

Results this far indicate that people can correctly identify an animal emotional facial expression, and they will do it more easily if it is a dog than a human or chimpanzee, suggesting that familiarity may be a key process in recognition

386 - Killing Uncontrollable Wolves in the 20th Century Finland

Lähdesmäki
University of Turku, Naantali, Finland

Session
Session Date
Time -
Location

Abstract text

In my paper I examine the killing of wolves in Finland during the 20th century using three examples or cases:

1. The extermination of immigrant wolves at the beginning of 1960's
2. The mass hunt of a lonely wolf called "Hämeen susi" in 1972
3. The killing of a member of a sheep harassing wolf pack in 1995

The first and the second case happened at a time when people were encouraged to kill wolves. The last case, on the other hand, happened when wolf as a species was under conservation in Finland.

By using legislation, material related to game management as well as contemporary newspaper and magazine writings I seek to show why it was important to kill these wolves and also how their deaths were perceived by Finns at the time. Furthermore, I aim to discover what the killing of these wolves tell about the relationship between humans and wolves in Finland.

In order to kill a living being humans often need to somehow justify this action to themselves and to others. When it comes to predators, such as wolves, killing can be understood as a compulsory action, something that must be done. In this paper I emphasise that killing wolves is often a reaction to their uncontrollability. Being predators, wolves are able to cause both indirect and direct harm to humans and, in other words, be uncontrollable. Individual wolves manage to enter wrong places and kill and feed on animals considered forbidden to them. Even an entire wolf population can be understood to be too large or to be situated in a wrong way. Wolves are also able to cause fear.

In this paper I link the killing of wolves to the idea of wolf agency. The cases I use tell about wolves that did not act the way people would have liked and hoped them to behave. I conclude that killing wolves in the 20th century Finland was a way to control them and perhaps also a means to punish misbehaving individuals.

387 - The Moral Significance of Animal Cognition

Jones
California State University, Chico, United States of America

Session
Session Date
Time -
Location

Abstract text

Most of us believe there exists a fundamental moral boundary between human beings and nonhuman animals. However, the mere existence of a species boundary alone has, in itself, no moral salience. I have surveyed and cataloged most of the empirical studies conducted on animal cognition within the past 15 years and, drawing on these data, I have created what I call a *Moral Relevance Matrix*. Utilizing a number of matrices of my own invention, I formulate some new and important implications for the treatment of nonhuman animals combining the empirical data with established ethical theory. From this, I argue that decision-making procedures regarding such treatment should be 'species blind' and should involve primarily those characteristics I enumerate in the matrices. This approach is a form of what philosophers call 'moral individualism'. Further, I examine the potential roles that species pluralism and even so-called 'species eliminativism' play in questions regarding speciesism and the moral treatment of animals.

388 - White Fang as ethological and evolutionistic bildungsroman.

Molander Danielsson
Mälardalen university, Västerås, Sweden

Session

Session Date

Time

Location

Abstract text

In connection with the Nature Fakers controversy in the first decade of the 20th century, Jack London was accused by nature writer John Burroughs and President Theodore Roosevelt, of anthropomorphizing animals. His 1908 essay, "The Other Animals" is a response to this accusation, arguing that his dog stories instead were "a protest against the 'humanizing' of animals, of which ... other writers had been profoundly guilty. Time and again ... in my narratives, I wrote, speaking of my dog-heroes: 'He did not think these things; he merely did them.'" Having said this, London goes on to sharply refute Burroughs' claim that animals are automatons, reacting merely mechanically and by instinct. London does this in a couple of anecdotes in which he observes his own dogs making choices based on reinforcement, and unlearning behavior when it ceases to produce reinforcement. London naturally cannot describe this in terms of operant conditioning and extinction "neither behavioral or cognitive psychology, nor dog ethology had been heard of in 1908" but he is an excellent observer of animals and what he observes, he describes. Reading London's dog stories for their representations of cognitive processes shows how London makes use of these observations. Even if he sometimes anthropomorphizes, there are also numerous descriptions of cognitive processes that have, almost a hundred years later, been similarly described by ethologists.

London's 1906 novel *White Fang* follows a wolf-dog hybrid puppy from his birth in the wild to his partial domestication and old age as a valued pet. S. K. Robisch argues in *Wolves and the Wolf Myth in American Literature* that reading *White Fang* as a bildungsroman risks placing it in the comedy genre (with a happy ending) rather than in the genre of naturalistic, deterministic tragedy, where the wolf, represented by *White Fang*, is destined to succumb to domestication and death (2009: 322). However, since learning, adapting, and developing is a powerful motif in *White Fang*, and since the focalizer of this 3rd person narrative is the developing canine, the learning processes are hard to ignore. If we therefore read *White Fang*'s "education" in less anthropomorphic terms, as a representation of cognitive processes in the canine, another picture emerges. We see for instance how *White Fang* learns through negative punishment and positive reinforcement (later described by Skinner and many others), interprets human social cues (described by e. g. Miklosi et al (1998), and Hare et al (1999) , and infers human states of mind from behavior, in other words, possesses a Theory of Mind, the existence of which in dogs has been suggested by e. g. Brauer et al (2004).

Since *White Fang* comes into contact with humans as a young puppy, most of his learning is in fact caused by or related to humans, and here is another important clue to the interpretation of this novel. As several studies show, dogs are considerably more proficient at picking up human cues, reading human intentions and relating profitably to humans, than wolves and other wild canines. It is at least possible that *White Fang* is a hybrid because London, the naturalist and careful observer of animals, knows that a similar development in a purebred wolf would be highly unlikely. As he claims in the aforementioned essay: "I endeavored to make my stories in line with the facts of evolution". Thus, instead of representing the "the wolf's demise" (Robisch 322) *White Fang* can be read as an ethological bildungsroman, and even as a foreshortened but astute representation of the evolution of the domestic dog.

389 - Mirror Neurons, Utilitarianism, and Animal Activism

Bachmann
University of Alberta, Edmonton, Canada

Session
Session Date
Time -
Location

Abstract text

Scientific studies indicate that what is commonly called empathy is produced by the activation of mirror neurons in the brain. When one observes another person grasp an object, same neurons fire in the observer's brain as would if the observer were grasping an object themselves, hence the name 'mirror neurons.' (Gallese and Goldman, 'Mirror neurons and the simulation theory of mind-reading,' *Trends in Cognitive Sciences* 2:12, 493-501 (1998)) Similarly with facial expressions, emotions, and pain. If one observes another's expression of disgust, same neurons are activated as if the observer were themselves feeling disgust and if one sees someone else getting hurt, mirror neurons again fire in the observer's brain as if the observer themselves were experiencing pain. (Gallese, et al, 'Intentional attunement: Mirror neurons and the neural underpinnings of interpersonal relations,' *Journal of the American Psychoanalytic Association* 55, 131-176 (2007)) Although little has been done so far to study mirror neuron activation across species, the evidence we do have points to important limitations. For example, when a human observes a dog biting a piece of food, mirror neurons in the human are activated, but when a human observes a dog barking, this mirroring does not occur. This is due to the lack of a similar function in humans. (Buccino, et al, 'The mirror neuron system and action recognition,' *Brain and Language* 89:2, 114-126 (2004)) The question that must be asked is: How far must the similarity reach for mirror neuron activation? Are mirror neurons activated, for example, when a human observes a fish being cut or horse being beaten? While more research is needed to fully answer this question, from the information we do have, we can already draw important conclusions about the impact of mirror neuron activation on animal ethics and animal activism.

The first conclusion is the limited success of utilitarianism as a practical approach to animals ethics. Utilitarianism requires the maximization of utility via the assessment of the costs and benefits of an action to all those affected by it. Although utilitarianism might work in idealized settings through a purely rational, disinterested calculation, in practice it requires the ability to have insight into how others are affected by an action. If human actors can not adequately empathize with non-human animals, human actors can not effectively appreciate the costs and benefits of their actions to non-human animals and thus can not successfully practice utilitarianism. The limitations on empathy across species mean that utilitarianism, regardless of its success in idealized settings, can not be successfully employed in practice when non-human animals are taken into consideration in determining utility and thus utilitarianism as a theory of animal ethics is inadequate in practice.

The second conclusion is that, aside from the consequences for the practice of utilitarianism, limits on mirror neuron activation across species critically impact the success of animal welfare advocacy. Advocacy campaigns often appeal to human emotions for donations, support of legislation, etc. Understanding human mirror neurons and thus humans' ability to empathize with non-human animals of various types helps us understand the importance and limits of such an approach. Further, on the more practical side, it will allow for the building of more effective campaigns through invoking images and sounds that maximize mirror neuron activation in humans and thus empathy for the situation of and concern for the welfare of animals.

390 - Careful! attention for the welfare of animals in care

C.S. Ophorst
Van Hall Larenstein, Leeuwarden, Nederland

Session
Session Date
Time -
Location

Abstract text

Humans have always found ways to make animals useful to them, for instance as food source, as guardian or as companion. The use of animals has extended to the use of animals in care functions. The already long tradition of guard dogs for the blind and horseback riding for handicapped started of this process. Where continuously more functions are added to animals assisting people with physical problems, with animals predicting seizures and recognising bacterial infections and cancer by smelling, the use of animals also spreads to assistance in case of mental problems. As research (Enders-Slegers, 2000) clearly shows that people benefit from the human-animal bond, it is no wonder that this area expands. Under the umbrella Animals Assisted Interventions (AAI) all these uses of animals are incorporated.

Together with the increasing variety in types of assistance, the variety in animals used for this assistance also increases. Where dogs and horses traditionally played an important part, now any animal seems to be eligible for a function in this area. Research by Geerling (2010) shows that the use of horses in animal assisted interventions is often conducted by people with an educational background in human care services, without a formal training on the animal subject or the human-animal interaction.

In care situations both the provider and the receiver have an interest which, at the moment, not always entails the welfare of the animal used. More attention on how to create or alter the interactions for the betterment of people and animals is necessary (Beck, 2003). Applied University Van Hall Larenstein and foundation AAIZOO are working on a project which involves research and the development of protocols, educational material and handling programmes. By answering the question to what extent the welfare of animals is harmed by their use in AAI, an important step is taken towards the careful consideration of the use of animals and the careful use of animals in care.

With this goal in mind I will present the results on the bottlenecks of animal welfare, which stem from our project. This will be the incentive for a discussion on ways to practically incorporate animal welfare in animal assisted interventions.

391 - How to weigh and value horse welfare measures with stakeholders

Visser, Neijenhuis, Van Reenen
Wageningen UR Livestock Research, Lelystad, Nederland

Session
Session Date
Time -
Location

Abstract text

The welfare of horses is of paramount importance to the pleasure and performance of mankind working with and taking care of horses. A happy horse will perform better, is more predictable and has a better health. In the Netherlands, a welfare monitoring system is being developed to assess the welfare status of horses. The monitoring system consists of a protocol in which is clearly written how measures are to be taken, and secondly how measures are being valued in terms of affecting horse welfare. The protocol has been set up according to the Welfare Quality® schemes used for production animals. The animal welfare assessment system focuses more on animal-based measures instead of on environment- or resource-based measures to ensure that the assessment is reflecting the welfare status of the individual animal. The measures reflect horse welfare as understood by animal welfare science. In this framework measures are categorised in 12 criteria: absence of prolonged hunger, absence of prolonged thirst, comfort around resting, thermal comfort, ease of movement, absence of skin lesions and wounds, absence of disease, absence of discomfort caused by use, expression of social behaviour, expression of other species specific behaviour, good animal relationship, positive emotional state. These 12 criteria are further categorised in 4 principles: Feeding, Housing, Health and Behaviour.

The first version of the protocol has been used to collect data to determine the prevalence of likely welfare problems in the horse husbandry and their risk factors. In this phase a total of 150 Dutch farms were visited, resulting in the assessment of almost 3000 horses. Assessment was done by thoroughly trained people to ensure objective and repeatable measures. In the second phase the measures are being valued in respect to welfare and measures are being integrated and summarised in 12 criteria. For this normative process both science as well as the horse industry and animal protection organisation have participated.

In the normative phase the expert panel (n=10) was consulted to interpret virtual datasets in terms of welfare on farm level. In total, the expert panel valued 21 animal-based measures and 8 environment-based measures within the 12 criteria. Because of the number of measures, the scale on which they are expressed, and their respective importance vary between (and within) a welfare criterion, the construction process is different from one criterion to another. First, each measure was brought to the same evaluation scale, ranging from 0 to 100. The following conventions were used: 0 corresponds to the worst situation one can find on an animal unit (i.e. the situation below which it is considered there cannot be further decrements in welfare), 50 corresponds to a neutral situation, the level of welfare is not too bad but not good, 80 corresponds to a good situation and 100 corresponds to the best situation one can find on a farm (i.e. the situation above which it is considered there cannot be further improvements in welfare). Secondly, measures were summarised in criteria using methods like weighted sum, spline functions and Choquet integrals. Additionally, decision trees were used to summarise environment characteristics into one situation per horse. Within a given criterion, some measures may be more important than others. Therefore warning and alarm thresholds were defined where after the experts valued their importance within one criterion.

With the stakeholders participating in the process of weighing and valuing welfare measures it is ensured that wider ethical and societal issues have been dealt with. Furthermore, the broader approach maximizes the likelihood of successful translation into practice.

392 - Factors affecting children's perception of animal emotions.

Rocha, Gaspar, Esteves
ISCTE-IUL - CIS, Lisbon, Portugal

Session
Session Date
Time -
Location

Abstract text

Children's perception of emotions (POE) has received considerable attention in research, so there is abundant information about how children see other people's emotions, but little is known about children's perception of animal emotions (PAE).

We are currently not aware if the factors that affect POE of other humans overlap with those affecting PAE, but there is some evidence that suggests that there are differences. In an attempt to contribute to filling this gap, the main goals of this project is investigating perceiver's demographic and individual factors, as well as contextual and environmental factors likely to influence children's perception of animal emotions, with an emphasis in the setting in which animals are observed (park vs. zoo). It is also crucial to understand children's humane behavior toward animals, and a literature review, shows that there is very little research focusing young children's attitudes toward animals and the improvement of effective measures of empathy. So, another goal of the study is the furthering the understanding of valid and reliable measures to assess whether and to what degree children's behavior toward nonhuman animals is humane. A final goal is to envisage ways to apply findings to the improvement of zoo design/management, since se can highlight situations that elicit either positive or negative emotions in the animals, and correct or incorrect interpretations in the children, who are a major target of zoos and parks. So the project is designed so that PAE is the dependent variable, and experience, age, trait empathy, emotional context and setting are independent variables; gender will be treated as a moderator variable

This project comprises two studies. The first study will be conducted in European sanctuaries and zoos representing different types of environmental design: semi-captive, naturalistic and enriched complex environments vs. enclosures with little environment challenges and enrichment. Participants' ages will range from 3 to 6 years-old and the number will vary within 240-400. Chimpanzees will represent the zoo/park animal for in situ assessment of PAE. The procedure consists in videotaping chimpanzees and conducting a structured interview whenever a child witnesses an emotional situation in the chimpanzee's group. The children's answers/comments will be submitted to content analysis for emotion attribution and its justification (references to group context, to one's own emotions, to setting or other references). The second study will measure trait Empathy - Emotional empathy (EE) and Empathy toward animals (which would have been impossible to obtain in the field study) and maintain the other variables from Study 1. It will be conducted in kindergartens and basic schools. Participants will be children within the same age range of Study 1 but the number will be set a minimum of 60. The animal empathy measure that will be used will have to be adapted from self-report measures of empathy used with older children and transformed in additional items to the structured interview administered in Study 1. EE will tentatively be measured with a combination of behavior measures (in a game task or role-play task), questionnaire/interview measures and a physiological marker of emotional response - the Skin Conductance Response (SCR).

Expected results include: effects of the quality of the captive environment; age differences (children at 3-4 vs. 5-6 years-old should differ in PAE, with the older group scoring higher in the amount of correct matches with the animal's actual emotion); children with more experience/information should be more effective at perceiving animals' emotions; for children with higher scores on all measures of EE should score higher on PAE.

393 - Canine and Human Ferality in Hornung's DOG BOY

De Jong
Penn State University, Altoona, Altoona, Pennsylvania, United States of America

Session
Session Date
Time -
Location

Abstract text

I argue that Eva Hornung's *Dog Boy* (Australia, 2009, Europe and the U.S., 2010) "a novel informed by close observation of canine behavior, the lore of feral children, and theories of child development" has four major purposes. It dramatizes a liminal child's struggle toward identity, deconstructs the human-canid boundary that humans erect and maintain, exposes the failure of human cities, and critiques the limits of anthropocentric knowledge. These elements are interconnected by the concept of human ferality. As Kenneth Kidd, author of a book on the "feral narrative," states, ferality in humans raises questions about "cognitive capacity, language acquisition, and the dynamics of socialization." Although canine ferality is perhaps better understood, it is not simply a "predomestic" phase.

Abandoned in Moscow, four-year-old Romochka is adopted by feral dogs. The alpha female, whom he calls "Mamochka," suckles and disciplines him along with her puppies. Over the next four years he accepts pack rules and rituals; manages to approximate certain marking and tracking skills; devises strategies and tools of his own; and discovers a use for speech. Hornung deliberately evokes the historical concept of *Homo ferus* by mentioning Romulus and three actual wild children, Viktor of Aveyron, Oksana of Ukraine, and Ivan Mishukov of late-1990s Moscow. She alludes to the myth of humans' domestication of dogs by setting Mamochka's lair beside one of the city's mountainous rubbish heaps. There Romochka learns wild-dog culture and witnesses various stages of human "civilization." Founded to affirm order, the city is devolving into dilapidation and violence perpetrated by competing packs and warring gangs. The police prey on weak humans and "control" dogs by means that contribute to overpopulation.

Because Parts I-III are narrated from Romochka's perspective, readers observe his integration into the pack and his ambivalence toward humans. Witnessing the horrors of human street life, he is usually proud to be a dog, but his fluid and increasingly dual self-concept is tested when Mamochka brings an infant into the lair. This boy, whom Romochka names "Puppy," soon becomes feral in the sense of lacking verbal language and walking on all fours. Picked up by the police, Puppy is taken to a center for the rehabilitation of severely disturbed children, where the highly-educated, theoretically-informed director, an educational psychologist, cannot believe that Puppy or his regular visitor, Romochka (who calls Puppy his "brother"), was raised by dogs.

Readers of parts IV and V watch the director struggling to diagnose the dog boys as "feral" or autistic or intellectually damaged. Dmitry and his impressively credentialed staff mostly fail to understand their subjects. Because Hornung allows access to their minds, readers observe the observers as they test, theorize about, and frequently misread Romochka, largely because they do not recognize his immersion in dog culture or fathom his bond with his pack. They assume that the "Mamochka" of whom he speaks lovingly was his human mother. Unconsciously protecting the species demarcations central to their own identity, the scientists overlook evidence that both boys were raised by dogs and think of themselves as dogs. Seemingly depressed by isolation from his dog family, Puppy dies of a treatable disorder.

Eventually Dmitry and his colleague-lover decide to adopt Romochka to study and civilize him. After years of inhabiting at need a "dog self" or a "boy self," the child has begun to understand that his selfhood is double. This means that many skills and capacities are at his disposal (he has already murdered the uncle who deserted him), not that he will be a "good boy" by any human standards.

394 - Past and present farming: changes in terms of engagement

Armstrong Oma
Universitey of Oslo, Bryne, Norway

Session

Session Date

Time

Location

Abstract text

This paper explores the relationship between recent functionalist narratives of past farming and modern farming in the light of alternative social and economic narratives. The functionalistic narrative rests on an understanding forged by sciences and politics combined. This narrative has ambitions for modern day farming practices and have provided today's farmers with a philosophical basis in which economic gain and maximisation strategies are key, and no moral accountability for the environment or animals exists. Prehistoric farming societies have almost without exception been compared to modern "factory farming". In archaeology, these ambitions for the outcome of farming practices are projected onto past societies. Thereby, archaeological studies of human-animal relationships keep reproducing a fallacy, which might in fact be an historical anomaly. This is especially true in zooarchaeology, when dealing with domesticated animals, but also for much of settlement archaeology. This poses a very real danger of false projections of modern-day ideologies onto past societies, simultaneously it also legitimises modern, unethical practices. This article deconstructs political underpinnings of recent narratives employed by archaeologists, and also suggests alternative narratives based upon social choices. Case studies of farming practices in Bronze Age Europe are drawn upon to investigate the applicability of these narratives.

395 - Why do homeless people keep dogs?

M Arnott¹, J Blakeway²

¹Walking Pictures/Vetwork, London, United Kingdom

²The Donkey Sanctuary, Sidmouth, United Kingdom

Session

Session Date

Time

Location

Abstract text

In 2003, the 'no-budget' documentary 'Sleeping Ruff' met and listened to people living and working on the streets of Edinburgh, who had dogs as companions. The film was made by a vet who was professionally familiar with many of the dogs, together with a film-maker interested in the complexity of human-animal relationships. It was self-funded and made with the help of a hostel for the homeless in Leith, and distributed through the Scotland-based NGO 'Vetwork'. It has since been shown at film festivals and conferences but also used for smaller, focused screenings: for example as advocacy for allowing companion animals into shelters and other support service situations.

This presentation will show a short selection of clips from the half-hour film and tell the story of its production and 'screen-life', as a way of shaping discussion of some key issues about human/companion animal relationships, perception and control.

A key starting point for the film production was the reportedly widespread perception that dogs living with 'street-people' must be somehow deprived, exploited and disadvantaged. So the experience of the companion animal themselves was theoretically of great interest.

Clearly some are sometimes mistreated, but possibly no more often than are 'domestic' animals. By contrast the apparently active and supremely sociable life of the dogs we met compared very favourably to that of many 'house dogs'.

However during production itself, it became clear that showing the life of the companion animal was going to be difficult. Whereas talking to street people about their dogs was really a way of interviewing them about themselves and their own lives. Even though the presence of the dog might disqualify the human from housing or other provision, and the dog might have demanding needs, the relationship seemed to be extremely important. The overwhelming impression was that these relationships are vital social spaces for positive and constructive self-expression.

This will occasionally be about the exercise of power and control, which can also be the case in other possible 'dog-owning' scenarios. But here it is often about playing out a positive identity, emotionally crucial to the people concerned. People surviving or still undergoing relationship breakdowns of all sorts, and often also in conflict with 'formal' or 'mainstream' society and authorities, can build a bond that affirms their existence and value and which they feel more in control of.

Ideally the performed role is that of loving and supportive companion and provider. Again as with many human-companion animal relationships, this is not always the case, but for many of those in the film these are lifeline links that keep them located in the physical and social world, in a functional as well as uplifting way. Getting up in the morning because the dog needs feeding can be enough structure to the days to keep them flowing by, rather than stopping altogether.

Is this specific to this social subset, or is it how human-companion animal relationships always work, to one degree or another?

How do attitudes to the animal affect attitudes to the human, who may often be asking for money from passers-by?

Just as the film-makers had divergent standpoints, the vet at ease with dogs, the camerawoman uncertain and often ill at ease with them, so it is likely to be with those using hostels and other support services for the vulnerable. How do we as a society negotiate and balance these different needs?

These are just some of the points we would like to discuss with the audience.

396 - The Dignity of Creation: Beyond Suffering and Even Further

SC Camenzind
Messerli-Institut for Human-Animal Studies, Vienna, Austria

Session
Session Date
Time -
Location

Abstract text

Based on the consideration of the criteria of disproportionate instrumentalisation (übermäßige Instrumentalisierung) the following paper argues that the concept of the dignity of creation (Würde der Kreatur) as stated in the Swiss Federal Constitution impacts a paradigmatic change in the animal-human-relation.

Originated to regulate the use of genetic material of animals, plants, and other organisms, the admission of the dignity of the creation (also dignity of creatures or dignity of living beings) in the Swiss Federal Constitution 1992 (Article 120 Const. Federal Constitution) has triggered an enduring interdisciplinary discourse about its meaning, extension and implementation. After several specifications and recommendations by the The Federal Ethics Committee on Non-Human Biotechnology (ECNH) and other authors the term 'dignity of animals' finally entered the Animal Protection Act 2008. It's violation is followed by public prosecution, and therefore causes legal effects. The dignity of animals emerged the first time 2009 in a verdict of the Swiss Federal Supreme Court concerning animal testing.

The concept of animal's dignity goes beyond common welfare approaches based on pathocentric grounds because besides avoiding suffering, pain, harm or fear, it states, that animals should also be protected from unjustified interventions on their appearance, from humiliation and from being disproportionately instrumentalised. Therefore Switzerland represents a worldwide unique biocentrism which consequences aren't fully explored. Even though the dignity of humans and the dignity of creation are comparable but not identical, the criteria of disproportionate instrumentalisation played a key role since the debate began. Nevertheless different authors state, that it's meaning and impact are still not elaborated well to date.

Starting from the general agreement that the concept of dignity grounds on an inherent value of nonhuman organisms, which has to be taken into account, this paper focuses on the specification of the instrumentalisation-criteria as it is elaborated in the Swiss Law. According to the Swiss Animal Protection Act the dignity of animals can be violated if an animal is used merely as a human end. In contrast to human dignity, which refers to Kant, the dignity of animals can still be respected if its violation is justified on the basis of a careful evaluation of interests. On the other side, a creatures dignity is violated if the evaluation of interests shows that the animal's interests outweigh the human interests. Based on different examples it will be shown, that consistent implementation of this understanding of the dignity of animals affects our fundamental understanding of animals and the human-animal relationship in different fields, like science or agriculture, and when interacting with different sorts of animals, like pets or wild animals. Therefore a consistent implementation of the dignity of creation (which includes the dignity of animals and plants) goes further than originally intended.

397 - Cameras that Pose as Animals: The Animal POV Shot

Cortes
Universidad Autonoma de Madrid, Madrid, Spain

Session
Session Date
Time -
Location

Abstract text

In filmmaking, as Wikipedia states: <<A point of view shot (also known as POV shot or a subjective camera) is a short film scene that shows what a character (the subject) is looking at (represented through the camera).>> But, what happens if that subject is an animal?

A good place to start is *The Simpsons* "Bart's Dog Gets an F"(Episode 16th, 2nd Season, aired 1991) which, in spite of being an animation, and considering all the theoretical implications that implies, perfectly summarizes the main uses and functions we have assigned the animal POV shot in the history of filmmaking, apart from the narrative one: the animal as monster and the animal as other with a different, and unfamiliar, sensory system.

Films that employ the animal POV shot range from British scientific documentaries at the beginning of the XXth century, to all King Kong films, *The Fly*, *Jaws* series, Pedro Almodovar's *Qué he hecho yo para merecer esto* or Werner Herzog's *Bad Lieutenant*. These are a few of the paradigmatic examples which I will consider in order to analyse the ways in which the animal POV shot has been constructed and codified. At times, attempting to approach to the minds and gazes of animals; at times trying to present them as aliens; but always remaining a representation. The animal POV shot has even evolved into other techniques as crittercams, discussed by Donna Haraway in *When Species Meet*, and used by artists such as Sam Easterson.

As one of the foundations of film editing, the POV shot has a very important role in cinematic language and its fractures. Through the animal POV shot, the presence of filmed animals in movies has manage to resist and counterpoint our representations of them, even undermining the filmic language itself.

398 - Val Plumwood's Ecofeminism in dialogue with J. M. Coetzee's Disgrace

Diehl
University of British Columbia, Okanagan campus, Winfield, Canada

Session
Session Date
Time -
Location

Abstract text

Until recently, postcolonialism and ecocriticism seemed to offer mutually exclusive approaches to literary analysis: postcolonial critics were primarily concerned with human struggles for social justice, whereas ecocritics were focused on the plight of nonhuman life. However, a growing number of critics have emphasised a convergence between social and environmental concerns, and thus an overlap between the tasks of postcolonialism and ecocriticism. These critics suggest that the two critical/theoretical schools should be brought together in a dialogue to produce a new approach, which considers the needs of humans and non-humans alike. For Graham Huggan and Helen Tiffin, authors of *Postcolonial Ecocriticism*, such a dialogue requires a "way of reading," which examines literary texts to make visible the ways in which postcolonial, animal, and environmental issues are interrelated (13).

It is in this spirit that I propose to read J. M. Coetzee's *Disgrace* through the lens of Val Plumwood's ecofeminist philosophy. My aim is not only to outline a postcolonial ecofeminist reading of *Disgrace*, but also to explore the social and political dimensions of Plumwood's deconstruction of dualisms and related concepts such as the colonization of nature. Indeed, Plumwood's central contention is that the logic of colonialism relies on dualisms that "oppose reason to nature, mind to body, emotional female to rational male, human to animal, and so on" ("*Decolonizing Relationships*" 503). She explains that an idea of 'nature' is embedded in these dualisms, as 'nature' developed in contrast to the Western definition of 'humanity,' and has been taken to include various human groups, such as women and people of color, who are likened to animals in order to justify their oppression. She stresses that the dualisms of man to nature and human to animal are part of the Western cultural inheritance, providing the ideological and conceptual grounds for European colonization and continued social domination.

Drawing on Plumwood's ideas, I examine *Disgrace* for the relation it reveals between the mistreatment and oppression of human and animal groups. I suggest that Coetzee is a particularly germane writer to consider from this perspective, not just because the complex interplay between cultural and natural ecology present in *Disgrace* has been overlooked in most critical appraisals, but also because the novel's central protagonist, David Lurie, enacts the workings of what Plumwood calls "a cultural mind," a mind that "cannot acknowledge and adapt itself to itself properly to its material body, the embodied and ecological support base it draws on" (*Environmental Culture* 254). In other words, the novel demonstrates what is at stake in the current configuration of both the human and its relationship with nature: complete alienation from the body and all with which it is associated. Furthermore, by showing the systematic, institutionalised killing of animals, the novel illuminates how human concerns are often prioritized over those of the nonhuman world, pointing to how this might repeat the logic of colonialism. In this way, I argue that *Disgrace* provides an opening for the questioning and re-imagining of the category of the human, by uncovering the limits of this category, and gesturing to the ways in which it is complicit in sexism, racism, and speciesism - the colonization of both human and nonhuman worlds.

399 - A Theoretical Framework for Children's Literature about Other Species

Roberts

Multispecies education intrnational (mei), Nambour, Australia

Session

Session Date

Time

Location

Abstract text

Animals frequently appear in children's literature, but currently, there is no systematic methodology for assessing the educational value of this literature for education programs aiming to develop scientifically valid and empathetic understanding of other species. The anthropomorphic nature of much of children's literature is often discussed, but whilst the concept of anthropomorphism itself remains cloudy and controversial, such discussions are arguably limited in their usefulness. Greater clarity is needed on what exactly is understood by the term 'anthropomorphism', the types of anthropomorphism that can exist; and their different values when it comes to education about other species. This presentation outlines a theoretical framework for addresses the challenge of understanding children's literature in relation to its educational value, which is practical to apply and can be easily used by Teachers and Education Officers to assess the literature they choose to use in their education programs and by authors interested in composing children's literature relating to animals.

400 - Multicriterial Accounts of Animal Ethics and the Complexity of Morality

Tuider
University of Mannheim, Mannheim, Germany

Session
Session Date
Time -
Location

Abstract text

Morality with regard to animals is a complex matter. This complexity thesis has been advocated recently by a growing number of moral philosophers, voicing their discontent with the prevalent type of theory in animal ethics. Since its very beginning, the modern animal ethics debate has been dominated by such theories that are each centred around one fundamental moral principle, making moral considerability conditional on one criterion and thus focusing on the presence of one characteristic or property of animals in order for them to qualify for moral considerability or status. These theories may thus be termed unicriterial. This monolithic type of theory design is based on the assumption that morality is ultimately concentrated in or reducible to one basic principle. Firm in the belief that conceptual simplicity is the cardinal virtue concerning theory construction, theories of this type conceive of morality as a homogenous, non-complex phenomenon.

Recent years have seen a growing number of ethical theorists rejecting claims of simplicity, discrediting corresponding conceptions as one-sided and thus insufficient for dealing with moral issues in general and the moral consideration of animals in particular. Instead, these theorists explicitly or implicitly point to the pre-theoretical convictions of common sense morality. From this perspective, the gamut of moral issues - including those related to animals - resists reduction to one basic principle or single criterion because extra-theoretical moral reality presents itself as a rather multifaceted and complex phenomenon. In order to arrive at more satisfying solutions, theorists have begun to develop conceptions that are more in line with moral common sense, doing justice to its essential claim concerning the complexity of morality. Theories of this type may be called multicriterial.

Using as a framework of reference Mary Anne Warren's multicriterial account of moral status, probably the most elaborated and comprehensive of its kind to date, I address the following question: Is a multicriterial account of animals ethics an improvement on the unicriterial design of conventional theories? To answer this question, I proceed as follows: In line with advocates of multicriterial accounts, I first subscribe to their claim that a satisfactory theoretical account needs to take into consideration the pre-theoretical convictions and judgments of common sense morality, striving to conciliate moral theory and common sense morality. I then agree with these theorists that eventhough unicriterial accounts fail to accomplish these objectives because they reduce moral thinking to one aspect, thus proving insufficient for moral reality, each unicriterial theory, taken by itself, provides valuable insights that supplement rather than replace one another. I further approve of the endeavour to incorporate those various insights into an integrated conception that can be credited for both drawing attention to the fact that morality with regard to animals comprises several dimensions and pointing out that the moral questions concerning animals can not be dealt with in isolation from other moral issues, thus rendering morality in general it a complex matter.

However, I then contend that most multicriterial accounts suffer from a flawed understanding of the complexity of morality, leading to a questionable apportioning of moral status and thus implying a rift separating humans from animals. This fundamental flaw, I argue, is based on their failure to identify a unifying element that lies at the heart of morality. Drawing on pertinent insights from German philosopher Ursula Wolf, I arrive at remedies that allow to cure the above-mentioned ills of multicriterial approaches. I conclude that multicriterial conceptions, vested with a proper understanding of the complexity of morality and its unifying basis, prove a stepping stone towards a more satisfactory account of animal ethics.

401 - Cosmopolitics and Animal Liberation: The Necessity of Becoming Worldly

McCormack
York University, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

This paper explores the concept of cosmopolitics and the potential it has for an immanent, materialist, posthumanist ethical framework that could be compatible with a strong animal liberationist perspective. It does so first by tracing both Donna Haraway's adoption of the term from Isabelle Stengers in *When Species Meet*, and the subsequent critique of Haraway's work from an animal liberationist perspective. A fully fleshed-out concept of cosmopolitics, it will be argued, can and should face up to the critical challenges posed by animal liberationists. More than this, the idea of cosmopolitics and the theoretical work that informs it can assist in the effort to articulate critical animal studies with a broader environmental ethical framework.

Haraway has been criticized for failing to uphold an absolute, uncompromising, and unqualified position opposing human domination of other animals. In fact, the tone of her discussions of laboratory animals, hunters, and other cases of the instrumental use of animals seems quite damaging to the animal liberationist movement- particularly given the extent of her influence in fields, like STS, environmental ethics, and animal studies more generally, that have not consistently maintained a position that explicitly condemns the domination of nonhuman animals.

To dismiss Haraway's work for these reasons, however, is to fail to appreciate the essential but extremely complex set of problems associated with becoming worldly that she brings to our attention. This paper asks whether the notion of cosmopolitics can be understood as encompassing and contextualizing both the complex interrelations that Haraway draws out and the criticisms of an animal liberationist perspective in a way that strengthens both positions by forcing them to reckon with the wider material-semiotic context- the way the world appears once the nature/culture binary is complicated- that is too often left under-theorized. The task of determining what this context looks like and how it functions conceptually must be renewed without dulling the force of the critique of the domination of nonhumans.

402 - Beyond morality: A critique of relational approaches to animal studies

Srinivasan
King's College London, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

The last decade has been witness to a burgeoning literature in animal studies that stems from a variety of disciplines in the social sciences and humanities. In this paper, I identify two normative strands in contemporary animal studies literature in order to evaluate the political function of work that goes under the rubric "relational animal studies".

Specifically, I distinguish "relational animal studies" from another strand of scholarship that I term "equity-oriented animal studies". This latter strand offers analyses that tend towards the advocacy of ethical and political equity between humans and animals. Equity, a concept commonly used in social justice literature, denotes impartiality and fairness in moral and political decision-making after taking into account the particular interests of morally considerable entities as well as existing inequalities and differences. The work of theorists such as Tom Regan, Marc Bekoff, and Clare Palmer exemplifies equity-oriented animal studies, even if the word "equity" may not feature as such in their writing. On the other hand, "relational animal studies", which is especially prominent in contemporary literature, tends to reject human-animal moral and political equity even while positioning itself as sympathetic to animal life and suffering. Drawing on the work of theorists such as Donna Haraway, Val Plumwood, and Bruno Latour, these analyses instead develop accounts that stress animal agency and the immediacy and contingency of specific encounters as foundations for ethical thought and action. These accounts are often rooted in personal decision-making, and are inclined to be in consonance with existing human-animal relations where humans are typically accorded greater moral significance than animals.

In making these distinctions, this paper delineates some common patterns of argumentation that can be identified in relational animal studies in order to inquire into its criticisms of equity-oriented animal studies and to assess the ethical accounts it offers. It also develops a critique of some key theoretical aspects and discursive features of this body of work. In particular, it shows how these aspects hinder the task of politicising the animal question - i.e., taking animal ethics beyond the level of personal moral choice - and thereby function to maintain the status quo in which humans are almost-always-already ethically privileged over animals. The paper concludes by emphasising that while relational approaches to the animal question have much to contribute, they require careful and critical examination in order to strengthen the effort to theorise a more-than-human world in which human moral and political exceptionalism is not taken for granted.

403 - 'Mirror-Imaging: The Rotpeter Phenomenon'

Ghosh-Schellhorn
Universitaet des Saarlandes, Saarbruecken, Germany

Session

Session Date

Time

Location

Abstract text

Rotpeter, one of the most absorbing and enduring portrayals of the human/animal divide as presented by Kafka in Report to an Academy, has a lineage worth looking at more closely. The recently released documentary film Project Nim on the failed experiment of teaching ASL to a chimpanzee named Nim Chimpsky, Nim's story as re-told by journalist Ellen Hess in Nim Chimpsky, as well as The Evolution of Bruno Littlemore, the novel published last year by Benjamin Hale featuring Bruno as self-designated son of Rotpeter, taken together could, perhaps not too earnestly, be called a 'phenomenon'. Why this interest in humanoid chimpanzees, and why now? By comparing fictive and documentary accounts of chimpanzee encounters with their mirror image, be it their reflection in a mirror and/or photograph or in the eyes of their group members, be they apes or humans, we might arrive at a better understanding, I would like to suggest, of the boundaries drawn between self-perception for these 2 groups. What kind of self-knowledge do chimpanzees arrive at, and which account of the moment of arrival is more accurate, the factual or the fictional?

Using an interdisciplinary approach with its foundation in cultural studies, my paper will address these questions in an attempt to contribute to current debate on the topic of hominoid cognition.

404 - Ethics of immediacy: Intersubjectivity and empathy

Aaltola
University of Eastern Finland, Kuopio, Finland

Session
Session Date
Time -
Location

Abstract text

Animal philosophy has become more open toward other approaches to morality than analytical reason alone. One relatively recent suggestion is that ethics concerning other animals should build on intersubjectivity. The ethologist Barbara Smuts has presented particularly poignant arguments in favour of intersubjectivity, offering it as an alternative to the type of detached rationality all too often linked to anthropocentrism. Within intersubjectivity, other animals are approached as individuals with minds, and their modes of subjectivity are made sense of on the basis of intuition and immediacy. The moral significance of intersubjectivity is based on this non-skeptical take on animal subjectivity: as other animals are viewed as beings with their own phenomenality and experiences, it emerges as obvious that they, too, require moral concern. Perhaps most significantly, intersubjectivity holds promise of questioning the rigid categories 'human' and 'animal' - as other creatures are not approached via detached predefinitions but rather via immediacy, their individuality, specificity and selfhood take priority. Yet, 'intersubjectivity' is also a problematic term. Smuts celebrates its "mystical", indefinable character, but this character renders the term also vulnerable to charges of ambiguity and vagueness. Moreover, the precise moral relevance of intersubjectivity remains yet to be laid out: why does interaction with others lead to moral concern?

The paper analyses what 'intersubjectivity' between humans and other animals could consist of, and what its normative relevance is. In doing so, it draws from various fields, ranging from phenomenology and continental animal philosophy to ethology. It will be suggested that intersubjectivity offers a channel toward the type of a 'second person' approach underlined in recent years, within which other beings are not reviewed through representations such as those afforded by propositional language, but rather through a direct, 'primordial' dynamic. Although this dynamic is often not only external to but also hard to grasp via language, comprehending its structure will help one to eliminate some of the ambiguity and vagueness often linked to intersubjectivity. It will also be argued that it is the links between intersubjectivity and empathy that ultimately give grounds for the former's normative relevance. Different conceptions of empathy, ranging from that offered by Edith Stein to contemporary neuroethics, are analysed, and it is argued that intersubjectivity can lead to 'other-directed identification' with the experiences of others, thus enabling moral awareness.

Finally, the paper will explore the broader implications of intersubjectivity, particularly as related to the idea that intersubjectivity is not two individuals 'combined', but rather gives birth to a new entity or unison. As a consequence, concepts such as 'human identity' and 'individualism' are subject to potentially groundbreaking alteration. If this argument is applicable, what does it mean from the viewpoint of possible future directions in animal philosophy and animal ethics?

405 - Animal symbolism in Soviet political cartoons

Kangas
University of Turku, Turku, Finland

Session

Session Date

Time -

Location

Abstract text

The use of animal symbolism in Cold War political cartoons tells us much about what kind of a role the animal has had in the minds of the people at the time. It reveals some of the derogative values the animal has had in the past and the mindsets in which people have viewed the animal. In particular, the use of animal symbolism serves to dehumanise the enemy and as such turn the enemy into a lower entity. In anticipation of an escalated armed conflict, creating a cultural equivalence between the enemy and the animal thus further serves to remove any inhibitions about killing.

Different animals are used to create and communicate different ideas about the enemy's nature. The animal symbols that are used vary from caricatured national emblems to animals with certain symbolical values. These symbolical values are controlled by the cultural context of the political cartoon. This paper concentrates on the role of language and culture in constructing the mindsets in which animals are viewed and how the visual imagery emphasises these constructions. It is based on the Soviet cartoonist trio Kukryniksy's work published in the Communist newspaper Pravda during 1946-1989, and particularly how the use of animals in these images correlates with the meanings different animals have in Russian language and culture. Animals are mainly used in connection with characters of foreign politics.

More generally the purpose of this paper is to map out the ways in which negative aspects are connected with animals in everyday language, especially that of persuasion. This is connected to the general use of animals as derogative symbols, the invention of enemies, and how enemies are dehumanised and ridiculed. In addition this paper aims to discuss how the use of animal symbolism, transferred from the verbal to the visual, enforces the mindsets we have in connection to animals.

406 - Eye to Eye: Art and Animality in Contemporary South Africa.

C P Richards
University of Cape Town, Cape Town, South Africa

Session
Session Date
Time -
Location

Abstract text

The focus of this paper is on the iconography of the human-animal eye, specifically 'eye-contact' in the work of selected South African visual artists including Jane Alexander, Nandipha Mntambo, David Nthubu Koloane and Penny Siopis. Each of these artists has produced significant work in painting, sculpture, photography and drawing in which the animal eye figures in different ways; broadly (in)human monstrosity (Alexander's epoch-defining *The Butcher Boys* of 1985 and subsequent works), the elastic distance between the human and the animal (Siopis's paintings and installations on the urban legend of *Pinky Pinky* 2000-2004), racial inversion of classical myths (Mntambo's photographs derived from the myths of the *The Rape of Europa* and *Narcissus* 2009) and the animal as social scourge (Koloane's imaging of the dog in the urban sprawl in *The Night has a Thousand Eyes* and other works of 2007-9). The paper attempts to take seriously the movement between 'raw' life encounters and their material remediation in contemporary South African visual art. The discussion is shaped through consideration of deeply embedded spatio-temporal tensions that artistic remediation might entail; including conceptualizations of surface / depth, externality/ subjectivity, transparency / opacity and stasis / animation. The paper was stimulated by two ideas; the continuous possibility of what author J. M. Coetzee calls a 'conversion experience' in our relation to the animal (Coetzee 2009) and Walter Benjamin's brief linking of the animal with the auratic (Benjamin 2007). In a loose way the paper points to a potential for thinking through these in the ethics of the eye/face posited by philosopher Emmanuel Levinas mentioned by Coetzee. The impetus and direction of the paper is informed by a commitment to continued thinking through of the possibilities of the kind of 'critical humanism' posed by the late Edward Said in his *Humanism and Democratic Criticism* (2004). The discussion also draws on the heavily contested terrain of *Ubuntu* - the often much maligned and readily corrupted humanist notion often considered central to the self-understanding of post-Apartheid South Africa. "Simply put", says artist Koloane (2002) "*Ubuntu* is an age-old African term for humanism, incorporating the values of caring, sharing and being in harmony with all creation". Crucial for the whole discussion are the political continuities between racism and specieism as well as human and animal liberation in a continuing process of what we might call 'becoming human'. End

407 - Education in Animal Management restores self awareness and sustainability.

M. W. Rietberg
Van Hall Larenstein, Wageningen UR, Leeuwarden, Nederland

Session
Session Date
Time -
Location

Abstract text

The Educational 4-years Bachelor course in Animal Management in Leeuwarden now exists 20 years. The course deals with the human-animal relationships in society. Our students, adolescents (80% female), take part during the course in a variety of subjects in captive animal management of non-production animals.

Non-production animals are meant to be kept in homes or zoo's because of their specific characteristics, eg. a dog is in homes because its a dog (and no cat). Because the nature and natural characteristics are preserved and respected by man, the human-animal relationship is mutual pride and respect for natural biology. This causes no shame or blame. The self of an animal mirrors the self of man.

As the biology of wildlife is part of the educational course students learn how to reflect on behavioral compensations and enrichment for captive animal management.

One of the intriguing new insights in animal physiology besides homeostasis is allostasis. It is hypothesized that autonomic parameters are better balanced by a more biological approach in our living/educational environment, inducing less stressful arousals. Biologically animals mirror their true self to humans. The biological approach of the non-production animal therefore turns the impuls towards animals in a sensoric attitude. This makes us as humans aware of biological communication.

Education in animal issues from out the point of the self of our animals restores self awareness en values the true self of adolescents. Changing the impuls from teacher to student instead of following instruction, curiosity will be felt again mutually, and self pride is regained. Lots of success in respect towards animals in society are due to our education in our Animal Management course when self awareness can be felt again.

408 - The Place of 'Animal Education' in 'Animal Studies'

Roberts

Multispecies education international (mei), Nambour, Australia

Session

Session Date

Time

Location

Abstract text

The field of Animal Studies is still relatively young and developing, but there is a general consensus that the field is about seeking to understand both human-animal relations now and in the past; about understanding animals as beings-in-themselves, separate from our knowledge of them, and about understanding how we co-existence on this planet with other species. In this presentation we ask - How do we reach our understandings about other species within the field of animal studies? What voice do non-human species have within this field?

This presentation briefly outlines the new concept of multispecies education, focusing in greater depth on the component of 'animal education' and its potential for opening up lines of communication with other species that can take us to new depths in our efforts to understand them. We clarify the role of 'education' in human society and the differences between 'education' and 'training'. We review developments in the field of animal training and the connection between it and the development of language and theory of mind for other. Our presentation aims to raise important points relating to how a field aiming to reach deeper understandings of other species, can potentially include them in the process and more fully access their perspectives.

409 - Animal Dances: a Perspective into the Human Perception of Dance

Viskus
University of Tartu, Viljandi, Estonia

Session
Session Date
Time -
Location

Abstract text

In groups of a score or more they advanced and retreated, lifting high their long legs and standing on their toes, now and then bowing gracefully to one another, now and then one pair encircling with prancing daintiness a group whose heads moved upwards and downwards and sideways in time to the stepping of the pair. At times they formed into one great prancing mass, with their long necks thrust upward; and the swaying of their backs was like unto the swaying of the sea. Then suddenly as in response to an imperative command, they would sway apart, some of them rise in low encircling flight, and some to stand as in little gossiping groups; and presently they would form in pairs or sets of pairs, and the prancing and bowing and advancing and retreating would begin all over again. (Maclaren, 1926)

This article on the research of animal dances is a part of a research on the connotations of the concept of dance in which animal (incl. bird, fish and insect) dances are analyzed by themselves and in comparison to human dances. On what terms may we call the animals' ways of organizing or motivating the movement of bodies a dance? What influence do animal dances have on the dances of and on the concept of the phenomena of dance in humans? Have animals and humans copied dancing from each other or does it have the same or similar ontological origin of dance from which it has developed paralellisticly? To explore these problems animal dances and their written descriptions, like the one in the beginning of the article, were analyzed through the number of executants (solo, couple, group) of the dance, functions (ritual, performative, informative) of the dance and also through the analysis of single animal body as a visual medium considering the qualities of the movements, capacities of the bodies and the types of signs the bodies, as single entities, use (Maclaren, 1926).

410 - Personifying Animals

Hunt
Portland State University, Portland, United States of America

Session
Session Date
Time -
Location

Abstract text

In May 2008 two appeals were made to the European Court of Human Rights on behalf of a chimpanzee called Matthias Pan. The appeals argued that such animals as apes deserve to be recognized as persons before the law, claiming that they have complex intellectual, emotional, linguistic capacities that qualify them as persons. This paper argues that the tendency to found the case for animal personhood on demonstrations of the cognitive capacities of animals bespeaks a misunderstanding of the actual processes by which things appear as persons before the law. Bringing together jurisprudence, political theory, and literary studies, it makes a more indirect argument for animal personhood by uncovering the rhetorical complexity that lies behind the apparent obviousness of the perception that human beings are persons.

The paper turns first of all to Hannah Arendt's insistence on the political distinction between human beings and persons. In *On Revolution* she observes that whereas the Latin word *homo* originally indicated a rightless individual outside the range of the law, the word *persona* originally signified the mask ancient actors used to wear in a play. The point is partly that it is not a human being who enters a court of law but a right-and-duty-bearing person, created by the law: without the mask of personhood, human beings are animals. However, it is also crucial that the law borrows the word *person* from literature. Because of this borrowing, "person" remains a figure of speech—precisely, a personification—that in principle cannot be reduced to any literal meaning, such as "human being."

The consequences of the figurality of personhood are, I argue, thoroughly worked out in the speculative novel *Les animaux dénaturés* by Vercors. In the novel a British court is asked to decide on an unusual homicide case. The question at issue is not whether it is the accused who committed murder but rather whether murder as such was committed. For the deceased victim is the offspring of the accused, a journalist, and a female member of a species of anthropomorphous apes newly discovered in Papua New Guinea. If the jury finds the case undecidable, I argue that this undecidability inheres in the figural structure of the legal concept of personhood. The assumption that human beings are persons is the effect of a personification that the law might forget but cannot efface.

In conclusion, I suggest that both Arendt and Vercors help us to forget our pretense to not know that legal personhood is determined by fiction. The process of personifying animals makes explicit the processes of personifying human beings hidden from view by the crust of humanist ideology.

411 - Animal Human Friendships and Ethical Responsibility: A Philosophical Examination

A.E.H. Harbom
American University, Washington, United States of America

Session
Session Date
Time -
Location

Abstract text

This paper examines the possibility of friendships between humans and animals, relying primarily on a concept of friendship as presented by Aristotle. By examining the way in which humans interact with animals and specific accounts of human-animal relationships, it is argued that these relationships do fulfill the Aristotelian conditions for friendship. The assertion is made that human relationships with animals can be placed in-between Aristotle's categories of friendships of mutual benefit, and friendships of virtue. This paper then examines how such friendships affect the kinds of moral obligations that humans have to animals. The primary ethical argument elaborated is that the recognition of human-animal relationships as friendships is important for the fulfillment of the ethical obligations inherent in friendships, and that recognizing these friendships will introduce a fundamental shift in the way in which society at large acknowledges and values animals as important members of the community.

412 - Social determinants of animal attitudes: analysing gender, place and age

Kupsala, Prof. Jokinen
University of Eastern Finland, Helsinki, Finland

Session

Session Date

Time -

Location

Abstract text

The connection between animal attitudes and people's social structural positions has raised much curiosity in both scholarly and popular debates about animals. Gender, place and age have been typically regarded as main factors having an effect on human's attitudes about animals. The association between female gender and pro-animal attitudes has been a classic notion in human-animal studies, and also urbanisation and generational change have been connected to animal advocacy concerns.

In this paper, we firstly review how the effect of gender, place and age has been theorised in human-animal studies. We also review the empirical evidence lined up to support these theoretical arguments. We will argue that both background and dependent variables need to be subjected to a more systematic treatment in order to allow a rigorous analysis of their causal relations. In the second, empirical part of this paper we aim to address these research gaps by analysing interrelations between different variables with a Finnish survey data (n = 1,890) focusing on farm animal issues. A typology of animal attitudes is developed in order to distinguish an attitudinal tendency to 1) express concern for animal welfare, 2) to define animal welfare and 3) to construct the moral position of the animal. These attitudinal dimensions are operationalised as several attitudinal scales, which are treated as dependent variables in the analysis. The connection between these attitudinal scales and gender, place and age are analysed by controlling various background variables, identifying interfering variables as well as analysing the interaction between the variables. A clear connection between different attitudinal dimensions as well as gender, place and age can be identified, but the effect of these factors varies depending on the type of an attitude. In the conclusion, theoretical implications of the identified patterns are discussed, focusing particularly on factors that dampen down the determining effects of gender, urbanisation and generational change in advancing pro-animal attitudes.

413 - TOWARDS UNIVERSAL VEGANISM THROUGH VIRTUE ETHICS

Stuva
UNIVERSITY OF PRIMORSKA, SCIENCE AND RESEARCH CENTRE OF KOPER (UP SRC), Koper, Slovenia

Session
Session Date
Time -
Location

Abstract text

In the last decades, we have witnessed scientific discoveries demonstrating that eating non-human animals is harmful to the environment and people's health, but they are also related to the concern for the present and future generations, and of course they involve the unpostponable issues of the suffering inflicted on animals. How should a person act in such a situation? "The way a virtue person would act," is the answer that originates in the virtue ethics maxim. Can the ethical leap to the vegan lifestyle be established on ethics that focuses on the cultivation of the moral agent and not on the normative principles of conduct inherent in deontological and consequentialist ethics? An agent whose morally responsible actions towards people, animals and the planet are driven by internal virtuous motivation and not external regulation? Can ethical conduct be at the same time realized as happiness in the agent himself? The article will try to form new patterns of thought of the reawoken virtue ethics which will be incorporated in the practical ethics of contemporary problems that increasingly demand the vegan lifestyle from us.

414 - Animals Count: a UK political party for the animals

M.J. de Boo¹, A Knight²

¹Animals Count, London, United Kingdom

²Oxford Centre for Animal Ethics, Oxford, United Kingdom

Session

Session Date

Time

Location

Abstract text

Whilst mainstream voters are broadly concerned for animals and their welfare, this is poorly reflected in the policies of most political parties within the UK and elsewhere. Animal protection usually remains near the bottom of the political agenda. Meanwhile, millions of animals continue to suffer in unacceptable conditions. Animals Count is a UK political party for people and animals established in 2006 to raise the status of animal issues within politics. We branched off from the Partij voor de Dieren (the Dutch Party for the Animals), which was the world's first such party to achieve electoral success. As of 2011, they had 23 politicians elected at national, provincial and local levels. Animals Count has received thousands of votes in British elections but has yet to have any candidates elected – a fact partly attributable to the UK voting system, which discriminates against minor parties. However, we aim to encourage or pressure other political parties – some of whom have significant political power – to incorporate more animal-friendly policies within their own electoral manifestos. We primarily seek to engage them in dialogue, but we also contest seats, particularly in marginal constituencies in which relatively small vote numbers can determine outcomes. Losing votes to Animals Count helps other parties understand the need to better represent animal interests. The establishment of similar political parties for animals has been rapid in recent years, and by 2012 they also existed in Australia, Austria, Canada, France, Germany, Israel, Italy, Portugal and Spain. Some other parties – notably the Green Party – and particular candidates may also promote positive policies for animals. Unfortunately, however, this remains far from uniform, even within such parties. While such inconsistencies remain, dedicated political parties such as Animals Count will continue to represent the interests of animals within the political realm.

415 - Educating animal welfare to raise awareness and to target attitudes

M.A.W. Ruis¹, I. Luyten², H. Wobben³, H. Hopster⁴

¹Wageningen UR Livestock Research, Lelystad, Nederland

²Dutch Society for the Protection of Animals, The Hague, Nederland

³Ontwikkelcentrum, Ede, Nederland

⁴Van Hall Larenstein University of Applied Sciences, Leeuwarden, Nederland

Session

Session Date

Time

Location

Abstract text

There are many different views and definitions of animal welfare. This complicates discussions and education on this subject. With regard to vocational education (MBO) in The Netherlands, students - on average between 16 and 22 years of age - are educated to become professionals in their green field of interest. As animal welfare becomes increasingly important for society, there is also an increasing demand in vocational education for education materials on the topic of animal welfare. In parallel, the Dutch Society for the Protection of Animals wants to move more towards professionalisation and qualifications of its staff on animal welfare. By training and education, this organization wants to make their staff more aware of the policy and content related to animal welfare and ethics, to be able to understand and apply this in different situations.

Because of their common need for animal welfare education, two Dutch schools in vocational education and the Dutch Society for the Protection of Animals, pulled together to develop an animal welfare course. They asked Van Hall Larenstein (University of Applied Sciences, Leeuwarden) and Wageningen UR Livestock Research to bring in welfare expertise, and the 'Ontwikkelcentrum' (specialized in development of educational content) was asked for educational support.

The course became an interactive web-based course, divided in learning modules, with emphasis on farm, companion and laboratory animals. For the topics on animal welfare, the Welfare Quality® system was used, based on four factors (principles) which are essential to safeguard and improve animal welfare: good housing, good feeding, good health and appropriate behaviour. These complement and extend the so-called Five Freedoms and provide a solid basis to describe the animal welfare domain. The Welfare Quality® assessment protocols, currently being developed, not only use the four principles, but also highlight twelve distinct but complementary animal welfare criteria. These criteria are mainly animal-based, i.e. the animal's point of view is emphasized, by placing increased importance on measures taken on animals (e.g. bodily condition, injuries, fear). These criteria are also highlighted in the course. The topic of animal ethics is also addressed in a separate learning module.

As animal welfare is not a specific professional act, but more an aspect of the professional attitude, the professional has to deal with choices that affect animal welfare. Therefore, in the course, different types of learning objects are presented:

- Orientation: Provides a brief overview of what the learning module is about and its function is creating an understanding and motivation why this module is important and necessary
- Dilemma's and cases: Showing of confronting video's with voice-overs, to create awareness and reflection from the professional actions and choices. In these dilemma's and cases the focus is not on right or wrong, but the nuance: 'what do you find the better option/what choices will you make?'
- Information: Explains the concepts and principles underlying the implementation of the professional actions and provides relevant background information is provided
- Diagnostic review: Consists of a set of questions derived from the content of the learning objects 'dilemma/case' and 'Information'. The review provides the user insight into the extent to which he provided information in the learning module is understood (diagnostic, motivating starting point of a learning

module).

- Sources & internetlinks: shows an overview of used sources and links that leads to additional information.

The course is now accessible via the Dutch animal welfare portal 'Animal Welfare Web' (www.dierenwelzijnsweb.nl), part of 'Groen Kennisnet'. The Dutch Society for the Protection of Animals also offers the course to her staff through her own website.

416 - The Reintegration of Animals in Discourses of Meat Eating

Gutjahr
Group for Society and Animals Studies, Hamburg, Germany

Session
Session Date
Time -
Location

Abstract text

The Reintegration of Animals in Discourses of Meat Eating

In modernity, specific strategies and social techniques of normalization, neutralization and distancing (Fiddes 1993, Heinz/Lee 1998, Stewart/Cole 2009, Joy 2010) have rendered the animals, who are killed within the system of meat production, invisible and have led to cover up the violence against them. Carol Adams's concept of the *Absent Referent* (Adams 1998) is one expression of these mechanisms, which help to define meat consumption as not problematic. Recently, however, the re-visualization of animals within the meat-production process is a new phenomenon in some medial-gastronomic discourses. In my paper I will ask, how those discourses try to re-legitimize the slaughter of nonhuman animals on different levels.

Jovian Parry has referred to this development as the *New Carnivore Movement* (2009, 2010). Here, in contrary to the figure of the absent referent, the animal is very much present, and consumers actively acknowledge the fact, that animals have to die for their pleasure. The phenomenon goes along with the romanticization of animal farming and aestheticization of slaughter.

Through analyzing the content of depictions of German media and popular culture dealing with organic meat and 'do-it-yourself-slaughter' I will show, that the new visualization of animals and slaughter in the context of meat eating, is embedded in a set of complex and sometimes contradictive ideological strategies.

Acts of violence against animals are not only not hidden here, but proudly presented and celebrated, and often go together with the construction of hegemonic forms of masculinity. On the other hand, those discourses try to integrate fragments of ecological- and animal welfare-discourses in their argumentation. And although the subjectivity of animals is not denied, the human-animal-relation as a relation of power and domination, remains unquestioned. Concepts like the *Absent Referent* therefore need to be revised and complemented, because they can't fully explain the functionality of the 'new carnivore ideology' and how violence against animals is tried to be normalized here.

Julia Gutjahr is studying sociology at the University of Hamburg, Germany. She is co-founder

of the Group for Society and Animals Studies (www.gsa-hamburg.org) and just finished her her diploma thesis on meat and masculinity. Her research interests besides (Critical) Human-Animal Studies are the Critical Theory of Frankfurt School and Women`s/Gender Studies.

Furthermore, she has been active in the animal rights movement for several years.

417 - The Strange Role of Legendary-Symbolic Animals in Contemporary Cities

M. S. Szczygielska
Central European University, Budapest, Hungary

Session

Session Date

Time

Location

Abstract text

In my presentation I investigate the display of specific animals in contemporary European cities. I will examine the spectacle of exhibiting "legendary" animals in the urban environment. Among the cases I want to present are the ravens kept in the Tower of London, the geese one can see inside the Barcelona Cathedral, and the bear pits (now bear garden) of Bern. These animals are kept not only as a tourist attraction; their existence in these specific places is connected to legends about how they saved the cities from destruction in the past. My main research question is: what role do these symbolic, legendary animals play in the contemporary urban environment in Europe?

The practice of keeping "protective animals" in cities can be seen as an outdated artifact from the past that currently exists in the middle of the postmodern urban area, or as a purely modern spectacle of human domination over nature. I argue against this simplistic binary by showing that this practice sustains a modern myth of national pride and celebrates glorious moments in history by instrumentally using non-human animals for political goals. In this sense nonhuman others are a form of embodied remembering and play an important part in the creation of human identities. I trace the relation of these animals to nationalism, military history and western anthropocentrism. I argue that legendary-protective animals play an ambiguous role in the human world. Although they serve as pure symbols for certain virtues and extend their alleged magical protective powers over these cities, they are prisoners, and their bodies are being materially exploited for these purposes. Wild animals like ravens and bears are being tamed, with their feathers trimmed and their claws cut. Their bodies are being modified in order to keep them in urban enclosures - this turns them into hybrid creatures somewhere between wilderness and domestication. Are they hybrids, cyborgs or maybe "companion species"?

In my analysis I will show how this specific phenomenon can help in re-thinking the human/animal relation and un-thinking modernity. It might seem paradoxical that modern humans need the presence of myths, legendary animals and their magical protection in the 21st century. Following Bruno Latour's idea from *We Have Never Been Modern* I will show that the role of animals in the construction of the modern self is not an aporia of modernity, but rather its crucial component. I treat the case of legendary animals as a point of slippage between the illusion of the rational modern self, which always tries to neatly separate the realm of culture and civilization from nature, and the production of hybrid creatures that populate the nature/culture boundary to which I include discussed cases of animals. By comparing the "magical" spectacle of legendary animals with the enlightenment-like display of animals in the zoo and the natural history museum, I want to show that the project of modernity does not have one agenda, but rather is based on multiple layers of what Haraway calls "naturecultures".

418 - Global Animal Objects: An Outline of International Animal Law

Lorite Escorihuela
Helsinki Collegium for Advanced Studies, Helsinki, Finland

Session
Session Date
Time -
Location

Abstract text

Renewed interest in the treatment of animals has prompted in the last decades a series of policy debates and reform proposals concerning the legal status in national legal systems. In the course of this process a field of scholarly debate has slowly emerged under the general label of 'animal law'. The main idea behind it is that legal systems can be reconsidered from the perspective of 'animals', as a specific category of legal objects, and the scattered rules regulating a multitude of aspects of animal life can be coherently organized, for the purpose of systematization but also political reform. Such a process, common to many legal systems around the world, has no parallel in international law. Against this backdrop, this paper proposes a discussion of the possibility, foundations, orientation, and general outline of 'international animal law'.

International law, as a distinct body of legal rules and institutions, is classically depicted as the specific legal system governing primarily the behavior of sovereign states. Legal subjects (i.e. those whose behavior is made by the legal system into an exercise of rights and duties) are only secondarily entities other than states, because the international legal system is understood to aim at facilitating coordination and pacification in international relations, which are typically understood to be the province of states. As such, international law is generally assumed to be far removed from immediate issues that have prompted the trend in legal reforms concerning the status and treatment of animals in various countries. There has been little room in international law for a general discussion on the legal status of animals as objects, things, property, or possibly persons (beyond specific cases like the Great Apes project). International law is however still replete, like national systems, with rules relating to animals. One thinks immediately of international environmental law, but a cursory look would reveal the presence of animals everywhere, from the law of the sea, to the law of trade, to international health law, or even the laws of war. The organized international community has made animals part of international relations, even though in all cases the status of animals is informed by the general outlook, functional orientation, and inner logic of specific legal regimes, often already in tension with one another.

In the era of globalizations, international law cannot be left out of the global legal conversation on the status of animals, because of its import on contexts within which issues of animal ethics and politics arise domestically. That is most visibly shown by the influence of the international trade or environmental legal regimes on national policy-making. This paper approaches thus the international legal system from the perspective of the status and treatment of animals, in a way that seeks to reconstruct the coherence of the scattered rules and regulations that span many different functional regimes. The mapping out of 'international animal law' that I propose in this paper shows the rules of international law relating to animals along general policy orientations that belong to different bodies of rules (e.g. the laws of war or health law) and that may stand in contrast with one another (e.g. animal welfare in international trade, and conservation in international environmental law). The argument is that, despite the lack of general debate on an 'animal status' in international law, both the general picture of the global system of international animal law and the specific contents of discreet rules in different contexts display the important assumption of a global legal and political status of 'the animal'. The paper concludes by outlining the shape, contents, and functions of that 'global animal object'.

419 - The Political Aesthetics of Mid-Twentieth Century Farm Fictions

McCorry
University of Sheffield, Sheffield, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Over the past several years, a small but growing literature has brought a sharper ethical and political focus to debates around literary pastoralism by foregrounding the destructive effects of agriculture in modernity and the enormous stakes involved for nonhuman animals. In this tradition, I aim to read mid-twentieth century literary representations of agriculture alongside the material practices of contemporary farming. Against a backdrop of agricultural intensification, mechanisation and the increasing manipulation of 'meat animals' in pursuit of greater yields, the literary farm of the 1940s and 1950s remained, for the most part, nostalgically attached to the image of the small, pre-industrial family farm. Looking especially at George Orwell's *Animal Farm* (1945), I will claim that post-war fiction tends to represent technology and mechanised agriculture as a threat to a traditional rural ideal. I will argue that, far from exemplifying a sustained ethical critique of intensive farming, the persistence of literary and filmic images of pre-industrial agrarian life in the post-war period constitutes a repression or disavowal of the realities of mid-century intensive farming and its impact on the nonhuman world.

420 - Morality, empathy and the social dynamic of wolf packs

De Mesquita Silveira

Universidade do Vale do Rio dos Sinos (Unisinos University), Porto Alegre, Brazil

Session

Session Date

Time

Location

Abstract text

The central point of this paper is to present a naturalized view of morality, seen here as a phenomenon in which social life is regulated by mutual demands made between members of small groups. I will defend this position by presenting a possible relationship between empathy, the social aptitude of wolves and the existence of a system of morality within the pack in which they live. The empirical sciences have correctly applied the experimental method in practical philosophy and the technological advances in science allow us to bring new light the problem of morality, as it is presented by David Hume (*Treatise of Human Nature* and *An Enquiry Concerning the Principles of Morals*). Research in the areas of experimental psychology, ethology and evolutionary biology point to the conclusion that moral judgments have an emotional basis. These advances make it possible a better visualization and understanding of what happens when men and animals express approval or censure as a response to certain behaviors. I will present some data to support the thesis that emotions and moral judgments are related, arguing that an affective basis is necessary for the development of moral relations. This work is based both in the research on empathy held by Charles Darwin (*The Expression of the Emotions in Man and Animals* and *The Descent of Man*) and in contemporary empirical researches in ethology, especially those done by L. Dave Mech on the social behavior of wolves (*Alpha Status, Dominance, and Division of Labor in Wolf Packs* and *Wolves: behavior, ecology and conservation*). According to Ernst Tugendhat (*Vorlesungen über Ethik*), the moral phenomenon can be characterized as a system of reciprocal demands in which social mammals are already members since its birth and in which the symmetry relations between the members of the group play a key role. Researches on wolves social behavior adds empirical support for the philosophical thesis that complex emotions arise in response to a wide range of socially significant events. Thus, I intend to elucidate the question of the emotional demands inherent in morality, as well as its relation with the natural characteristics that allowed wolves to develop complex social life. In this sense, I intend to show that the elements necessary for the emergence of a moral phenomenon are present in mammals of complex social life, which seems to be a strong argument in favor of a theory that explain morality in natural bases.

421 - Characterising Moral Orthodoxy and the temporal dimension of ethics

Diaz Pardo de Vera
Universidad Politécnica de Madrid, Madrid, Spain

Session

Session Date

Time -

Location

Abstract text

A range of views roughly regarding animals as sentient beings worthy of some moral consideration, but lacking important cognitive abilities unique to us human beings, which entitle us and only us to serious moral consideration (i.e., rights), constitutes what Robert Garner has called the moral orthodoxy. It is hard to describe these views, to begin with, I suspect primarily for the very reason they are untenable: they are incoherent and confused with regard both to concepts and to facts. In any case, opposing the moral orthodoxy are a variety of approaches that take animals more seriously, which implicitly recognise what is the most important property with which to characterise an entity morally: its having subjective experiences (animals) or not (inanimate objects).

I will attempt to draw a picture of what animals are, typically, to the moral orthodoxy, and propose, inspired in Rawls, a description of a plausible (yet, I believe, untenable) moral theory that can sustain it (I will call it 'original consequentialism'). In doing so I hope to reveal some conceptual and ontological confusion. Then I focus on certain aspects of the cost/benefit analyses allowable in the case of animals according to morally orthodox positions. I will argue that some of the ways that these utilitarianly-inspired calculations are done are illegitimate, even from a consequentialist standpoint. In particular, actions must be judged considering all available options (not just a carefully chosen few); past accumulation or depletion of utility, in the general case, is not morally relevant to a decision regarding courses of action in the present; only individuals in existence in the present should count (the question of granting consideration to future generations being of a different nature); and consequences in the immediate temporal vicinity of the action are morally relevant to analyses on a wider temporal scale. The latter three considerations have wider implications for ethical analyses in general: I propose temporal dimension of moral analysis which, applied to animal ethics, has repercussions for the substitution argument (that the overall positive utility of new individuals can substitute that of others who are killed) and the ethics of killing. The first assertion, in turn, I will connect to the question of moral motivation.

422 - Pharmacogenomics: A Path to the End of Animal Medical Testing?

J.B. Beever
Purdue University, West Lafayette, United States of America

Session
Session Date
Time -
Location

Abstract text

From 1996 to 2004, the number of mice used in medical laboratory experiments rose from 20 million to an estimated 100 million.[1] On the one hand, we could interpret this dramatic increase as a sign that animal use in research is increasing and thus, correlatively, that concern for animal welfare is declining. But, on the other hand, as this presentation will evidence, we might interpret this increase as indicative of the end of in vivo animal medical research. To this end, stakeholders should increase funding for pharmacogenomic research.

The primary reason for the five-fold increase in the use of mice in research has been the explosion in the engineering of genetically modified and transgenic mice. Mice are now designed at a genetic level as research models for remarkably particular human diseases.[2] Further, since the 2002 Animal Welfare Act amendment, the use of mice (and rats and birds and fish) is not tracked and only marginally regulated by broad institutional-level care and use policies.

Unlike the use of mice in scientific and medical research, the use of federally tracked and regulated species has decreased consistently since the late 1970's according to the USDA APHIS reports. In 2010 the USDA reported that the total number of individuals from regulated species used in research was 1,134,693.[3] Although this number seems high, it pales in comparison to the total number of even a single species killed for food in the U.S. For example, the USDA reports that 60,202,000 market hogs and pigs were raised domestically as food in 2010.[4] This number is nearly sixty times more than the total number of all regulated research animals. Further, unlike regulated animal use, pork production continues to increase.[5]

Currently, mice make up more than 98% of the total number of vertebrate animals used in research. The use of mice focuses on solutions to a set of continually more specific problems. I suggest that the data concerning the downturn in use of other vertebrate research subjects actually reflects the social concern with animal welfare and show that pharmacogenomic research, research into the pharmaceutical treatment of the genetic and genomic causes of disease, has the potential to overcome the current assumed need for animal research in three ways. First, it may provide in vitro targeting models to replace animal models; second, it may limit the risk associated with the pharmaceutical treatment of human disease that necessitate pre-clinical animal testing; and third, it may help model the ontogeny of human disease more accurately than translational animal models are able. Although research in pharmacogenomics focuses specifically on drug-efficacy, the scope of available funding combined with the need to understand the intricacies of human genomics and genetics offers a robust research track. Such a track, even if it at first demands an increase in animal modeling, will more quickly lead to alternatives to animal use in research. Stakeholders interested in safeguarding animal welfare should develop relations with pharmacogenomic researchers to support the common goal of ending animal research.

[1] Mukerjee, Madhusree. "Speaking for the Animals: a veterinarian analyzes the turf battles that have transformed the animal laboratory." *Scientific American*. August 2004. 96-97.

[2] E.g., the numerous strains of mice developed at the Jackson Laboratory. <http://www.jax.org/>

[3] http://www.aphis.usda.gov/animal_welfare/efoia/downloads/2010_Animals_Used_In_Research.pdf

[4] <http://usda01.library.cornell.edu/usda/current/HogsPigs/HogsPigs-12-23-2011.pdf>

[5] For instance, that same USDA statistic for 2011 increases to 60,938,000 individuals.

423 - Why animals can't speak. Critical perspectives on political representation.

M.K. Kurth

Chimaira - Arbeitskreis für Human-Animal Studies, Hamburg, Germany

Session

Session Date

Time

Location

Abstract text

The Aristotelian distinction between *logos* and *phone* fits the common understanding of the human-animal binary: humans are the only political animals that can speak and use this capacity to build societies (*logos*); non-human animals only have a voice to show pleasure and pain (*phone*). This separation justifies not only the non-participation of non-human animals in human society but their exclusion from the anthropocentric western concept of society in general. Therefore political theory did not question problems of animal representation and animal interests for a long time.

Looking further onto the Aristotelian concept of *logos* debilitates the argument of language in defending a strict human-animal binary: in the Aristotelian conception not only non-human animals but also human slaves and other groups of humans are without *logos*. Who can (not) speak for him/herself and why (not)? The question "Can the subaltern speak?" postcolonial author Gayatri Spivak raised on this matter should be posed in a similar way for the Human-Animal Studies. "Can animals speak (or better: why can't they)?"

Poststructuralist thoughts - especially those of Jacques Rancière - can help to identify the dichotomy of speakers and non-speakers as what it is: a determination made by the hegemonic order. It is not the ability to speak that allows some humans to speak and receive attention in discourses but power, influence and predominant "partition". In reducing the problem to only one of its dimensions - the human-animal boundary - the impact of the powerful hegemonic order gets blurred. The "partition of the perceptible" (Rancière), i.e. the hegemonic structure, defines itself as representing all parts of society. In reality many groups of humans and non-humans do not appear. Unheard and unseen they are "le part de sans-part" (Rancière).

To demand representation of animals by animal advocates does not necessarily solve the problem. Especially animal welfare gets listened to in discourse and claims to be representing animals. Yet, animal welfare disagrees even on the matter that animals should not be killed for human purposes. Animal rights/animal liberation groups recognize the 'otherworldly subject status' (Barbara Noske) of animals, however their representation can only be more legitimate, not less paternalistic. What we need is a turn from representation to articulation. With her concept of "conversation" Donna Haraway already made the first move in this direction. I want to emphasize the importance of an ethology as Jacques Derrida proposes: For him, being with animals instead of an appellation from 'above' could be an answer. As a way to communicate and to find out necessities of concrete animals, this is the starting point for new politics towards and with non-human animals.

424 - Synthesizing animal welfare with other goals in rabbit husbandry

B Bremmer, A.P. Bos, H.J.E. Van Weeghel
Wageningen UR Livestock Research, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

For many years already, animal welfare is an important topic in animal husbandry. Since the 1990's frequent attempts have been made to redesign animal husbandry systems in which animal welfare is taken into account. However, these attempts often do not have the outcome that is aimed for, because animal welfare is basically treated as an additional imposition to the current system. This becomes clear with an example from the rabbit sector in The Netherlands. A sector initiative designed a husbandry system that is more animal friendly, which they did in interaction with other stakeholders. The outcome of this process was a new cage for rabbits in 2006: the 'welfare cage'. The sector committed itself to implement the new system in ten years. But before this trajectory was completed several parties started to reject the welfare cage. Animal protection agencies indicated that welfare improvements were not far-reaching enough; several supermarkets refused to sell rabbit meat reared in welfare cages; and generally speaking people from outside the sector were shocked when they saw the rabbits in these cages.

We identify at least three -related- reasons for the failure of this design process:

1. Despite the interactive character of the design process there was no long term commitment, because the process was focussed on short term interests, which can easily change over time.
2. The end product was a compromise. Compromises mean wins and losses that may be challenged again if conditions change, or if new stakeholders emerge.
3. Finally, the way animal welfare was integrated in the process is problematic. The starting point was the existing system. The basic question was how increased animal welfare could be *added* to this system, rather than what animal welfare would really amount to. This resulted in a design process in which new animal friendly aspects were added, or substituted specific parts of the existing systems, but without modifying the broader structure of the system.

We present the results of a recent redesign project executed in rabbit husbandry, in which the Reflexive Interactive Design approach was used. In this approach the needs of different actors that play a role in the system - human and animal - are taken as starting point for an interactive redesign trajectory. It is based on the idea that needs are more fundamental than (short term) interests and will not easily change over time, and that integrating the needs of relevant actors leads to long term commitment of all parties. Secondly, where interests are often related to specific solutions, needs can be fulfilled in various ways, providing a larger solution space and providing more possibilities for synthesis of different needs instead of compromises.

In the project presented, animal welfare as a design goal is operationalized by addressing animal needs, similarly to human needs. The basic assumption is that animal welfare is not compromised if all the needs of the animal are fulfilled. However, identifying the needs of animals is a great challenge. Where humans are often unable to tell what their needs are, animals do not speak at all. We will show how we identified these needs and translated empirical behavioural and physiological data into a 'brief of requirements' for the rabbit. A brief of requirements identifies the requirements to the (production) environment of the animal to fulfil its needs.

Finally, we will show how this inventory is used in the rabbit husbandry design project. It is made clear how the approach gives a symmetrical voice to all relevant actors and simultaneously creates space for

innovative solutions that fit both human and animal actors.

425 - Literary Speculation and Empathetic Imagination: *Salar the Salmon's* Non-Mammalian Capacities.

Allmark-Kent
University of Exeter, Exeter, United Kingdom

Session
Session Date
Time -
Location

Abstract text

How can literature be utilized in the exploration of non-mammalian capacities? Is it possible for authors to engage in informed speculation on the sentience of nonhuman beings and avoid the charge of anthropomorphism? Taking Henry Williamson's *Salar the Salmon* as an example of 'realistic' animal literature, I will read the text alongside theories of nonhuman animal capacities to assess the novel's potential to contribute meaningfully to discussions in this area. The uneasy relationship between art and science often inhibits works of literature impacting such debates, however I argue that *Salar* constitutes a significant gesture in the exploration of non-mammalian capacities. As the question of non-mammalian sentience is investigated—and perhaps too the distant question of positive emotions in non-mammalian species—we can begin to perceive Williamson's novel in a different light. In the context of new research and current debates, *Salar* is no longer the quaint story of a salmon's migration; it is an educational tool, raising questions, prompting discussion and, most importantly, encouraging empathy with non-mammalian species. As the lesser-known cousin to *Tarka the Otter*, Henry Williamson's 1935 work, *Salar the Salmon*, is frequently overlooked. Undoubtedly, *Tarka's* greater popularity is due in part to the human tendency to identify more readily with other mammals. I would contend that whilst Williamson's choice of protagonist detracts from the novel's popularity, it constitutes a greater achievement of empathetic imagination. Similarly, considering the widespread skepticism around the issue of non-mammalian sentience, it is unsurprising that Williamson's depiction of a salmon capable of intelligence, long-term memory, pain and pleasure has been labeled as anthropomorphic. I argue, however, that instead Williamson's representation is speculative. I propose the term 'speculative representation' to indicate the depictions of nonhuman animals in works of fiction informed by the author's own observations and/or contemporary understandings of animal biology and behaviour, yet which recognize the changing nature of scientific knowledge and/or our fundamental inability to truly know the animal's mind; this recognition allows the author to develop an imaginative, informed speculation on the vast possibilities of animal experience. The term speculative representation also widens the space between representations of nonhumans as instinct-driven automatons and anthropomorphic pseudo-humans. By acknowledging the limitations of our own understanding, the author is able to consider the possibilities of nonhuman sentience without their work being disregarded as anthropomorphic children's literature. Furthermore, the work of speculative animal fiction presents the nonhuman capacities debate, and related moral concerns, to the public in an appealing, accessible format. Williamson makes his engagement with the question of non-mammalian capacities and moral concern explicit through Shiner, one of the few human characters of the novel. A poacher who had previously laughed at the idea of "they Cruelty to Hanimals chaps,"(108) Shiner gradually becomes curious about the fish he observes each day: "a thought came suddenly to Shiner that astonished him: the fish in the river must enjoy swimming in such clear, cold water, and they were alive just as he was alive"(132). After this 'astonishing' thought, Shiner's development from fish poacher to protector is swift. He stops fishing, he assists salmon attempting to traverse dangerous weirs, and sabotages the efforts of those who attempt to harm them. He continues to return to the river as often as possible, but only to watch the fish: "he was there because most of his life thought with the way of salmon"(182). Significantly, not only does Williamson present the reader with a speculative exploration of non-mammalian capacities, he argues through Shiner that they are worthy of moral concern and our ethical attention.

426 - Changing roles of animals in structured design

H.J.E. van Weeghel¹, W.G. Groot Koerkamp², A.P. Bos¹

¹Wageningen UR Livestock Research, Lelystad, Nederland

²Wageningen University, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

Production efficiency has been the master narrative of Dutch livestock industry for the past several decades. However, this exclusive emphasis has been the prime cause of a range of undesired side effects, for instance on animal welfare and ecology. Resistance from society as well as the animal itself instigated a shift in the role of the animal towards one of a stakeholder, rather than being a sole means of production. In order to improve sustainability in current practices, a more holistic systems approach is needed that is able to take into account the roles and interests of a broader set of stakeholders, including the animal.

Incorporating the roles and needs of a heterogeneous group of stakeholders in the design of integral sustainable animal production systems is a complex task. In order to do this, without depending on blissful art or strokes of genius, a systematic approach is needed. Structured design has become one of the central components in a broader approach called Reflexive Interactive Design (RIO) aimed at system innovation (Bos et al. 2009) in animal husbandry. In a number of design projects animal welfare was addressed within a broader set of sustainability goals, by a focus on fulfilling the *needs* of the animal. In this way, the animal was equally regarded as a stakeholder as other actors, like the farmer and the consumer. This has shown to be a fruitful way to systematically address important animal welfare requirements in sustainable system designs.

However, and this is the primary claim of this paper, this neglects at least two important other roles of animals in production systems, that are relevant to animal welfare *and* to the functioning of the system as a whole. Based on conceptual analysis, and informed and supported by appropriate case study material from a course in "Structured Design" at the Farm Technology Group of Wageningen University and several system innovation projects for sustainable development of animal production, we present a conceptual differentiation of at least five different functions and roles for the animal, that set them apart from mere components in a technical system:

- 1) As a producer. Animals produce animal products (eggs, milk, young animals);
- 2) As a product. Animals are animal food products in itself (meat);
- 3) As an user. The animals lives 24/7 in system and uses their technological environment;
- 4) As a stakeholder. The animal affects and is affected by the system and has an interest, a stake, in their environment;
- 5) As a contributor to specific functions. Animals can also contribute to system functions and goals.

We will present a preliminary analysis of the implications of integrating these roles and functions, conceptually and methodically, in a structured design approach to design livestock production systems. We will show how some of these roles can, while others cannot, be easily made compatible with a rational and quantitative engineering methodology like structured design.

Preliminary results show that structured design, originated in the mechanical engineering paradigm, inherited the technological perspective. This poses conflicts when applying the methodology on biological systems that are considered beyond mere production means. Foremost of the increased complexity and the

sheer number of design criteria towards the system to be designed. On the other hand taking into account that the animal can contribute to system functions as well enlarges the space in which to find solutions.

Bos, A.P. (Bram), Peter W.G. Groot Koerkamp, Jules M.J. Gosselink, and Sjoerd J. Bokma. 2009. Reflexive Interactive Design and its application in a project on sustainable dairy husbandry systems. *Outlook on Agriculture* 38 (2):137-145.

427 - Shifting meanings of alternatives to animal testing: a critical evaluation

M.C. Pijnappel
Radboud University Nijmegen, Nijmegen, Nederland

Session
Session Date
Time -
Location

Abstract text

Animal experimentation is a highly controversial topic. Many aspects, including the definition of a research animal, the moral status of research animals and the predictability and validity of animal models, have influenced the public debate for decades. Alternatives to animal testing are therefore embraced by societal, political and scientific actors as a way to realize policy change. However, a debate on the exact direction and scope of these alternatives is still due. So while alternatives are presented as a clear-cut concept, the meaning of alternatives has been subjected to change over the last decades. Emerging technologies, like toxicogenomics, currently enter the arena of alternatives and again reshape the perceptions on alternatives. This is problematic, since the changing and ever ambiguous interpretation of the concept of alternatives hampers a critical policy evaluation on alternatives. In other words, as long as many different understandings of alternatives coexist in a specific timeframe, it is hard to assess whether the promise of various policy initiatives on animal research, alternatives and innovation has lived up to its expectation.

In this paper, I study the changing meaning of alternatives to animal testing in the Netherlands using a discourse analytic approach from an interpretive stand. Based on document analysis of governmental policy documents, animal welfare documentation, newspapers and additional interviews, I describe the change in meaning from primarily framed as improving animal welfare to improved scientific quality and currently as a means to economic progress. In addition, by taking a closer look at the variety of players involved in the domain, I conclude that the changing dominant discourse is mutually constitutive for the shift in discourse coalitions. Next to the shifting actors and framing of the concept, the actual artifact has undergone some serious transformation too. Alternatives do no longer exclusively refer to one-on-one-replacement, -refinement or -reduction (3R's) for existing animal models, but now also include testing batteries and patents.

By assessing the changing meaning of alternatives to animal testing, this paper aims to open up the discussion on alternatives. It is a first attempt to critically reflect on various policy initiatives aimed at stimulating the development of alternatives to animal testing.

428 - Animoils: Animals as Stakeholders in the Alberta Tar Sands

Banting
University of Calgary, Calgary, Canada

Session
Session Date
Time -
Location

Abstract text

A cartoon in the January 12, 2012 issue of the *Victoria Times Colonist* depicts animals gathered along an ocean shoreline - an eagle, an otter, some clams and mussels on land and a seal, three waterfowl and two fish in the water. The caption reads "Major stakeholders on the B.C. Coast who will not be invited to the Enbridge Pipeline hearings." In the days leading up to the cartoon, the multinational corporations mining the tar sands and their political wing, the Prime Minister of Canada and his majority Conservative Party, 'tarred' environmentalists as un-Canadian "radicals" financed by foreign interests. They threatened to restrict debate on the proposed pipeline from northern Alberta through British Columbia to the Pacific and to strip environmental organizations of their charitable tax status. The cartoon encapsulates the fact that if these things happen there will be virtually no one to speak on behalf of marine animals and the animals who depend upon them. Ironically, oil *is* animals. The remains of ancient animals and plants are the very constituents of fossil fuels. Downstream from the Tar Sands in Lake Athabasca, fishers have caught genetically mutant fish (e.g. fish with two mouths). Thousands of waterbirds have perished in the toxic tailings ponds. Images of ducks covered in sludge from the ponds circulated around the world: eventually a court case was won which required the company Syncrude to pay a fine of \$3 million dollars for the death of 1600 ducks in 2008. In other words, animals are major stakeholders in oil and gas industries. In my paper, I propose to draw upon literature, documentary film and the emergent fields of animal studies and petro-cultural theory to examine how the lives of certain animals (caribou, bears, eulachon fish, etc.) will be further affected by oil and gas extraction, processing, and pipeline and tanker transportation and how adherence to traditional accords between humans and other animals (such as are recorded in traditional stories and supported by independent scientific studies) could help us to resist such catastrophic industrial processes. In the nonfiction text *Being Caribou: Five Months on Foot With an Arctic Herd*, biologist Karsten Heuer and filmmaker Leanne Allison embark on a project to follow the Porcupine caribou herd to their birthing grounds near the Arctic Ocean. Their journey is motivated primarily by the Bush government's plan to allow drilling for oil and gas in Alaska's Arctic National Wildlife Refuge, where the herd's birthing grounds are located. Former park warden Sid Marty's nonfiction *The Black Grizzly of Whiskey Creek* contains several passages in which Marty writes as if from the perspective of the two bears. The narrative introduces the grizzly when he emerges from hibernation in the mountains and crosses what the bear thinks of as "the Meatmaker," the Trans-Canada Hwy, which has fed him a number of times (road-killed bighorn sheep) but which also in its asphalt stink and unnatural heat on his foot pads offends him. In her novel *Monkey Beach* and her recent lectures on *Traditional Protocols and Modern Storytelling*, Haisla/Heiltsuk First Nations writer Eden Robinson writes about the place of fish and other sea creatures in the diet and culture of her people. Ocean life near her coastal community of Kitimat, BC, will be under major threat from tanker spills if the pipeline is built. In short, by minding animals and by speaking for them in such debates, we are also speaking for the future of healthy habitats, communities and "humanimal" cultures.

429 - Wool is 44% Carbon

Goel
University of Regina, Dublin 4, Ireland

Session
Session Date
Time -
Location

Abstract text

While debate over farm animal welfare and the possibility for sustainable animal husbandry practise within current farming trends and methods is common, rarely do we consider animal agriculture as having the potential to mitigate climate change and green house gas emissions. The artist's project "Carbon Footprint" poses Irish sheep farming as occupying a unique position where wool is phrased as a form of low cost, local carbon capture due to its high percentage of fixed carbon, and where the opportunity to reassess the value of this locally produced material has already begun to revitalise the zero-energy slow-tech industry of spinning. Though the jargon of the day touts local production and consumption of goods as imperative to reducing green house gas emissions, rarely is such an option available to the public. Reclaiming the site of production from the massive factory and returning it to the individual, this project sees the public engage with the larger-the-life issues of climate change through individual, personal action, through thoughtful attention to personal power as a consumer, and through a reconsideration of the potential value of sheep. Reinserting the animal into the language of textiles, raw wool is used from known sheep and local farmers. The minimal distance between producer and consumer completely removes any option of the usual complicit ignorance of welfare, experience and conditions of the animals and humans involved in the production. The tactile experience of the material forges a connection between the animal, the maker and the consumer. The project owes its success to the willingness of participants to understand the importance of re-examining what is already available to us. While tongue-in-cheek in many aspects, the project is earnest in its pursuit of local solutions to global problems.

430 - Negotiating vegetarianism in climate change discourse online: a corpus-assisted study

Tereick
University of Hamburg, Hamburg, Germany

Session
Session Date
Time -
Location

Abstract text

With recent research on carbon emissions caused by the livestock industry, vegetarian and vegan positions have found increasing attention and circulation in public debates.

This has led to an interesting overlap - and sometimes clash - of two discourses. While 'going veg(etari)an' is becoming more and more prominent in climate change discussions, it is still a blind spot in many environmentalist approaches, and its relevance and justification is still debated. Likewise, 'working against climate change' has become an important motivation for veg(etari)ans next to animal rights arguments, but its status remains disputed. Thus multiple argumentative frontlines occur not only at the intersection of, but also within discourses.

The 'environmentalist' domain has to incorporate new practices of taking action - and the 'animal-rights' domain is confronted with environmentalist positions. At the same time, well-established debates such as 'the human influence on climate change', 'veganism vs. vegetarianism' or 'health vs. animal rights' continue to thrive, adding to a complex and dynamic discourse structure.

This ongoing negotiation can be most vividly observed in the comparatively unregulated 'participatory culture' online. The video platform YouTube, which is in the focus of this study, features a large variety of positions and opinions and very different 'regimes of truth' (Jenkins) competing with each other. Both climate change and veg(etari)anism are heavily discussed on the platform, thus offering material for the analysis of both intra- and inter-discursive controversy.

The corpus, which was compiled via the YouTube Application Programming Interface, consists of the 1,000 most-viewed videos dealing with climate change and the 1,000 most-viewed videos on veg(etari)anism with more than 50,000 accompanying comments, making it possible to trace how vegetarianism and veganism occur as issues in climate change related discussions and vice versa.

Within the framework of linguistic discourse studies, the central question is which role language plays in the formation and reformation of positions. A special focus is put on argumentation structures and 'semantic battles' over disputed concepts such as 'health', 'science' or 'future'. Combining qualitative and quantitative methods, the study shows how different positions are negotiated and reproduced, and 'how truth-effects are produced inside discourses' (Foucault).

431 - Consumer heterogeneity with respect to morality in consumption decisions

J. de Jonge, J.C.M. Van Trijp
Wageningen University, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

Many consumers are concerned about the way in which food is produced and farm animals are held in livestock production systems. Since many consumers also enjoy eating meat, this creates ambivalence. The decision to eat meat increasingly tends to become a moral decision (i.e. an outing of values). However, consumers differ regarding how they think about farm animal welfare, and how they make trade-offs between animal welfare and other attributes. The aim of the current study is to obtain insight into consumer heterogeneity with respect to morality in meat consumption decisions. In other words, to what extent can distinct preference types be identified regarding consumer willingness to pay for animal welfare? In particular, trade-offs are investigated between price levels and the moral intensity of products, which ranges from conventional, three levels of animal welfare certified, organic, and meat replacement products.

The current study uses a conjoint design to investigate consumer heterogeneity with respect to morality in meat consumption decisions. In a conjoint study, people are asked to indicate their preferences for products that differ in terms of their attribute levels (i.e. the products have a different level of moral intensity and a different price level). The current study applies a choice based conjoint, where respondents have to make repeated choices between two product alternatives, and are also provided with a no-purchase option. The attribute levels are made as realistic as possible to increase the external validity of the results, by using realistic market prices and existing animal welfare certification standards. On the basis of these stated preferences, it can be investigated how much importance consumers attach to respectively price and moral intensity. In particular, by applying a finite-mixture regression model, distinct consumer segments regarding their attached importance to meat product attributes can be derived, and simultaneously, regression models can be estimated for each consumer segment to explain their preferences. This analysis reveals how many distinct consumer groups can be identified that differ regarding the way in which they trade-off moral intensity and price, and also gives information about the importance of each attribute for each segment. Besides differences between segments linked to distinct preferences regarding the trade-off between price levels and the level of moral intensity, it is investigated how the segments differ with respect to their underlying motivations and perceptions. That is, what are the characteristics of consumers in different "morality" segments? It is expected that consumer differences regarding their willingness to pay for animal friendly products is related to the degree to which they perceive that livestock production systems can have negative consequences for animal welfare, as well as the degree to which people believe that they have a personal responsibility (moral obligation) to care for the welfare of farm animals. In addition to these more cognitive measures, the role of moral emotions, such as empathy, disgust and guilt, in relation to livestock farming and meat consumption is explicitly considered. In addition, ambivalence toward livestock farming and meat consumption is assessed, where it is expected that ambivalence is relatively high for consumer groups who attach relatively high importance to both price and animal welfare, and lower for consumer groups who attach higher priority to either price or animal welfare. Finally, people's personal identity related to meat consumption is expected to differ between segments.

When a small number of roughly distinct "morality segments" can be identified, this might contribute to the development of new animal welfare based product concepts, in terms of animal welfare standards and price levels but also communication linked to distinct purchase motivations, that serve the needs and preferences of these specific market segments.

432 - Divergent Speciesisms: The Politicization of Polar Bear Conservation

Boyer
Lund University, Malmo, Sweden

Session
Session Date
Time -
Location

Abstract text

The recent popularisation of the polar bear and the concerted efforts around "saving"it, are, to some, reflective of an increasing concern over the welfare of animals and the impact that human activity has on species survival.

There are doubts however, on whether the recent politicisation of polar bear protection has done much to actually improve the conditions for "saving"the bear. In this paper, I validate these doubts by demonstrating that discussions around "protecting"the bear remained constrained by an anthropocentric framework - where the rise and trajectory of activism for polar bear protection remained inherently ill-equipped to adequately address the conditions for "saving"the polar bear.

This anthropocentrism is represented via an overview of the politicisation of the polar bear management debate. Specifically, I examine how the rise of that bear's use by the Inuit of Nunavut, as a consumptive resource via the trophy hunt, came to be compromised and eventually displaced by the bear's rising political and economic utility for advancing campaigns against activities causing climate change. As the bear became transformed from a consumptive to a non-consumptive resource, and then wielded by environmental NGOs via the pursuit of polar bear "protection", "saving"the bear came to conflict with that US economic interests and particular those pertaining to oil and mineral development in Alaska. This in turn spurred an attempt to re-appropriate the "saving"of the bear to one that better served US economic interests. By examining how these three competing human interests came to intersect via their competing appropriations of the bear, this paper presents the conditions in which the "saving"of the polar bear became a constitutive part of advancing one particular human interest over another.

In referring to a broader literature on anthropocentrism and wildlife management, I raise

and address the concern that wildlife management exists in a paradox - where the preconditions for "successful" wildlife activism preclude it from achieving its goal to protect the wellbeing of wildlife. The aim of this paper is to add to a base of literature that seeks a more nuanced approach to understanding the relationship between human interests and the resulting conceptual and practical limitations placed on incorporating animal wellbeing into successful wildlife activism and policy making.

433 - Learning from Paradigm Cases in Animal Ethics

H.G. Grimm
Messerli Research Institute, Vienna, Austria

Session
Session Date
Time -
Location

Abstract text

Ethical issues are per definition issues of public concern and interest. Media plays a vital role in presenting and shaping them. From the beginnings of modern animal ethics paradigm cases - e. g. factory farming, laboratory animal science and fur farming - were used in the public debate and presented offensively. The moral wrong of these paradigm cases has a high plausibility in the wider public. Of course, nobody is against respectful treatment of animals. However, these paradigm cases do not raise the question of moral duties towards animals only. Further, they implicitly conflict with a wide range of values and provide the platform for the societal debate about values. Under this perspective, the character of the ongoing debate can be understood much better. Ethics can help to deal with them in sensible ways. One of these ways is to address moral issues in human-animal relation with explicit respect to conflicting (morally relevant) values. To focus solely on the moral status of animals in animal ethics loses sight of the societal problem at stake. This position runs the risk to put forward a perspective under which ethical issues in human animal-relation appear to be problems of the real world where moral outlaws mistreat animals for unworthy reasons. If our duties towards animals were the only duties we have, this view would be justified. However, this is not the case and a number of other values are at stake. Animal protection is an important value, but other values are important as well. Therefore, the moral issues of animal ethics should not be framed irrespective of conflicting values under the perspective of "the right treatment of animals." In a wider sense animal ethics should use the frame of "normative orientation of societies" in general. This shifts the role of animal ethics within society. I will argue in favor of a "healthy social distance" or in other words "academic freedom" that provides the basis for trustworthy mediation of societal conflicts without losing sight of practical demands. There is no stepping back into the ivory tower. However, this tower can serve as a powerful source of philosophical insights that can be used in future practice-oriented animal ethics.

434 - Directive (2010/63/EU) - an improvement for European laboratory animals?

Herrmann
State Office of Health and Social Affairs Berlin, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text

Directive (2010/63/EU) is the single most important new EU regulation on the protection of animals used for scientific purposes, which has to be implemented in national law by January 1st, 2013. This Directive aims for more transparency in animal experimentation. Furthermore, all EU Member States will finally be required to more fully implement the Principle of replacement, reduction and refinement. Thus, the potential benefits for animal welfare are huge. But to which degree it will really change current practices is still in question.

Part of the application for project authorisation will be a non-technical project summary which Member States will have to publish as soon as a project is approved by the competent authority. The summary will have to provide information on the objectives of the project, including the predicted harm and benefits and the number and types of animals to be used as well as a demonstration of compliance with the requirements of replacement, reduction and refinement. Moreover, there will be a requirement for retrospective assessment of all projects using non-human primates and projects involving procedures expected to inflict moderate or severe pain, suffering, distress or lasting harm. The retrospective assessment has to be carried out by the competent authority on the basis of the essential documentation submitted by the researcher. The aim is to evaluate whether the objectives of the project were achieved and how many animals were used. Furthermore, it must be assessed whether the harm inflicted on the animals and the severity degrees of the procedures were as expected. Additionally, the competent authority has to evaluate any aspect that may help to further implement the Three Rs principle. The Member States will have to guarantee that the results of the retrospective assessment will be published as well.

The new Directive has great potential to finally make animal experimentation more transparent. Hopefully, the disclosure of non-technical project summaries and retrospective assessments will trigger the long needed, intensive public debate about the costs and benefits of animal experiments.

However, it remains to be seen how the Member States will implement the Directive in their national laws and whether research animals will profit from this new attention. It also remains to be seen if the Member States equip the competent authorities with sufficient personnel to do thorough retrospective assessments as well as regular inspections. Only then will it be possible to fulfill the principle of replacement, reduction and refinement in animal experiments. In my oral presentation, I will evaluate the situation in Germany and point out likely problems regarding the implementation.

435 - Farm Animal Welfare and Sustainability

J Buller
University of Exeter, Exeter, United Kingdom

Session
Session Date
Time -
Location

Abstract text

This paper explores the compatibility (or otherwise) of the concept of sustainability in livestock farming systems with that of animal welfare. The place of farm animal welfare within current sustainable farming policy is often ignored or obfuscated by the more traditional concerns of economic, environmental and social sustainability, into which the welfare of farm animals variously falls. This paper explores the relationship of welfare to sustainability as both political and affective objectives in livestock farming and argues for a new emphasis to be placed upon animal lives in the procedures, philosophies and policies of sustainable farming.

436 - Visual representations of animals : between science and fiction

Glansdorff
Université Libre de Bruxelles, Brussels, Belgium

Session
Session Date
Time -
Location

Abstract text

Swiss German biologist and zoologist Adolf Portmann (1897-1982) has reintroduced the notion of animal form as a central issue for both biology and ethology outside the neo-Darwinian functionalist mainstream. By pointing out that the appearance of animals as a whole is always lost to sight behind the chemical and physical rules governing the process of development, he has contributed to restore to favor a wealth of shapes, an abundance of colors and patterns that seem to exceed the mere function attached to natural selection. According to this outlook, what appears to the eye becomes much more than a mere indication of something necessarily hidden or intrinsic (and therefore non-deceptive) and crucial to scientific research.

In that context, if we assume that the outer form of animals exists not only to preserve the essential internal metabolism (as a protective cover including mimetic abilities for instance) but also as the sheer expression of something else (an "inwardness" as Portmann puts it), it emerges that the outward form might play a significant role in the human-animal relationship and orient part of its meaning.

By taking seriously the idea that the many features of an animal's appearance are instantly a kind of communication and that they have a "displayed existential value" (F. J. J. Buytendijk) or a "presentation value" (A. Portmann), the aim of this paper is to focus on the impact of visual representation of the living in natural sciences. The passage of naturalistic illustration (such as Haeckel's famous plates) to animal photography and documentaries has considerably transformed our perception of animality and the way to interpret what we see.

From its very beginning, cinema has encountered science, and particularly zoology, enabling the researcher as well as the general public to see creatures, situations and behaviors that are not usually visible, encouraging the emergence of a real "factory of the eye", supposedly producing objectivity but, as a matter of fact, already highly connoted. Both academic and uninitiated spectators play an important part in the production of these images that assume an ambiguous status between science and fiction. The consequences of the recent "spectacularisation" of animal lives in front of the cameras (with French scientist Jean Painlevé as a pioneer in the first half of the last century) are social, as it plays a part in the evolution of mentalities, as well as political, as regards animal protection for example. It inevitably leads us to tackle the question of anthropomorphism and to interrogate our own perception of living creatures through what they display of themselves, referring to Portmann's concept of *Selbstdarstellung*.

437 - Dog bite incidents: it takes two to tango

J.M.R. Cornelissen, H Hopster
Wageningen Livestock Research, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

Breed specific legislation (BSL) is a policy instrument meant to reduce injuries and deaths from dog bites. Typically, BSL prohibits the breeding and ownership of certain breeds or types of dogs categorised as 'dangerous' or 'aggressive'. In the Netherlands, the dog bite problem was studied in order to evaluate the then-current BSL.

The first part of this study, concerning victims, injuries, circumstances and aggressors of 1078 dog bite incidents is reported elsewhere (Cornelissen and Hopster, 2010). It was concluded that (serious) biting is not breed specific and that eliminating certain breeds found to be common biters is neither practicable nor desirable.

The second part of the study, that will be presented here, concerned investigation of lawsuit cases of confiscated pit bull terrier type dogs that were kept illegally in the period between 2000 and 2006. For all 1224 cases that occurred in the Netherlands in this period, the number of dogs confiscated, the process outcome, the processing time and the police district in which the offence occurred were investigated. Furthermore, details of 302 lawsuit cases were investigated to further zoom in on the issue. These ran between 2000 and 2006 and concerned cases where defendants lived in the Rotterdam district. This district was chosen because it was responsible for. By means of the zip codes of defendants, a detailed view of the geographical spread within the Rotterdam district was constructed. In addition, the presence of a criminal record of the defendants was counted, using a stratified sample.

The results indicate that, even after more than ten years of BSL, still a considerable number of pit bull terrier type dogs are confiscated yearly and this number increases in the study period. The average processing time was 101 days, with a maximum of 777 days. During this period, confiscated dogs were kept in custody. The long processing time is likely to be the result of long appeal cases where defender and prosecutor argue about the dog's phenotype as resembling the specific characteristics of the pit bull terrier type.

Furthermore, it is found that almost one-third of all cases in the Netherlands occur in the Rotterdam district. Within this district, cases predominantly occur in urban areas and are highly concentrated in certain neighbourhoods. Additionally, of the people that were accused of owning an illegal pit bull dog, more than 50% has a criminal record.

It is concluded that BSL in the Netherlands did not achieve its goal of phasing out dogs of the pit bull terrier type. When combining these results with the earlier findings, the enforceability and proportionality of the BSL can be disputed. It seems that, rather than banishing a certain type of dog, the issue of dog bites should be tackled by means of other instruments. In case of the experienced risk or nuisance by the presence of dogs of the pit bull terrier type in society, it is recommended to implement policy instruments that focus on the owners of dogs of the pit bull terrier type and to intensify local regulation in neighbourhoods where the issue is prominent.

This research contributed to the abolishment of BSL in the Netherlands in 2008.

References:

Cornelissen, J.M.R., Hopster, H., 2010. Dog bites in The Netherlands: a study of victims, injuries, circumstances and aggressors to support evaluation of breed specific legislation. *The Veterinary Journal*. 186(3):292-8.

438 - Physiological and behavioural responses in to noxious stimuli in tilapia

W. Abbink¹, J.A.C. Roques², D. Burggraaf¹, G. Flik², J.W. van de Vis¹

¹IMARES Wageningen UR, Yerseke, Nederland

²Radboud University, Nijmegen, Nederland

Session

Session Date

Time

Location

Abstract text

Consumer awareness and the societal debate on the welfare of farmed animals, including fish, is increasing. Consequently, more research is carried out to further our knowledge on fish welfare in aquaculture.

Evidence for nociception in fish as in other vertebrates is increasing. Similarities in anatomy and functioning of the nervous system among all vertebrates are demonstrated. Recent research also showed that fish possess an explicit memory, and thus the necessary modalities for pain perception and awareness are present in fish. Ultrastructural analysis performed by us revealed the presence of A- δ and C-fibres in tailfin clips of common carp (*Cyprinus carpio*), fibres known to transmit nociceptive signals in vertebrates.

Our objective was to define a selected readout for an acute response to supposedly painful stimuli in the tailfin of the Nile tilapia (*Oreochromis niloticus*), a tailfin clip and an electric shock applied to the tailfin.

In a first study, we monitored a series of physiological (branchial mucus release and content and chloride cell migration) and behavioural parameters (light/dark preference, swimming activity). We observed that these parameters were affected by a well controlled and supposedly painful stimulus (a standardised tailfin clip) to Nile tilapia (*Oreochromis niloticus*); responses were followed over a period of 24 hours. After the tailfin clip, the responses seen in 'classical' stress parameters, changes in plasma cortisol, glucose and lactate levels, did not allow discrimination between the tailfin clip and the handling stress only. Control fish were handled the same way except that the fin clip was omitted.

In a second study, we assessed the effect of a standardised electric shock (15 Volt DC, 64 ± 34 mA) applied at the tailfin of Mozambique tilapia (*Oreochromis mossambicus*) for 1 second. In the control for handling stress treatment, fishes were handled the same way but not given the electric shock. Again our study revealed clear pain-specific effects of the stimulus on a set of parameters (plasma glucose levels, behaviour: activity and stereotypical behaviour performance), although the electric stimulus was less harmful than the clip.

The stimuli investigated inferred from aquaculture practices: indeed, fins are clipped to mark fish, but fins are also easily damaged during fights, handling, sorting, and transport. The electrical stimulus was chosen as, the European Food Safety Authority reported on stunning of fish that these animals can be exposed to currents that are too low to induce immediate loss of consciousness.

The overall picture emerging from our studies is that practices in aquaculture that lead to damage of fins or expose fish to electric shocks without immediate loss of consciousness may cause pain.

439 - Electrical or gas stunning of pigs, welfare implications.

A.J. Westra, Gerritzen, Hindle
Wageningen UR Livestock Research, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

Current international practice for killing pigs at slaughter recognizes two acceptable stunning methods: electrical and gas stunning. The aim of this pilot study at a limited number of abattoirs was to establish whether or not the stress likely to be experienced by the animal during stunning with CO₂ is comparable to the stress of driving animals through the electrical stunning race.

Electrical stunning of pigs is performed by sending an electrical current (≥ 1.25 A) through the brain which initiates an epileptic shock. A current of 1.25 A or more can be achieved within 1 second using 250 V. When accurately and correctly administered an electrical stun is swift and generally considered painless.

Gas stunning of pigs is performed by exposing them to high (>80%) concentrations of CO₂. The resulting surplus of CO₂ in the blood causes a lowering of pH in the blood and cerebral-spinal fluid respectively, which results in unconsciousness. It is well known that inhalation of large concentrations of CO₂ results in painful respiration, indicated by heavy breathing, squealing and abnormal behaviour. Induction of unconsciousness with CO₂ is not immediate: on average the time taken to reach a suppressed EEG (unconsciousness) was 36.6 seconds (using 87% CO₂).

Prior to electrical stunning, pigs are driven in single file through a race. Progress through this race involves 'encouragement' by slaughter house personal, up to the point where the animals take position on a conveyor belt to ensure accurate placement of the electrodes. During CO₂ stunning pigs are driven through to the stunning crate in groups using automatic gates.

Observations were made at two electric stunning- and two CO₂ stunning slaughterhouses at two different points during the slaughter process. 1) driving towards the stunner (incidences of falling, use of instruments to encourage the animals to move and high pitched vocalizations (HPV)); 2) the stunning and slaughter process (the effectiveness of stun and time from stun to sticking (bleeding)).

An average of 1 and 3% of the observed pigs fell down during driving towards the stunner at the electric stunning slaughterhouses, compared to 14 and 20% of the pigs which fell at the CO₂ stunning slaughterhouses. Electric prod use was 49 and 0% at the electric stunning slaughterhouses, electrical prods were not used in CO₂ stunning slaughterhouses. Overall 82 and 38% of the pigs observed at CO₂ stunning slaughterhouses were fully driven towards the stunner by automatic gates. HPV were heard in all observed groups in CO₂ stunning slaughterhouses, at electrical stunning slaughterhouses it was heard in 97 and 56% of the groups. In general, races leading to CO₂ stunning crates are longer than the electric ones and pigs spend more time in it before the actual stunning is performed. The effectiveness of the stun was 100% at the electric slaughterhouses and 99% at the CO₂ stunning slaughterhouses. The average stun to stick interval after electrical stunning was 6.6 and 8.4s and 73 and 74s for all the animals from one CO₂ stunning crate.

Based on a limited set of parameters used it appears from this pilot study that stressors perceived prior and during stunning are likely to be more severe with gas stunning, compared to electric stunning. Improvements may be possible to both stunning methods, and include removal and prohibition of use of electrical prodders and reducing the amount of pigs at the entrance of single file chutes and in CO₂ races to a maximum of 50% filled. Improvements in the long term could be found in lay out changes of both electric- and CO₂ stunning abattoirs. Finally, the introduction of scientifically valid 'animal based' audits is strongly recommended.

440 - The failures of metaphysical anti-speciesism, Marxism and animal liberation

C.S. Stache
University of Hamburg, Hamburg, Germany

Session
Session Date
Time -
Location

Abstract text

Unfortunately theorizing the relationship between humans and animals often begins with various forms of metaphysical anti-speciesism. This form of anti-speciesism is mainly based on the assumption that the exploitation and domination of animals in almost all societies throughout Western history is rooted in a discriminatory prejudice of the human species towards other animals. This kind of theorizing is mainly ahistorical and anti-social. Peter Singer's utilitarian ethics was the hotbed for bourgeois metaphysical anti-speciesism, whereas one can find an autonomist form of it in the leftwing, liberal current of the animal rights/liberation movement. Its theoretical foundations are elements of a vulgar post-structuralism. The representatives of both forms prescind of the real social praxis in their theory and 'put the world from its feet back on its head' philosophically. At best the role of systemic violence and exploitation are portrayed as results of individual misbehaviour or wrong forms of thinking. The role of the economy and the part animals have to play in economy are at best underrepresented.

Although the ecological and the animal rights movements predominantly have considered Marxism at least as anti-ecological and disregarding the destruction of nature and the industrial killing of animals, the historical materialistic philosophy of Marx's early works as well as his central economic work "Capital" prove the opposite. Confronting the anticommunist ideology, the works of Marx and Engels turn out to be the solid foundation for a historical specific critique of the violent and exploitative social relations that directly lead to the destruction of the majority of humans and nature, including animals. Considering the capitalist mode of production described by Marx in Capital it is not only possible to explain why it makes sense, in the logic of capital, to turn animals into commodities and to understand which role animals play in modern societies, but Marx and Engels also provide crucial hints why ideologies like speciesism exist in the so called civilized world and what functions they have. Finally, following their analysis it becomes clear why metaphysical anti-speciesism falls short of theorizing the problem and, as a consequence, of providing appropriate political answers.

As I outlined I will define key elements of metaphysical anti-speciesism and explain why they are bourgeois ideologies. Then I am going to offer a different approach to understand the role of animals in our historical specific capitalist society and the gradual difference between humans and animals drawing upon mainly Marx' Capital and The German Ideology by Marx and Engels. Finally I am going to give an impression of how we can think the reconciliation of nature and society philosophically with Marx' and Adorno's words and outline a revolutionary social praxis that is necessary to liberate humans and animals.

Christian Stache

I have studied social and economic history, Latin American and gender studies at the University of Hamburg, Germany. My research interests are ecology and Marxism, animal rights theory and securitisation and global security politics with a focus on German military politics. Currently I am working on my PhD, which is based on a critique of the works of Donna Haraway, Ulrich Brand, Christoph Görg and Alain Lipietz and in which I attempt to demonstrate that the destruction of nature is an imperative intrinsic to the capitalist mode of production. I am a scholar of the Rosa-Luxemburg-Stiftung (RLS).

I have been an animal liberation activists since years. Additionally I am a member of the socialist party of Germany (DIE LINKE), a member of its executive board in the department of Hamburg and I have been working on various anti-war and peace issues.

441 - Bioaccumulation of heavy metals in *Thryonomys swinderianus* carcass in Nigeria.

A Soewu
Covenant University, Ota, Nigeria

Session
Session Date
Time -
Location

Abstract text

A wide variety of wild animals, cutting across all the major taxa, have been documented over the years as being extensively used to provide complementary or alternative source of protein for human populations in virtually all cultures across the world. The greater cane rat (or grasscutter) *Thryonomys swinderianus* is one of such few species that are almost ubiquitous in acceptance and utilisation as source of animal protein commonly known as bushmeat. The present study was conducted to investigate the bioaccumulation of heavy metals and the variation of these metals in the carcass of this species. Four specimens were collected from each of the three different ecotomes in Ogun State, Nigeria. Concentrations of eight heavy metals namely Manganese, Iron, Nickel, Copper, Cadmium, Lead, Chromium and Zinc were analysed in four different organs viz: skin, liver, lung and kidney of grasscutter by Atomic Absorption Spectrophotometer. Analysis of variance ($p > 0.05$) showed that there is no significant variability in the concentration of the studied metals except for Iron (Fe) and Copper (Cu) in the specimens used. However, apparent and significant variation exists when the specimens are compared. Mean concentration of the heavy metals in the species was: Iron 400.512 ± 60.0107 , Copper 8.569 ± 1.0396 , Cadmium 0.06 ± 0.040 , Lead 0.3156 ± 0.11747 , Manganese 9.4200 ± 1.03839 , Chromium 1.3013 ± 0.27394 and Zinc 72.771 ± 10.5672 .

Data obtained was compared to the World Health Organisation accepted level of safe consumption for these heavy metals. The average mean concentration for all the heavy metals tested was found to be higher than the accepted/ recommended level for human consumption and thus, not safe for consumption except Nickel which was not detected during the course of study. The organs were differentially safe for this array of metals, but on the overall, no single part or organ of the animal is totally safe from all the metals for human consumption.

442 - Animals, capital and the social structure of contemporary society

Bujok
University of Hamburg / Sociology, Bochum, Germany

Session

Session Date

Time -

Location

Abstract text

It has been noted by several writers such as Mütherich (2003) that in western thought animals alongside, for example, women, people of colour or members of tribal societies, form the opposite and societal devalued pole to white males in industrial societies, and thus the opposite to all positive characteristics ascribed to the latter. Even more than those devalued groups of humans, however, animals have become the archetype of the antithesis of culture, civilization, reason and progress. This positioning legitimates their subjugation and use as material and symbolic instruments for men's accumulation of capital.

While analyses of social structures, inequalities and hierarchies have examined why and how people who are categorized along domains such as gender, ethnicity or class are often deprived of valued resources usable in pursuing social advantage, very few approaches have taken into account the question of how social structures interact with and are affected by human-animal relations and where animals themselves are located in the social structure. This paper explores the potential of Pierre Bourdieu's approach to power and capital for gaining insights into the reciprocal influences between human-animal relations and the social structure of contemporary society.

The paper initially argues that animals can be considered as a social category within the analysis of social inequality when exploring power relations between humans and animals and considering why and how the freedom of action of animal individuals is restricted by coercive force and by limiting the control and use of their own body. Further, the paper shows that human-animal relations are structured by the economic relations of human society and by the social arrangement that animals are used by humans as resources to achieve specific goals. It then demonstrates how inequality among social groups of humans in turn is expressed, stabilized and reproduced by using animals as economic, social, symbolic and cultural capital. The paper concludes that human-animal relations and human social relations interact reciprocally.

443 - Conceiving 'scientific' captivity: the emergence of the zoological garden

Sarantopoulou
National Technical University of Athens, ATHENS, Greece

Session

Session Date

Time

Location

Abstract text

In the middle of the 18th century, Georges- Louis Leclerc De Buffon, composes an "apparatus" for representing and denominating the "animal kingdom". Such a taxonomy, develops and expands little by little, through methodologies which study mummified or anatomized dead animal bodies, skeletons or fossils kept in the Parisian Museum of Natural History. By the end of the same century, all the scientific, cultural and social practices concerning the animal, seem to be concrete, as described by the "memorial for the necessity for installing a ménagerie in the national botanical garden of Paris", written by the "naturaliste" Bernadin de Saint Pierre, in 1792. According to the memorial, animals should find their place among the big and popular workshop of Natural History, -the Botanical Garden-, in order to become the object of a new kind of knowledge: the one who manages to represent in situ the universal, continuous and uniform order of the universe, otherwise Nature. This new condition of knowledge, completed by all the necessary "strategies"- books, museums, workshops, academies, gardens-would deliberate animals from the collections or the cabinets of curiosities, to place them, in the name of science, between new technologies of captivity and control.

Using the parallel analysis of discourse and space as a principal methodological choice, we focus on a critical-historical approach of the classical botanical garden (early 17th -early 19th century). We watch closely our central example, the Botanical Garden of Paris, tracing its evolution from the time of the "Jardin Royal des Plantes medicinales" to the glorious era of the "Museum National d' Histoire Naturelle", era inaugurated with the introduction of live animals in the garden and the foundation of the zoological garden.

With continuous reference to the Foucaultian theoretical toolbox, we locate major and minor texts produced by the field of Natural History, trying to bring to the surface, not only the dominant theoretical models, but also their necessary spatial complements (places and landscapes of education, research and leisure). In the same time we attempt to build the central hypothesis on two central Foucaultian concepts: on the one hand the analysis of the "épistémè", as the general, historically described, gnosis-theoretical and technical background of science, and on the other hand the description of the "dispositif", as a wider apparatus able to interweave the "épistémè" with systems of power. Through this perspective we can resume our central hypotheses as following: the entrance of live animals in the "Jardin de Plantes" of Paris, in 1794, is the emergence of the zoological garden. Saving the last remaining animals of the Royal Menagerie, and transporting them to the botanical garden was not an act of salvation and liberation of animals, but a deep radical alteration of their existential condition: the animal-spectacle, the animal-wealth, the animal-curiosity became the animal- scientific object, the epistemic animal as we will define it later. The implacement of this "scientific" animal in the botanical garden, completes a, historically defined, cognitive model, the "épistémè" of Natural History. This very "épistémè" articulated animals and plants on a single strategic place called National Garden of Plants transforming it to an unified mechanism able to produce scientific as well as social truth.

444 - Interviews with cranes: art and the animal - figure or abstract?

McGoldrick
London Metropolitan University, LONDON, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Body language indirectly undertakes that unspoken conversation between human and animal - the conversation which uses a limited but shared semiotics, signalled partly by the tongue, but mainly by the whole body, received partly by the ear, but mainly by the eye. As ever, visual art and the animal/human relationship coincide on this point - they are both about looking and watching. The premise of this paper is that attempts in art to represent embodiedness by figuration are now almost impossible when images of animals carry and present old dualist meanings of body or mind - and that abstraction is consequently the route that contemporary art practice now takes for representation. That in pursuit of abstraction, pathos is inescapable in the subject-object relation, that currently our representational attempts on the other animal have a trenchant character of trivia or whimsy, one that refuses to be underestimated in the name of logic and seriousness. That animate things submit to Brown's 'thing theory' - that the bird, the one that was just that - an objectified, reified, hypostatized bird - asserts itself in the subject-object relation when it "goes wrong", when it changes its relation to the human subject politically, when it startles the driver in flashing past the car windscreen, steals morsels of food from the table in the beer garden or defecates from a great height on a favourite coat - becomes, in a word, the 'pest' a bird of prey might well have been before its local extinction, only to be reintroduced by conservationists a century later. In abstraction, art will address the cyborg animal, when in a post-critical age of conservation design and industrial farming, so many animals are engineered presences, selected by humans for new human ends, retaining their own mindedness in that altered relation.

445 - Crocodile Tears: Compassionate Carnivores and Rise of Happy Meat

Stanescu
Stanford, Oakland, United States of America

Session
Session Date
Time -
Location

Abstract text

There is a new genre of texts which argue for "local" and "humane" farms in terms of helping both the environment and protecting the animals. I critically engage with these so called "compassionate carnivores" and their new arguments for "humane" or "happy" meat and document that the rise of small scale farms can never serve as a truly effective strategy to improve the lives of animals. Instead, I suggest, those concerned with suffering of animals should join with animal rights activists to effect positive change.

446 - Manufacturing Death: Biopolitics and the Factory Farm

Stanescu
Stanford, Oakland, United States of America

Session
Session Date
Time -
Location

Abstract text

According to the Humane Society approximately 60 billion animals are killed every year for food production worldwide. However this incredible production of death is frequently justified in terms of "saving life." The main way this seemingly ironic rhetoric of "saving life" functions is by pointing out that the factory farm is continually "raising" new animals who simply would not have been alive at all if it were not for the factory farms. However this articulation that "factory farms protect life" masks death in at least two dimensions" first it masks the death of the animals themselves, both their ultimate literal death where a living pig becomes merely dead "pork" and also the reality that for the entirety of these creatures' so called "lives" animals in factory farms experience nothing which aligns with even the most basic dimension of actual animal life. Indeed turkeys have now been genetically engineered to be so grotesquely proportioned that they cannot copulate normally and instead must be artificially inseminated by, ironically, a turkey baster. Hence in this presentation, I argue that factory farms justify themselves via the concept of biopolitics in which death becomes justified in order to "protect life." In other words, focusing purely on the animals' statistical life" (precisely how life is understood in a biopolitical regime) misses the lived reality that mere survival is different than actual life" an experience of fully lived embodiedness. Moreover, I argue, the focus on the steady production of a statistical animal existence masks also the production of species extinction of all other animals not utilized for human consumption. Hence the sole focus on one type of mere survival, or "bare life," masks the denial of true life of both the confined and genetically mutated animals in the factory farms themselves and the totality of animals remaining in the wild. Finally I argue that the justification for factory farming is even more directly biopolitical than this" that at a fundamental ontological level western philosophy has tended to view animals as the ultimate "other," as the group against whom society as a whole is at war. As such, each murder, indeed each extinction, represents in a certain disavowed manner a perceived victory for "human." In a competitive biopolitical worldview, more death for "them" equals, in theory if not in practice, more "life" for "us."

447 - The Divine Other: Angels and Animals

CBD DeVane

Harvard Divinity School, Cambridge, MA, United States of America

Session

Session Date

Time

Location

Abstract text

Angels as guardians, rescuers, and interveners in human life is a salient religious symbol that has a complex legacy in the Abrahamic faiths. Angels are figured in these traditions as created beings categorically different than humans, a classification that is shared with animals. Theologians over the centuries have enumerated taxonomies of being, making strict distinctions between animal, human, and angelic life. However, animals and angels, usually separated by humans on the hierarchy, share more than their status as 'other.' Throughout human culture, angels and animals play similar roles - as rescuers, as empathizers, as a link between human beings and the divine. From pound adoptees designated 'angels' to animals as divine intercessors in the Bible, in the human imagination, angels and animals have long had a status and ability to communicate with the divine that humans lack. This paper will explore the religious significance of situating humans in a world with 'other than humans,' and examine the potential human needs that may be at stake in the theological distinctions.

448 - What Are Bears To Us? Douglas Peacock's *Walking It Off*

Edlich
Johannes Gutenberg University Mainz, Mainz, Germany

Session
Session Date
Time -
Location

Abstract text

What are (grizzly) bears to Douglas Peacock? In three narratives, his well-known collection of essays entitled *Grizzly Years: In Search of the American Wilderness* (1990), the hybrid text *Walking It Off: A Veteran's Chronicle of War and Wilderness* (2005), and the fairly recent *The Essential Grizzly: The Mingled Fates of Men and Bears* (2006, written with Andrea Peacock), Peacock, who served as a Green Beret medic in Vietnam and as the model for the character of George Washington Hayduke in Edward Abbey's contemporary classic *The Monkey Wrench Gang* (1975), not only provides the perspectives of a naturalist and of an activist on behalf of bears and their dramatically shrinking habitat, but he also grapples with the multiple and often conflicting meanings that these animals have for human beings in general and himself in particular. Peacock's narratives, which must be considered vis-à-vis the long Eurocentric, masculinist tradition of, to use ecocritic Randall Roorda's term, narratives of retreat as well as in light of the equally problematic hegemonic discourses on wilderness and the wild in North American environmental writing, contain a significant, distinctly eco(-auto)biographical dimension (the terms ecobiography and eco-autobiography are Cecilia Konchar Farr's and Peter F. Perreten's, respectively), a dimension that highlights the enormous difficulty of accurately and responsibly depicting bears and other animals in "nature writing." "In other words, *Grizzly Years* and particularly *Walking It Off* are as much about grizzly bears as they are about Peacock" indeed, both representational projects mutually define and advance one another. These projects, then, necessarily also throws questions of human identity and (nonhuman) animal alterity into high relief. In this paper, I intend to draw on a variety of insights from the fields of auto/biography studies, environmental literary and cultural studies, as well as critical animal studies in order to investigate the depictions of bears and the related eco(-auto)biographical self-representations in the work of Peacock in general and *Walking It Off* in particular. I argue that Peacock constantly struggles to negotiate what he understands to be different, if not mutually exclusive perspectives on grizzlies and that he, while trying not to project his own emotional needs, desires, and values on bears and not to stage his self-representation at the expense of an animal foil, produces what could be described, as either a environmental grief narrative (Mark Allister's term) or, more accurately, a trauma text that signifies Peacock's narrative recovery from the traumatic experiences of the Vietnam War.

449 - Transcending the balance-discourse by designing away perceived contradictions

A.P. Bos, J.M.R. Cornelissen, O.N.M. Van Eijk, P.W.G. Groot Koerkamp
Wageningen UR, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

In public debate on the sustainability of animal production, as well as in efforts to improve this sustainability, it is often easily taken for granted that animal welfare contradicts other considerations of sustainability, especially economical and environmental. The prevailing discourse will talk about 'finding a balance', or stressing the need for prioritization by either the government, the public or the consumer.

These contradictions may be very real in existing husbandry systems and chains, since improving on animal welfare within the boundaries of these systems will generate undesirable side effects more often than not. However, this does not imply that these contradictions are fundamental to the issues at hand, and therefore inevitable. In a lot of cases, they turn out to be the contingent product of a specific production setup that has co-evolved around a limited set of functional parameters. In those cases, contradictions between animal welfare and other considerations of sustainability can be designed away, provided we allow ourselves to bracket a much wider range of standard practices, technologies and assumptions.

We present an overview of examples in which these perceived contradictions were designed away in a range of redesign projects in animal husbandry in the Netherlands, to wit 'Houden van Hennen' (Laying Hen Husbandry, the original source of Lankeenhof and Rondeel); 'Kracht van Koeien' (Cow Power); Varkansen (on pigs); Pluimvee met Smaak (Broilers with Taste); Well-Fair Eggs (industry eggs); and Konijnen op Koers (Rabbits on Course). We will show how the structured design approach adopted in these projects made it possible to synthesize very different sustainability objectives, rather than trading them off against each other, and how the interactive setup of the design process raised awareness among stakeholders to take further steps in these directions.

Finally, and in order to make the results more generalizable, we will provide an analysis of the common themes in these examples on a more abstract and conceptual level. We will discuss the extent to which perceived contradictions like these can be 'designed away'.

450 - Animal Friendship: Bearded Dragon and Pigeon

Bussolini
City University of New York, New York, United States of America

Session
Session Date
Time -
Location

Abstract text

Dominique Lestel has argued in *Les Amis de mes amis* that friendship is an important category in the understanding of relationships between nonhuman animals and between humans and nonhuman animals. He maintains not only that it is justifiable to use the concept of friendship in such circumstances, but that animal friendships fit within all the classical and contemporary definitions of friendship. A central part of his account is to argue, via Bergson, that sharing space together over time (duration) forges friendship relations. This paper uses Lestel's considerations on friendship to interpret a set of empirical observations of a bearded dragon Esperanza and a pigeon she befriended in a New York City park on daily walks. The pigeon would fly down and perch on the back of a bench where Esperanza was basking on the seat. The two spent time, duration, together, and would frequently closely observe one another. Indication of the closeness of the two are that they regularly took part in such behavior on successive days and that the pigeon would not approach Esperanza's human companions if they were in the same park without her. This empirical example strongly bears out Lestel's premise, and benefits from its use in conceptual interpretation.

**This paper part of Animal Ethics Panel with Gary Steiner (Veganism as a Strict Ethical Imperative) and Eben Kirksey (2008 *The Year of the Frog*)

451 - Any Sharp Knife Will Do

Goel¹, Henderson²

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²Ontario College of Art and Design University, Toronto, Canada

Session

Session Date

Time

Location

Abstract text

Using photographs and taxidermy, the collaborative exhibition Any Sharp Knife Will Do explores human-animal relationships, modes of preservation, hunting as a human endeavour, value attached to animal-as-object (the taxidermy) and object-as-animal (the photograph), and the languages and connotations of both taxidermy and photography.

A two person show, each artist contributed from their own domain of expertise. Goel's work involves several taxidermy animals coming from the arena of familiar animals rather than exotics or wild-game species. Using both the very small house-mouse and the substantial hunting dog, her work questions attitudes and practices around the relationships humans have to the animals with whom we share our space and the nature of taxidermy as a means of reducing creatures to their species/type. Henderson presents large scale black and white images of wild game hunting trophies complete with the opulent historical surroundings associated with such objects. Each image retains the lens information critical to the image, i.e. ISO settings and focus rings. Here Henderson collapses the rifle sight with the photographic lens and dramatizes the violence inherent in the photographic shoot.

Goel's dogs are placed alertly examining Henderson's photographs and as these two groups become one, a tension emerges between the preserved and the represented. How, what, and why we preserve animals, and the relationships between animals and humans, and animal to animal are thrown into question. The dog stands in for the human hunter, but it also pursues its own nature. The shift in the usual forms of preservation of each animal creates an unease in the viewer as expectations are upset. The decision to taxidermy a dog places the animal within a language of preservation usually reserved for transforming wild animals into objects. It is (usually) not about preserving the individual character, but rather about ownership, categorization, the experience of the hunt, or the literal trophy of a victory over nature. The specificity of the animal is considered only in its description, not its character. Taxidermy then, is a process for making the animal precious while simultaneously reducing and objectifying it. The photograph similarly has its own language of ownership and preservation, and through its action places images in the zone of the undead, forever in anticipation of decay.

The project, though controversial in subject, is very accessible and seductive in its elegance.

The artists would also be pleased to give a more general artists' talk about the use of animal imagery/object in their work if that is preferred by the committee.

452 - Playing with pigs: unsettling animal practices through game design

C.P.G. Driessen¹, Bracke²

¹Utrecht University, Utrecht, Nederland

²Wageningen UR Livestock Research, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

Many believe that animals are granted moral status based on their cognitive abilities. Some species are thought of as more intelligent and therefore more deserving of our respect and more likely to be able to suffer in ways that are meaningful to us humans. At the same time, many people take the well-being of particular animals into account depending on their personal relationships with them. These relations emerge in cultural practices that are largely the product of contingent historical processes and practical convenience. This means there are cognitively advanced animals who have collectively failed to bond with humans in a way that would suit their mental and social abilities, and thereby have failed to generate the moral respect of humans in accordance with their potential.

In modern societies the different practices involving animals moreover tend to be strictly separated and understood as morally isolated. Even though we can witness ever increasing concerns over farm animal welfare, the cultural separation of animal life forms such as pets, laboratory and farm animals, is hardly questioned. This not only prevents awareness in (urban) populations of the hidden presence of large numbers of potentially interesting creatures, but also precludes an acknowledgement of the ambivalences involved in the way we (fail to) care and provide appropriate conditions for production animals.

This paper proposes a new mode of researching human-animal relations, animal welfare and animal ethics, namely by technological design. It will explain how initiating a design project to make farmed pigs playfully interact with humans mediated by a specially developed interface offers a different way to explore questions such as 'what are our duties towards the animals we consume?', and 'is the life of an intensively farmed pig worth living?' The interactive design process allows not only for a more active, experimental and immersive mode of involvement with these questions, it also offers a way to connect these ethical questions to metaphysical and scientific ones: on the similarities and differences between humans and pigs, on the nature of animal minds, on how to communicate without language, and how boredom involves suffering. Thus, an interspecies interactive video game may not just be a way of meeting the exploratory needs of farmed pigs, it also explores in a new way Fraser's 'inextricable connection' between science and ethics. Thinking through possible relations with pigs in this design project helps to imagine ways in which we, together with these animals that coevolved with our civilisation, can develop a shared material culture appropriate to their still emerging domesticated life form.

The resulting human-animal interactive game aims to establish a new type of relationship between farmed animals and their prospective consumers, intertwining human-animal practices of the farm, the household pet, the zoo and the circus. On the one hand this could be a playful and high tech way to restore the proximity and perhaps bond that large swaths of humanity and pigs have experienced since the dawn of civilization up until one or two generations ago. Then we might again understand the type of relationships farmers can have with their animals, which may involve not only norms of productivity and efficiency but also modes of care and even companionship. On the other hand gaming with pigs could intensify our latent sense of inconsistency in the way we treat animals. Will people be willing and able to play with their food? This paper discusses the varied responses of farmers, pigs and the public at large to the design proposal. And it will explain how particular design choices were made to maintain and deepen the ambivalence of modern pig farming and consumption.

453 - Struggle in Common: Ecofeminist-Marxist Perspective on Animal Liberation

Agnieszka
Adam Mickiewicz University in Poznan, Poznan, Poland

Session
Session Date
Time -
Location

Abstract text

Introduction: One of the most significant discussions in contemporary social and political philosophy concerns the entanglement of biology, politics and economy. It is becoming increasingly difficult to ignore the ecological and food crises as well as development of biotechnologies and commodification of living organisms (and their parts). Additionally we have to get to grips with problems such as expropriation of land, privatization of water and other so called "commons". Search for the effective methods of resistance to those overwhelming processes has become one of the most urgent tasks for theorists and activists. How organize our struggle in the age of biopolitics and the rule of biocapital?

This situation has encouraged researchers and non-academics to re-examine work of Karl Marx. Referring to Marx in the context of nature/human dichotomy can appear for some as obviously pointless effort. Considering the non-human proved to be slightly difficult for Marxist thought as it is a tradition which key concepts were historically constituted around the human/animal distinction. However, labour which was defined as exclusively human activity has recently been challenged from perspectives which go far beyond the figure of wage-labourer. Mode of reading introduced by socialist ecofeminism proves that Marx's concept of labour can be much wider than the human realm.

Thesis: By acknowledging the importance of the non-human in the circulation of capital I argue that to address the issue of struggle in the contemporary global (bio)capitalism rethinking of Marx's definition of labour and dichotomy of production and reproduction is necessary.

The figure of unwaged labourer reproducing the labour power become the widespread question for feminist movements, indigenous people struggling for land and, as it is claimed in this paper, for animal activists and critical animal studies researchers. I assume that extending Marxist theory to the non-human perspective can be understand as simply drawing final conclusions from Marx's work itself. Moreover I attempt to defend the view that it equips us in tools useful for mapping human as well as non-human resistance. By engaging ecofeminist works on (re)production I attempt to establish the set of theoretical-practical tools for localizing places of potential resistance to overwhelming exercise of power of (bio)capital. The aim is to show that the process of broadening the influence of (bio)capital is accompanied by simultaneous process of changing the characteristic of resistance which goes beyond walls of factory into the realm of unwaged and non-human labour.

Theoretical Perspective: Leftist ecofeminist theory which is the perspective assumed in this paper, is closely connected with developments of Italian feminism in the seventies. Such thinkers as Mariarosa Dalla Costa, Silvia Federici, Alisa del Re critically rethought the theory of social factory developed by Mario Tronti showing how Marx notion of labour is used by capital in order to create divides within the working class. At first they focused on housework as paradigmatic instance of this mechanism, afterwards some of those analysis served as the basis of conceptualization of "Nature" as productive force rather than passive "resource" or "free gift" as Marx put it. Their findings correspond with those of Vandana Shiva and Maria Mies whose work will be another frame of reference in this paper.

Content: This paper has been divided into three main parts. The first section will examine feminist attempts to overcome the figure of wage-labourer and their meaning for understanding non-human (re)production in capitalism. Part two deals with the issue of animal, or rather nonhuman struggle against exploitation. In conclusion I will consider conditions under which it is possible for workers and animal activists (and non-human creatures as well) to unite in the common struggle.

454 - Lauridz Smith - a 18th century view on animal soul

SJ Johansen
NTNU Library, Trondheim, Norway

Session
Session Date
Time -
Location

Abstract text

In 1791 the danish theologian Lauridz Smith (1754-1794) published a book about the nature of animals, their determination and mans obligations towards animals. The poster presents an analysis of the structure and argumentation in his book, with special emphasis on his view of animal senses, soul and cognition. Smith worked as a teacher in Trondheim Norway during 1780-1785 and became a member of the Royal Norwegian Society of Sciences and Letters. A comparison is made with the view of the animal soul as expressed by his contemporary, bishop Johan Ernst Gunnerus, one of the founders of the royal society.

455 - Captivating Creatures: Zoos, Circuses, and Marketing Life of Pi

Schwalm
University of Canterbury, Christchurch, New Zealand

Session
Session Date
Time -
Location

Abstract text

The visually striking tiger on the cover of the best-selling and Booker Prize-winning novel *Life of Pi* highlights the role of exotic, charismatic animals for the marketing of fiction to a world-wide readership. Deploying zoo and circus animal imagery, *Life of Pi* emphasises commercially attractive animals in packaging and content, as Martel constructs a colourful spectacle for his international audiences. Originally showcases for imperial conquest, zoos and circuses have taken on new meanings in the context of the global environmental crisis, and yet, the historical relationship between human masters and trained or exhibited animals remains essentially intact. As Randy Malamud comments: "The zoo's forte is its construction of zoogoers as paramount, masters of all they survey, and zoo animals as subalterns" (Reading Zoos 58). *Life of Pi* reinforces culturally ingrained human-animal relationships, such as those promoted by zoos and circuses, through narratives of human mastery, science, and environmentalist discourse.

Indeed, the notion that particularly zoo animal entertainment is not only attractive, but also beneficial to the animals themselves, targets consumers in a reassuring fashion. Martel's novel succeeds commercially for much the same reasons that zoos and circuses profit from exhibiting actual animals. *Life of Pi* portrays a particular mythology of "good zoos" as a kind of Ark, underpinned ostensibly not only by Pi's expertise as zoologist, but also by the fact that Martel himself has repeatedly stressed that he carried out research - amateur research, as it were - into zoos and animal behaviour, prior to writing *Life of Pi*. This paper examines some of the arguments put forward in the novel that are in favour of zoos and circus acts, and discusses the ways in which, to borrow the words of one of Martel's characters, a "story with animals is the better story." This paper makes use of an activist approach to literature by questioning common assumptions about animal use and welfare, and aims to demonstrate that *Life of Pi* is a reaction to growing calls that, ethically and environmentally, we need to fundamentally rethink our consumption-based relationship to animals.

456 - Creatures of the Same God? Animal Rights and Interreligious Dialogue

Wandegren
Faculty of Theology, Uppsala, Sweden

Session
Session Date
Time -
Location

Abstract text

There are numerous examples in the holy texts and traditions of the Abrahamic religions which show deep concern about all God's creatures, from the story of creation to tales about holy women and men's compassionate treatment of animals. Today devoted animal rights activists follow in these footsteps, including other animals in a widened circle of care.

In my presentation I will discuss some of the possibilities and difficulties for people who engage in the animal ethical movement, to meet over the frontiers of Christianity, Islam and Judaism. Can animal rights activism serve as a unifying bond between religious believers within Christianity, Islam and Judaism? What do animal rights activists and scholars studying Christian Ethics, Jewish Ethics or Muslim Ethics write about the possible contribution of the religious texts the three religions hold as holy? What are the obstacles in this kind of activism to flourish as part of the Abrahamic religions and to serve as a fruitful component in interreligious dialogue? Such a meeting or dialogue in an ethical question that so deeply touch those who seek a radical change of the attitudes toward nonhuman animals could both transcend and transform the boundaries of religion.

I discuss the above stated questions within six different themes: the question of human kind being the lord of creation, our call to compassion, whether we religious animal rights activist ought to read by letter or by Spirit, the demand to eat meat and to perform ritual slaughter, power and submission, and compassion toward animals among holy women and men. Finally, I discuss the advantages with a theocentric perspective as a starting point for this both theoretical and practical dialogue.

I propose that animal rights activism indeed can serve as a unifying bond between believers within the Abrahamic religions. With a theocentric perspective, in which God is regarded as the proper centre of the universe, the question of human attitude toward creation may change from "What's in it for us?" to "What can we, as God's servants, do to fulfill God's intention with creation?", due to the faith we share in a loving God. Out of this perspective and out of the shared experiences of the Abrahamic traditions and texts, animal rights activists can indeed meet in an interreligious dialogue in the shared experience that other animals do matter.

457 - Mortal Harm Across the Human/Nonhuman Divide

Blatti
University of Memphis, Memphis, TN, United States of America

Session
Session Date
Time -
Location

Abstract text

Despite Epicurus's notorious argument to the contrary, most of us agree that death can constitute a harm to the one who dies. Let us assume that this claim—call it the harm thesis (HT)—is true. The central question raised by this paper is whether HT applies equally to all subjects. Specifically, the question is this: does death harm human animals in the same way that it harms nonhuman animals? Until recently, this question has been ignored in the philosophical literature on mortal harm, where discussion has focused on the human case by default. And in this context, despite considerable disagreement over matters of detail, there is widespread agreement that death harms a human subject (when it does) by depriving her of the goods life would've afforded had she continued living. Given this consensus about the nature of mortal harm, some theorists have assumed that, if death can harm nonhuman as well as human animals, then it will do so in the same way, viz. by depriving them of life's goods. In this paper, however, I argue that this assumption threatens to preemptively narrow the range of ways that death can plausibly harm nonhuman animals. I conclude by suggesting several non-deprivationist ways that nonhuman animals may be harmed by death.

458 - More-than-human capital: accounting for animal-human relationality in enhancing sustainability

M Brown
James Hutton Institute, Aberdeen, United Kingdom

Session
Session Date
Time -
Location

Abstract text

The purpose of this paper is to propose and explore the concept of 'more-than-human capital', and what it may or may not offer in terms of being able to take account in decision-making of the kinds of embodied knowledges and capacities that exist only relationally between humans, animals and environments. The starting point is the common disjuncture between concepts of humans and animals as they are incorporated into influential environmental conceptual and decision-making frameworks (e.g. ecosystem services, capitals frameworks), despite often aiming to bring human and nonhuman elements closer together. The problem is how this obscures the agency inhering in the exchange, articulation and interweaving of human and animal bodies, and how particular social, economic and ecological consequences are thus produced. To begin to address this, the paper elaborates examples of two animal-human partnerships: 1) the hefting and herding of sheep on common grazing land in upland areas of the UK; 2) dogwalking and wildlife disturbance in designated conservation areas of the Cairngorms National Park. For each, the paper illustrates the embodied capacities, knowledges and skills that are generated solely through relational cross-species practices, identifies threats to them from contemporary rural-urban change, as well as some of the key implications for social, economic and environmental sustainability (e.g. community cohesion, biodiversity, landscape, rural development).

459 - Zoo Animal Welfare Assessment

p koene
Wageningen UR, Wageningen, Nederland

Session

Session Date

Time -

Location

Abstract text

Species with specific environmental adaptations may show specific behavioral adaptations, difficulty in adapting to a new environment, and hence suboptimal functioning and fitness. Discrepancy between natural behavioral adaptations and behavioral possibilities in captivity may cause welfare problems. Aim of the project is to estimate a species' suitability for living in captivity, assess welfare, suggest environmental changes, and find species characteristics that underlie welfare problems in zoo animals. Databases of species characteristics are set-up using literature of natural behavior (1) and captive behavior (2). Species characteristics are grouped in eight functional behavioral ecological fitness-related categories related to space, time, metabolic, safety, reproductive, comfort, social and information adaptations using a model of welfare optimization. Assessments of the strength of behavioral adaptations in relation to environmental needs are made based on results available from literature. The databases with literature on species level are coupled with databases of behavioral observations (3) and welfare assessments (4) under captive conditions. The represented structure produces best professional judgments, shows discrepancies between environmental responses in different environments and suggests ways for improvement (environmental changes). The functional behavioral category approach is compared with and incorporates principles, methods and outcomes developed in the Welfare Quality® project. Behavioral data from many MSc-projects covering 10 Dutch zoos and 45 species are used (mammals, birds and reptiles). In conclusion, the comparison of the complete repertoire of behaviours in natural and zoo environments highlights welfare problems, the solution of welfare problems by environmental changes and the species characteristics underlying zoo animal welfare problems.

460 - Mind in Animals?

Cerkovnik
University of Ljubljana, faculty of Arts, Ljubljana, Slovenia

Session
Session Date
Time -
Location

Abstract text

Although ethologists and philosophers, in last twenty years especially Marc Berkoff and Colin Allen, made big efforts toward understanding animal cognition through animal behavior, they usually make a categorical mistake, identifying animal mind with human. Of course, humans are akin to animals and there are many properties that we share with them, but there are differences too, especially because our soci-psychological life is much richer than theirs, in the sense that humans understand rules and can, in the same situation, follow sometimes one and sometimes another rule. What is saying, is connected to one of the most prominent objections against ratio of some animals different from people: Davidson's arguments that animals could not be rational without language. He is right in spite of understanding (rational) languages as symbolic systems. Wittgenstein, in his *Philosophical Investigations*, made much stronger claims against animal cognition. First, although lion could speak, we couldn't understand him, because there is a categorical distinction between his and our cognition of what emerges from ours different forms of lives. Second, although dog can wait for his master, it cannot wait for him coming a day after, what shows that it cannot have the same conceptual perception as humans. Third and this is most crucial, Wittgenstein in the §§199 and 200 *Philosophical Investigations*, on a place before the very statements on the rule-following considerations which lies in the heart of its "private language argument" (as stated by Kripke, for instance) records opinions, that goes against a non-human cognition of any sort: "- To follow a rule, to make a report, to give an order, to play a game of chess, are customs (usages, institutions)." (§ 199) "But now imagine a game of chess translated according to certain rules into a series of actions which we do not ordinarily associate with a game - say into yells and stamping of feet. And now suppose those two people to yell and stamp instead of playing the form of chess that we are used to; and this in such a way that what goes on is translatable by suitable rules into a game of chess. Would we still be inclined to say that they were playing a game? And with what right could one say so?" (§200) The question here is, in connections to animals, in what way have someone the right to say that animals whatsoever play a game according to certain rules? It seems that animals do not playing (language) games, because their responses are only conditionally. The boulder between conditionally response and response according to a rule is vague, but there still exist boulder between these sorts of behavior. Only people are capable to response according to rule(s). Animals do pronounce avowals as human young ones do, but can never translate them into a symbolic language as human adults do.

To say in the language of biosemiotics, animals (and their subsystems) do response to signs in the way of semiosis, but they response to signs first of all as icons or indexes and not to signs as symbols (bee's dance is, for instance, of course not symbolic but indexical). We (people) maybe could understand animals as beings of semiosis an sich and für sich (and this would be a purpose of ethology), but never, except as being füruns, as symbolic one. As Schopenhauer stated for animals: "They apprehend correctly, and also grasp the immediate causal connexion, the higher animals even through several links of its chain; but properly speaking they do not think. For they lack concepts, in other words abstract representations."

461 - The Trauma of Elephants: a Post-Colonial Critique of G.A. Bradshaw

C.M. LORD
University of Amsterdam, Amsterdam, Nederland

Session
Session Date
Time -
Location

Abstract text

Ecologist, psychologist and writer G.A. Bradshaw makes a passionate plea for understanding the 'trauma' of elephants in terms comparable to the established reception of post-traumatic stress disorders in humans. *Elephants at the Edge: What Elephants Teach Us about Humanity* (Harvard Press, 2009) deploys the fields of psychoanalysis, psychology, anthropology, neurosciences and animal studies to investigate how the many causes of human trauma can be traced in elephant's catastrophic experiences of war, habitat loss, and the 'genocide' of mass culling. Not unlike the fictional Elizabeth Costello of Coetzee's *The Lives of Animals* (1999), Bradshaw cites Ellie Wiesel's *Night* (1973), an account of survival in Auschwitz, as a narrative that teaches much about the predicament of elephants. My critique of this knowledgeable, poetic but almost fanatic work considers whether Bradshaw's attempt to delete the conceptual opposition between nonhuman/human animals can be analysed in terms of a postcolonial critique of her anthropomorphising scholarship. The environmental philosopher Deane Curtin coined the term 'environmental racism' to specify the "connection, in theory and practice, of race and the environment so that the oppression of one is connected to, and supported by the oppression of the other" (2004: 145). When Bradshaw refers to the enemies of the elephants, that is, humans, she often makes an over-simplified duality between human (oppressor) and elephants (oppressed). She often overlooks the traumatic post-colonial (and neo-colonial) history of those who share the elephants' contested territories, namely, indigenous peoples who are themselves struggling to survive wars, displacements, re-settlements and loss of home in the wake of globalisation. In my paper, I will use Curtin's complex concept of 'environmental racism' to critique Bradshaw's biocentrism as both productive (in that it necessarily reveals the complex and unacknowledged suffering of elephant) but inviting to a reading that brings to the surface the importance of maintaining the crucial gap between the human subject and the animal other.

462 - Veganism as a Strict Ethical Imperative

G. Steiner
, The Netherlands

Session

Session Date

Time

Location

Abstract text

Very little of the contemporary scholarly work addressing human moral obligations toward animals advocates veganism as a strict ethical imperative. I take this to be the central failing of contemporary work on the moral status of animals: Even though writers from a variety of disciplines and intellectual orientations argue that we are existentially connected to animals in a manner that requires us to exhibit both compassion and respect for animals, the vast majority of these writers not only stop short of advocating veganism, they offer what they take to be definitive criticisms of the proposition that respect and compassion for animals demand veganism as a strict ethical imperative. In this talk I will argue that genuine respect for animals demands veganism, and I will examine and critique three main forms of objection to veganism issued by contemporary writers: that of writers such as Jacques Derrida, who argues that the imperative to eschew violence toward animals, like all strict ethical imperatives, is impossible to implement and incoherent in principle; that of liberal thinkers such as Richard Posner, who argue that the proposition that we owe animals the same kind of respect that we owe to human beings is 'sheer assertion'; and that of thinkers such as Dominique Lestel, who argue that our love of animals demands at least limited ritual consumption of meat in order to remind us of our essential involvement in the natural cycles of life and predation. I conclude that all of these objections to the vegan imperative reproduce the central anthropocentric prejudice of the Western philosophical tradition.

*This paper part of New Animal Ethics Panel with Jeffrey Bussolini (Animal Friendship: Bearded Dragon and Pigeon), Eben Kirksey (2008--The Year of the Frog), and Jan Dutkiewicz (THE LIMITS OF RATIONALIZED INTERSPECIES VIOLENCE)

463 - Trans-species friendships in children's films

Wiedmann
Hochschule für Film und Fernsehen „Konrad Wolf„(Academy of Film and Television), Potsdam, Germany

Session

Session Date

Time

Location

Abstract text

Nonhuman-animals are nearly ubiquitous in children's media culture, not least in children's films. Oftentimes the animals appear as protagonists which are anthropomorphised to a greater or lesser extent, sometimes they just play a minor role as furry and faithful companions. This paper will be concerned with children's and family films which center around the relationship between a child or a teenager and a nonhuman animal, such as *Free Willy* (USA/France 1993, D.: Simon Wincer), *Misa Mi* (Sweden 2003, D.: Linus Torell), *Wolf Summer* (Norway 2003, D.: Peder Norlund), *The Water Horse* (USA/UK/Australia 2007, D.: Jay Russell) or *How to Train Your Dragon* (USA 2010, D.: Dean DeBlois/Chris Sanders), to name just a few.

I will present the thesis that this type of films can be regarded as a genre of its own in which the central pair is far from being the only shared trait. Generally the young protagonist has to deal with the loss of a parent and feels estranged from his or her remaining family. The new task for the child or teenager to care for an animal in need of protection enables him or her to come to terms with the experienced loss and to form new bonds.

Not only do the films reflect a myriad of functions that real animals fulfil in children's lives - as portrayed in Gail Melson's *Why the Wild Things Are* (Cambridge/London 2001), for instance - but the trans-species friendships also seem to play on certain intersections of the cultural images of children and animal.

"In a worldview that radically separates humans from nonhumans, and rationality from animality, both children and pets straddle this great divide. Each is seen as not quite human and not quite animal. (...) Children are the animal human, the instinctual, untamed substrate that humanity shares with other species. (...) Children's essential animality has sometimes been viewed as problematic; at other times the animal nature of children has been idealized. The equation of child with animal remains." (Melson: *Why the Wild Things Are*, p.35).

Even if the choice of the word "equation" seems to be a bit strong, the believe in a certain affinity between children and animals is certainly of great influence. The cited films appear to illustrate Sigmund Freud's assertion, that children don't show the urge to draw a hard line between their nature and that of other animals, which is maybe best condensed during the moment of the first contact, when the "mise en scène" emphasises the look between child and animal. It is not the kind of look John Berger describes for the zoo, not the human observation of an object of knowledge, the child is not only seeing, it is "seen seen", as Derrida would put it. The nonhuman animal returns the look and is thus presented as subject with a perspective of its own, sometimes even entitled to point-of-view-shots.

As it wouldn't be possible to explore all aspects that unite certain films concerning trans-species friendships as a genre, the presentation will focus on the assumed affinity between children and animals to discuss on the basis of chosen scenes how these children's films challenge the traditional human-animal divide.

464 - ANIMALS PROTECTED BY LAW ONLY WHEN THE EVIL IS UNNECESSARY

Fossati
State University of Milan, Milano, Italy

Session
Session Date
Time -
Location

Abstract text

In the modern era, the liberal representation of society is consistent with a regulatory policy that allows an alliance between law and current moral code. In the EU, ethics is an essential component of the idea of the same European citizenship.

Moral concerns should start with all beings who have self-interests. This remark deals with the one that all living entities can have interests to be protected, even by the legal system.

The Western legal system already accommodates a number of animal interests within the criminal anti-cruelty laws and civil trust laws. But an analysis of the way these laws provide legal rights to animals is required, overall taking into consideration the need of balancing the interests of animals against human interests.

Throughout history, the provisions of the law reflected the social view of animals.

In Europe, animal welfare is acknowledged as a Community value that is enshrined in the Protocol (No 33) on protection and welfare of animals, annexed to the Treaty establishing the European Community.

Also national laws of the Member States increasingly acknowledge the interests of animals besides the benefits to humans.

In particular, this reflects the acceptance of the animal's interest in being free from pain and suffering and from killing without just cause, even if the critical prohibitions on beating and killing animals is often reduced with "unnecessarily" and "needlessly".

However, these last terms are difficult to define. Additionally, the way of a clear balancing of interests may be not that easy in each time; sometimes the human interests overcome that of the animals', and pain and suffering might lawfully occur. Besides, can the legal system provide a useful remedy with the resources available? Something can vary also if the animals are part of a personal property or not.

In consequence, animals have modest levels of legal rights in our system. They already exist as individuals within it, but not in a systematic way.

Again, in the future this line could be redrawn. The present anti-cruelty laws are but a first step. The legislatures will have to adopt new provisions.

A reflection on these themes and the new perspectives that can be opened is proposed, together with an analysis of the partial inconsistency between the civil code (animals as "legal things") and the penal code (animals as "sentient beings") as far as the legal status of animals and its consequences on .

A focus is dedicated to the case of dogs and their different condition when they belong to one owner and when they are stray dogs.

465 - The Mental Lives of Animals

Gudovitch
University of Haifa, Tel Aviv, Israel

Session
Session Date
Time -
Location

Abstract text

Since the early 20th century, the Cartesian view of the mental as consisting of radically subjective inner states had lost much of its appeal. Instead, mental states are commonly understood as essentially linked to circumstances in which such states are ascribed to creatures (be they human or non-human).

The typical circumstances in which mental states are ascribed to a creature are often identified as the circumstances of explaining a creature's behavior. In the explanations of behavior, a creature's behavior becomes comprehensible in light of the mental states ascribed to it.

But what is the form of an explanation in the context of which, mental states are ascribed to a creature? According to an influential proposal, such explanations must portray the creature as strictly rational. The principles of rationality are the relations holding together mental contents, and without the assumption of the rationality of explanations of behavior, the anti-Cartesian constraint- that mental contents are not radically subjective, cannot be met. The upshot to the case of animals is that it is possible to ascribe mental states to animals only in so far as and to extent that it is possible to find the creature in question strictly rational.

I will argue that the appeal to 'strict rationality' is not warranted by the requirement that mental content must be understood in the context of explanation of behavior. There are many different ways of making sense of a creature's behavior, not all involve grasping its behavior as strictly rational.

The argument will be illustrated using an example from J. M. Coetzee's *The Lives of Animals*. In the story, Coetzee describes the experiences of Sultan, an ape captured and held in the laboratory of a scientist who is trying to make sense of the ape's mind. The scientist introduces Sultan to a series of more and more complicated obstacles in its way to reach its food. But Coetzee's marvelously tells the story from the point of view of Sultan, who is more concerned by its loneliness than by hunger for food. Opting for hunger rather than loneliness, Sultan attempts to reach food only for the purpose of pleasing his only possible friend- the cruel scientist. Sultan the ape, in Coetzee's example, draws a distinction between its actual contents of mind- expressing its despair and wonder about human cruelty, and the practical thoughts he is lead by the scientist to be engaged in, which, Sultan recognize to be the right type of thought: how to use this to get that. But Coetzee's very story is as good case as the scientist's (and hence, the philosopher appealing to strict rationality) for the purpose of illustrating what is an explanation of behavior. Therefore, Coetzee's story illustrates how mental states could be ascribed to a creature outside of the despotic demands of 'strict rationality'.

466 - Alpha: the figure in the cage

MacDonald
University of Huddersfield, Leeds, United Kingdom

Session
Session Date
Time -
Location

Abstract text

"For at least the past 10 years her behaviour with pencil and paper has been essentially as at present. During this time she has never been directly rewarded for drawing, and it is quite evident that the activity does not involve social rewards. If possible she retires with her paper to a far side of the cage (in pre-experimental period), turns her back to the observer, works for a time with complete preoccupation, and eventually tears up the paper. If caged with another animal that watches her drawing, she shoulders the other aside or turns away to work in a corner. The motivation is intense. She will disregard food when she sees someone with pencil and paper and will beg for these"

Schiller, P. (1951) 'Figural preferences in the drawings of a chimpanzee'. In: *Journal of Comparative and Physiological Psychology*, Vol.44, pp.101-111.

The above appears in a report of an experiment, the subject of which was an 18-year-old female chimpanzee, named Alpha. I came across the passage, quoted by Desmond Morris in his 1962 publication, *The Biology of Art*, while conducting practice-based research into drawing for my doctorate. I was struck by the contradictions raised by this apparently impartial scientific report of observed behaviour. Drawing is often referred to as definitively human activity that connects modern humans with the earliest producers of cave art, 'to draw is to be human' (Dexter, 2005). The desire to leave a mark of one's presence is presumed to be indicative of a "simple human intentionality" (Renfrew, 2003). However, from the evidence of Schiller's report, here is an example of an individual whose caged existence testifies to her status as animal, and yet who exhibits characteristics defined as uniquely human.

Alpha was neither the first nor the last non-human primate whose drawing habits have been studied in a scientific context, Morris lists a number of other examples dating from the early part of the twentieth century. Recent examples include a study at the Primate Research Institute in Kyoto (Tanaka, Tomonaga & Matsuzawa, 2003), investigating finger drawing by infant chimpanzees. However, Alpha's situation as a caged animal raises particular questions concerning the reliability of human/animal distinctions and their ethical implications.

In this paper I will report on the outcome of my attempts to retrace the marks left by this particular chimpanzee. The question I will address here is: How did this drawing practice come about, and what is the significance of the cage as its context?

The methods for doing this include a literal retracing of the drawings made by Alpha during the experiment, not from originals but from printed copies of the experimenter's tracings. I also retrace the scientific texts quoted by Schiller in order to locate his research within the context of comparative psychology of the early 20th Century.

This chain of textual reference leads back to Alpha's early life as an infant at the Yale Anthropoid Experiment Station, Orange Park, Florida, where she was born in 1930. These laboratories, founded by Robert M. Yerkes, have been the subject of critique by Donna Haraway (1992). Alpha's status as the first animal to be born at the facility made her a particularly important experimental subject to Yerkes, who described her in

infancy as 'continuously available for physical, physiological, behavioral, and other observations and special experiments' (1932). In the light of this significant history I expect to conclude that Alpha's drawing practice can only be understood in the context of captivity and constant observation in which it took place.

467 - 2008-The Year of the Frog

Kirksey
CUNY, New York, United States of America

Session
Session Date
Time
Location

Abstract text

The Amphibian Ark, a global assemblage of biosecure holding facilities and cryogenic banks, designated 2008 as "The Year of the Frog" as part of a bid to raise \$50 million for conservation. Up to half of the world's known frogs, salamanders, and caecilians—some 3,000 species in total—are in danger of extinction. This 21st century ark was built to reckon with a 20th century biotechnical scheme, the "frog pregnancy test", that unexpectedly went awry. In 1938 a researcher in South Africa discovered that when urine from pregnant human women is injected into the African-Clawed Frog (*Xenopus laevis*), this animal will lay hundreds of eggs. This exceptional amphibian was exported from South Africa and began populate labs around the world with millions of their kind. Unbeknownst to anyone at the time, African-Clawed Frogs are vectors of the chytrid fungus—a deadly pathogen that kills most other amphibian species on contact. By transporting clawed frogs around the planet, humans inadvertently spread a disease that brought mass extinction to amphibians.

If many frogs are trapped in specific environmental worlds, locked in ontological cages, then African Clawed Frogs proved to be both figural and literal amphibians. While many literal amphibians choose among modes of existence—constantly deciding to live on earth or in water—these figural amphibians also have the ability to move amongst environmental worlds. Longing to change elements and to go somewhere else, these nomadic animals began to get inside and disrupt the worlds of others (cf. Serres 2007; ten Bos 2009; Sloterdijk 2011). Jumping out of any aquarium without a tightly sealed lid, African Clawed Frogs began to live in the wilds of Chile, France, and North America. Drawn into relations of reciprocal capture, a dual process of identity construction where each agent has an interest in seeing the other maintain its existence (Stengers 2008: 35), this animal also began to flourish as an inexpensive pet for children and as model organisms for developmental biologists.

While doing "homework" with African Clawed Frogs, while using everyday life support technologies to keep a pair of these figural amphibians in the living room of my Brooklyn apartment, I also conducted fieldwork as an ethnographic participant observer at nodes of the Amphibian Ark. Studying the story of frog endangerment and the messianic promise of technoscientific salvation, led me to multiple sites in the Americas (cf. Kirksey 2012, Harding 2010). Volunteering at a biosecure "amphibian pod" in the highlands of Panama, I fed flightless mutant fruit flies (*Drosophila* spp.) and vitamin supplements to a population of the critically endangered Golden Frogs (*Atelopus zeteki*) in sterile glass aquariums. At the Bronx Zoo I donned a laboratory coat, rubber gloves, and blue hospital shoe covers while caring for Kihansi Spray Toads (*Nectophrynoides aspergini*), a species that is extinct in the wild. Recreating the environmental conditions of the Kihansi Gorge in Tanzania, an environmental microcosm that has been destroyed by a World Bank funded dam, the Bronx Zoo is working to keep this fragile orphan of human-altered ecosystems alive (cf. Susan Leigh Star, unpublished manuscript).

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**This paper part of Panel on New Animal Ethics with Jeffrey Bussolini (Animal Friendship: Bearded Dragon and Pigeon), Gary Steiner (Veganism as Strict Ethical Imperative) and Jan Dutkiewicz (THE LIMITS OF RATIONALIZED INTERSPECIES VIOLENCE)<br type='_moz' />

468 - THE LIMITS OF RATIONALIZED INTERSPECIES VIOLENCE

Dutkj415
, The Netherlands

Session
Session Date
Time -
Location

Abstract text

The contemporary age is a complicated one for those who choose to consume meat. On the one hand, it is "an era in which meat comes into our homes antiseptically packaged in cellophane wrappings. To enable us to eat meat without the killers or the killing, without even ... the animals themselves..."¹ On the other hand, leading meat producers and retailers are changing their production methods to increase animal welfare and are touting their product as "Happy Animals."² We are vaguely aware that food-animals are out there somewhere, and we are told they lead natural, fulfilled lives, and yet both the animals and their necessary, violent death are made invisible. Moreover, some who know animals have suffered greatly will continue to consume meat and work for the meat industry. This bizarre situation represents both a "civilizing process" and a socially embedded system of thought that places animals below humans in a speciesist hierarchy.

This paper sketches a genealogy of the modern slaughterhouse, focusing on the key factors that have influenced changes in slaughterhouse structure and practice as pertains to the location of animals in space, their treatment, and the methods by which they are killed. Drawing on the work of Norbert Elias, it shows that the development of the modern slaughterhouse as both a site of rationalized killing and a social institution has followed the broader socio-cultural trends of modernization of sanitation, obfuscation of violence, and subjection to observation and discipline. I then argue, referring to Horheimer and Adorno's notions of instrumental reason and references to animality as well as Adorno's "identity thinking", that during this development, the status of animals has undergone two major shifts: first toward Cartesian objectification and subsequently, through the welfarist notion of humane treatment and humane slaughter, toward what I term instrumental subjectivity; by the latter I mean the recognition of the subjectivity of animal qua animal combined with the acceptance of the animal as object within human-defined socio-economic systems.

**This paper part of New Animal Ethics Panel with Jeffrey Bussolini (Animal Friendship: Bearded Dragon and Pigeon), Gary Steiner (Veganism as a Strict Ethical Imperative), and Eben Kirksey (2008--The Year of the Frog)<br type='_moz' />

469 - Positive list for mammals

p koene
Wageningen UR, Wageningen, Nederland

Session

Session Date

Time

Location

Abstract text

Which mammals can be kept as pets? Many exotic species are kept as pets. But this may probably change with the introduction of the new Dutch Health and Welfare Act for Animals. Based on the principle of "no, unless", animal species may not be allowed as pets unless specific criteria are met. It will only be possible to keep the pet species that suitable to be kept and are listed on a positive list.

Ten years ago a framework for assessing this suitability was published by Schuppli and Fraser (2000). Despite severe animal welfare risks, many people continue to keep wild and exotic species. In order to estimate the suitability of animal species as companion animals, information on natural and captive behaviour, adaptation and animal welfare is essential. However, often such data are limited, not known or not formally published. In such cases, a method of predicting the welfare risks of exotic animals as potential companion animals is needed. A new framework is designed to enhance the transparency and objectivity of detecting the suitability of exotic species as pet animals in an early stage. The basic criterion of the positive list was the natural behaviour of the animal species. The behaviour of an animal is based on its ability to react adequately to changes in its environment. Can the animal easily adapt to the domestic environment and changes in its surroundings? If an animal species finds it difficult to adapt because of its behavioural needs, such as specialist food requirements or specific social structure, this may lead to behavioural and welfare problems. Data on the behaviour of animal species were collected from literature and entered in a database, to ascertain what adaptations the animal species would have to make. The possible behaviours were divided into eight functional behavioural criteria based on space (e.g. walking around), time (e.g. sleeping), food (e.g. eating), safety (e.g. sheltering), maintenance of integument (e.g. dust-bathing), reproduction (e.g. courtship), other animals of the same species (e.g. grooming each other) and information (e.g. exploring). The method includes the assessment of behavioural needs of animal species and - based on the needs - assessment of the welfare risks in a predefined domestic environment. In the next stage this information will be combined with information from captivity. In the last stage, this information is combined with legal and risk factors - e.g. related to disease and danger - to provide the final assessment of the suitability or potential of an animal species as a companion animal.

470 - On Empathy

Clark
University of Wisconsin, Madison, Madison, United States of America

Session
Session Date
Time -
Location

Abstract text

Many of our ethical models and our representational models seem to depend on empathy, that is, on being able to imagine one's self in the place of another, to feel as they feel, which requires some fundamental recognition of another as somehow similar to ourselves. Empathy is deeply embedded as a good in our cultural imaginary and as a defining feature of what it is to be human. In this presentation I will consider the role of empathy in human approaches to animals, in two registers: first, the question "do animals feel empathy?" This question has been and continues to be used as a kind of barometer for humans' ethical responsibilities towards animals. Proving that animals feel empathy is in essence proving that animals, like humans, deserve ethical treatment. Second, the question "is empathy a useful model for promoting humans' ethical treatment of animals?" To put it another way, should we be cultivating human empathy for animals as a means of contesting speciesism and revaluing animals' place in the world? Or should we be developing other models, ones which do not require humans to imagine they can know or share the experience of animals? And by extension, ones which do not require animals to exhibit empathy in order for them to be accorded ethical treatment?

To answer these questions, I will review both scientific and humanities based literature on empathy and animals, including animal rights philosophy (such as Peter Singer), affect theory, the feminist care tradition, and animal behavior studies. I will also review literature on empathy and humans, and in particular, disability theory. Not all humans experience empathy, or at least, empathy as it is commonly understood.

My preliminary conclusions are that empathy is one ethical model that may be useful in certain contexts, but that it is a problematic model when dealing with embodied difference, and not only human-animal difference, but human-human difference as well. The problem with an empathy based ethical approach has begun to be articulated by a number of theorists including Judith Butler, who has famously asked: "But at what cost do I establish the familiar as the criterion by which a human life is grievable?" (Precarious 38). Butler's discussion is premised on human-human ethics but her arguments are provocative for human-animal ethics as well. In her discussion of the emergence of Animal Studies, Kari Weil cites recent trauma theory's critique of empathy and its conception of "critical empathy," which is premised on the notion of feeling for another in their difference and inaccessibility, as opposed to some fantasy of sameness and shared being. Weil draws an important distinction here between the capacity to "imagine" another versus one's belief in "knowing" that other. I argue that we need to formulate ethical approaches to species difference that challenge the human/animal binary and categories of "us" and "them," which have historically functioned to justify the sacrifice animal bodies for the sake of human bodies. But, once we've recognized and begun to break down the boundaries dividing "us" from "them" we need to be able to affirm difference and respect/value it, rather than requiring of ourselves to imagine we "know" that difference.

471 - Design and results of the Dutch Societal Trend Analysis

T de Cock Buning¹, H. Hopster², C.C. de Brauw¹, V Pompe²

¹VU University, Amsterdam, Nederland

²Wageningen UR, Wageningen, Nederland

Session

Session Date

Time -

Location

Abstract text

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472 - The Animal as Narrative

Kingsbury
The University of Sunderland, Henley, United Kingdom

Session
Session Date
Time -
Location

Abstract text

The Animal as Narrative

In Heideingers Animals, the animal is always seen as lacking, as poor in world, without history, without hands, without dwelling, without space. Does the contemporary artist seek to re-establish the animal as one which has, as according to Reagan, beliefs and desires; perception, memory, and a sense of the future, including their own future? According to the 20th century German philosopher, Theodor Adorno, non-human animals have a sort of 'absent presence'.

What is the nature of the contemporary artist's interest in animals and how are they represented?

The talk will explore the meeting place between human and animal and the thinking behind the resultant artworks. It proposes that the animal can act as metaphor, to form a narrative between the past and the present and between science and fiction.

In my work the medium is animal, the material glass, which confers a sense of absence - the absent presence - a play on negative and positive spaces. Animals retain their form in a material which allows the viewer to consider the space that the object once occupied. Within these ghost spaces the bones are visible.

473 - Foundation of the Ethical Relation Between Human and Non-Human Animals

JB Burke

Department of Foreign Affairs, Government of Ireland, Clare, Ireland

Session

Session Date

Time

Location

Abstract text

This paper argues that we can locate the foundation of the ethical relation to non-human animals within the conditions which allowed for the emergence of human thought itself.

The American philosopher Donald Davidson notably denied that non-human animals could be said to 'think' based on his own particular view of language and reason. Nevertheless, even within a personalist Davidsonian framework, a strong ethical connection can be established between human and non-human animals.

The emergence of human thought, according to Davidson, is only made possible within a three way connection between at least two people and the world. Each of the three nodes and their interaction is a prerequisite to human thought; this situation he referred to as 'triangulation'. Triangulation allows for thought to emerge by providing the conditions under which the concept of error, or the realisation that something can be true or false, could arise. It is the occasional breakdown of expected reactions to external phenomena that creates the space within which thought may emerge.

The ethical consequences of triangulation have gone unaddressed. However, this paper will not only argue that these exist but claim that the core ethical relation between human and non-human animals is implicit to it. It is argued that the importance of human and non-human animal interaction to the development of the concept of error was underemphasised by Davidson. By revealing the central place of this interaction within triangulation is to establish a foundation for our ethical relation to non-human animals.

In conclusion, while the content of our ethical duties or responsibilities are admittedly left to be spelled out, the case for the elemental nature of our ethical relation to non-human animals is bolstered. This argument is finally considered against other strong theoretical attempts to ground the human/non-human animal ethical relation.

474 - A new strategy to secure fish welfare at a farm

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Session

Session Date

Time

Location

Abstract text

Concern about the welfare of animals at all levels where they come into contact with humans is accruing in Europe. Because of the continued growth of the aquaculture industry and an increased focus on fish welfare, it is crucial to monitor and safeguard welfare at fish farms. At present, certification schemes for aquaculture are mostly focused on sustainability. The Freedom Food certification scheme is an exception, as it focuses entirely on animal welfare. The use of certification schemes boils down to assessment of the degree of conformity of the entity to be certified to specific standards. Contrary to the use of certification schemes, an approach based on a thorough analysis of farming conditions, considering fish species and their life stages, and approaching this by assessment of the entire process at a fish farm level is proposed. This strategy, which is known as Quality Assurance, is much more likely to result in improved control of aquaculture practices in order to safeguard the welfare of farmed fish. Therefore, the aim of our study was the development of a process-oriented Quality Assurance system for monitoring and safeguarding of fish welfare at a farm level.

For Quality Assurance at a farm, this process-oriented approach is focused on preventing hazards, and involves establishment of critical steps in a process that requires careful control. In our study the seven principles of the Hazard Analysis Critical Control Points (HACCP) concept were used as terms of reference to establish the Quality Assurance system. HACCP is an internationally acknowledged approach for management of food safety which we adapted for the purpose of safeguarding and monitoring welfare of farmed fish. Here, the QA system is focused on farmed fish welfare assurance at a company level and therefore we named it a Fish Welfare Assurance System (FWAS).

In our study we established the first steps of setting up FWAS for on growing of sea bass (*Dicentrarchus labrax*), carp (*Cyprinus carpio*) and European eel (*Anguilla anguilla*). Using studies of the European Food Safety Authority, for each of the selected fish species the four most important hazards that may occur during on growing of the selected fish species, were selected. Subsequently, we determined which Critical Control Points (CCPs) needed to be controlled to minimize or avoid the four hazards for each species. In order to control the identified CCPs, a protocol for monitoring them at a farm level is essential. For this protocol, Operational Welfare Indicators (OWIs) are needed to establish whether critical biotic, abiotic, managerial and environmental factors are controlled. For the OWIs we established critical limits/target values. A critical limit is the maximum or minimum value to which a factor must be controlled at a critical control point to prevent, eliminate, or reduce a hazard to an acceptable level. Target levels are more appropriate for managerial factors than critical limits.

With respect to the international trade of farmed fish products, we foresee that FWAS needs to be standardized in aquaculture chains. Regarding standardization a consensus on the concept of fish welfare, methods to assess welfare objectively and knowledge on the needs of farmed fish is required.

475 - For a zoogrammatology of language

Piskorski
Universidade Federal de Santa Catarina, Florianópolis, Brazil

Session

Session Date

Time

Location

Abstract text

The animal as a matrix of thought can form the basis of a theory which would mark the limits and the overlapping among philosophy, literature and cultural criticism. If (the concept of) the animal figures prominently in the formulation of the human as political, in politics itself, in the theory of the sign which oppose an intelligible face to a sensible one - as an animal soul to a human body -, in the discourses of ability and disability (including in the way these impact upon gender), in the distinctions between naturalness and technicity, and, especially, in all discussions on the role and powers of language to construct and express the world, a radical rethinking of the place accorded to the animal within discursive and philosophical practices may articulate all these issues in a post-humanist perspective. Guided by the work of Jacques Derrida, I propose a zoogrammatology of language as of way of reworking 20th century discussions on the theory of the sign (and on language in general) in light of the "question of the animal". But more than that, a zoogrammatological approach to language can show how animals and animality play a crucial role in the very production of meanings, signs and symbolicity as such. If language cannot be accounted solely as something which distinguishes human from animal or permits the former to talk about the latter - if it is produced *within* the relationship between human and animal - then none of the classic formulations which are upheld by a humanist view of language can hold.

476 - Constructing a Pneumatology of Animals Through Christian and NeoPlatonist Philosophy

Laughinghouse
Regent University, Raleigh, United States of America

Session

Session Date

Time

Location

Abstract text

Christians are proud to be considered higher than the angels and regularly participate in themes of conjecture that support the right to fulfill all pleasures at the sake of another based on a unique hermeneutic of Scripture. However, Christian doctrine and philosophy can be traced to the earliest Platonist and neo-Platonist ideals. This paper will present an analysis of Porphyry's 'On Abstinence from Killing Animals' and its influence on early Church writers - St. Augustine and St. Francis. The crux of this paper is to present the methodology for abstinence and vegetarian lifestyle as an intrinsic principle of the Holy Spirit that is missing from the Church, today. It is essential that spirituality be presented in a manner that goes beyond right relationship with God and oneself, but also includes right relationship with animals and all of creation. I present that an authentic portrayal of the movement of the Spirit involves a return to the peaceable kingdom and a pneumatology of animals.

477 - What is it like to be an animal? A Fable

S.R. de Koekkoek
Leiden University, Leiden, The Netherlands

Session
Session Date
Time -
Location

Abstract text

Can we have any kind of intimation or knowledge of what it is like to be something we are not? This is the key question to any problem of understanding or interpretation. But what about the animal? Countless questions have asked what humans do or do not share with animals. The issue is crucial, as it informs how we treat them. Both lines of inquiry, however, share the basic assumption that there is the animal (them) and then there is the human (us). The question I wish to explore is not just another refinement of the classical question posed by Jeremy Bentham: "The question is not, Can they reason? nor Can they talk? but Can they suffer." I wish to inquire into the reasons for asking such questions in the first place. What are the possible motivations for seeking to define "the animal" if it is not that we are seeking to define what is human? "The animal" is the primary trope in the performative margins of what it means to be human, in so far as it is used as a figure of speech (usually in derogatory terms) in defining what we are not. But "the animal" differs from other Grand alterities such as the Machine, God, or any absolute Other, in that humans too are animals. In our various questions concerning the animal, we are asking ourselves, not what it is like to be what we are not, but what it is like to be what we are. This split occurs in speech, where we make the problematic distinction between living breathing animals and the figure or metaphor of "the animal." I will explore this conundrum for the way it is challenged in J.M. Coetzee's *The Lives of Animals*. Among other notable events that takes place in this remarkably short text, is Coetzee's staging, through the character of Elizabeth Costello, of an unusual discussion of both Franz Kafka's fable *Red Peter* (in which an ape-turned-human addresses an audience of listeners) as well as the philosopher Thomas Nagel's famous essay entitled "What is it like to be a bat?" Normally, as in the case of *Red Peter*, a fable lifts the animal out of its behavioral realm and misplaces it in a human role. Dressed as a human, speaking as a human, and for all intents and purposes indistinguishable from a human, *Red Peter* nevertheless has "the responsibility of representing apedom" (127). Costello's trick, I suggest, is to perform a complex reversal of the fable, whereby she, a human, is not so much lifted out of her human faculties but whom nonetheless comes to represent apedom in its complex blended human/animal rationalizing form. Such an exploration of the human animal in literature marks a detour from the traditional and conflicted opposition between the human and the animal. Ultimately, however, *The Lives of Animals* is a staging of the inability to truly know the other, other than through human attempts to represent what we think it is like to be an other. *The Lives of Animals* presents 'the question of the animal' within a fable of our irresponsibilities and failed attempts to understand. Nonetheless, such literary explorations of our split between animals and "the animal" signal an attempt to understand how our success in dealing with animals hinges on our ability to transform "the animal" from a figure of speech used in slander and contempt, to the point when to call someone an animal might one day be viewed as a compliment.

478 - Virginia Woolf's Flush as Animal History

Hirsh
University of South Florida, Tampa, United States of America

Session
Session Date
Time -
Location

Abstract text

<i>Virginia Woolf's Flush as Animal History

As was once said of Africans and other colonized peoples, animals are "without history": they do not develop, lacking the capacity for self-creation in terms of which Man has defined himself. Practically as well, animals remain beyond the pale of history, for as Erica Fudge observes, "they do not leave documents"(5)"the foundation and sine qua non of history writing since at least the 19th century. Scholars like Fudge who seek to write a post-humanist, non-anthropocentric history of animals must therefore negotiate the inevitable centrality of the human in animal history: "the only documents available to the historian in any field are documents written, or spoken, by humans"(5). Distinguishing animal histories that remain unreflectively anthropocentric from those she terms "holistic,"Fudge argues for an animal historiography in which non-human animals appear as something other than representations of the human, and human documents are used to disrupt the usual order of things by revealing "the centrality of the animal in human understanding of the self"(10). Such an ethically-driven practice may point the way toward "a new way of thinking about and living with animals" in which humans "place ourselves next to the animals,"not as their "users"(11, 15).

My paper considers Virginia Woolf's 1933 biography of Elizabeth Barrett Browning's spaniel (who was called Flush) as an early experiment in the kind of animal history Fudge envisions. Woolf's text has virtually always been read as a "mock"biography, a work of "fiction"whose real subject is and can only be the Victorian poet herself. I argue on the contrary that in Flush as in many other texts, Woolf has produced a work of genuine albeit experimental history in which received oppositions between history and literature, fact and fiction, the literal and the figurative, are systematically undermined in an attempt to approach the abject of normal historiography (circa 1930): women, queers, workers, and in the case of Flush, animals. To be sure, Flush is centrally concerned with the development of Elizabeth Barrett Browning, especially her gradual emancipation from the carceral world of Victorian domesticity, a process the text elevates as emblematic for the struggles of women writers as such. More obliquely, Woolf's text also inscribes her own abortive process of mourning for several losses both ancient and recent including those of her mother, sister, brother, and father; her close friend the biographer Lytton Strachey; and most acutely, of the erotic allegiance of her erstwhile lover Vita Sackville West, who had presented Woolf with the gift of a spaniel named Pinka, and to whom Woolf's text continuously alludes. This burden of human meanings, however, is vividly countered by the text's intense and detailed registration of the sensations, perceptions, emotions and experiences of the dog Flush, whose youth, maturation, decline and death are rendered intimately, but in the third person through which Woolf also marks a certain distance from her subject. Indeed, the encounter between Flush and Barrett Browning, by which both are deeply changed, remains at its core enigmatic"mute"even as Woolf deploys the traditional protocols and machinery of history writing (authorities, citations, footnotes) to support her account. While animals do not leave documents, Woolf's text allows us to understand that they do leave tracks or traces of their common existence with humans.

Erica Fudge, "A Left-Handed Blow: Writing the History of Animals" in *Representing Animals* ed. Nigel Rothfels (Indiana UP 2002) 3-18.

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479 - All Dogs Go to Heaven: Zizioulas & the Redemption of Animals

M. Covey
University of Toronto, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

Although mentioned often in the Scriptures, the redemption of Creation is an underdeveloped concept in the Christian theological tradition. Will nature be redeemed and, if so, what will this redemption look like? This presentation explores the Trinitarian theology and theological anthropology of Metropolitan John Zizioulas as a means of Christocentrally understanding the teleology of nature and humanity's role as priest of Creation. Special emphasis is given to Zizioulas' treatment of the Imago Dei and personhood as a way toward an understanding of these concepts that is faithful to the theological tradition but also to the discoveries of modern science. What biologists know today about the cognitive and affective capabilities of non-human animals renders problematic those classical definitions of the Imago Dei, those early claims to human uniqueness, which center on reason and moral capacity. Ethical and theological implications of Zizioulas' theology are then considered with specific application to non-human animals as Others in communion. What is the proper relationship between humanity and non-human animals? Is an animal ever a person in theology? Do all dogs really go to Heaven?

480 - Animal Sanctuary as Art

Marquez
University of Delaware, Avondale, Pennsylvania, United States of America

Session
Session Date
Time -
Location

Abstract text

Tensions arise in art between the use of animals as symbols (objects) and the acknowledgment of the animal subject. Regardless of art form, animals' roles invariably bind them to humans and their informing the human-animal boundary. As an artist, I find myself less interested in boundary discussions per se, and more invested in re-inscribing territories. As an artist and dog trainer, the territory in which I work is an ever-evolving space constantly redefined by human and canine inter-subjectivity, what Haraway calls "significant otherness."(1993)

In my art practice, I seek to acknowledge this significant otherness through collaboration with canine partners"but what will it look like? I come to the same question as Pedersen and Snæbjörnsdóttir who, in discussing animals and artistic agency, ask "whether anything such as unmediated encounters with animals can actually be said to exist, and what positions art may assume in this inquiry, invoking as it does, a further stage-managing of the animals in question."(2008) Rather than contrive conditions for human-animal creative collaboration, I observe moments when collaboration organically occurs. I find"unexpectedly"that my studio practice merges with my animal work in a new project, Free to Be Dog Haven, a small, not-for-profit sanctuary for dogs that I founded in the spring of 2011 and currently run.

But is a dog sanctuary art? Inasmuch as it emerges from earlier studio projects and assumes a theoretical position, yes. On the other hand, whether or not I label it art, makes little difference to the pursuit of the project. And, certainly, entertaining the question of "what is art?"is irrelevant to the project overall. What is relevant, however, is the positioning of an animal sanctuary as a site for substantive, ontological revision. If art functions"as it historically has"to challenge dominant paradigms, the model of an animal sanctuary as art serves the continuum. More to the point, the animal sanctuary as art, philosophically derived and designed, illustrates a trajectory in contemporary art from Joseph Beuys's theory of "social sculpture"to the more recent "relational aesthetics"of Nicholas Bourriaud.

In contemporary art, Bourriaud offers "an art form where the substrate is formed by inter-subjectivity, and which takes being-together as a central theme, the 'encounter' between beholder and picture, and the collective elaboration of meaning."(1998) In the animal sanctuary, the "encounter" is between human and animal, and the sanctuary becomes a space of inter-species "being-together."Specifically, our (my and the dogs') sanctuary aims to mend failed human-canine encounter, where the dog has suffered from not conforming to human expectations. We eschew those expectations and focus on communal possibilities and exchange where dog and human can co-habit contentedly. In both internal (resident dynamics, training, etc.) and external (public relations, education, adoptions) interactions, we explicitly assert human and non-human subjectivities, manifesting "companion species."(Haraway)

Thus, in the context of contemporary art and animals, the animal sanctuary serves as an interstice in the human-animal boundary. Rather than derive meaning from or interrogate accepted notions of "human"and "animal,"the sanctuary offers a space of reflection. The aesthetic experience (if one insists on that from art) derives not from the object but from the encounter. Vicki Hearne describes the intangible: "in animal work... there is the strong sense of something else being recovered, not innocence, but knowledge that is unmediated and therefore not so nervous."(1994) Through the space of the sanctuary, meaning is not only elaborated upon but produced: identities of "human"and "animal"are superseded by a constantly evolving collective identity that defies presumed knowledge and, ultimately, re-imagines human and non-human animal relations.

481 - Do Animals Have Beliefs?

Sultanescu
York University, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

Donald Davidson (1982) famously argues that creatures cannot have beliefs if they lack language. One of his arguments is that we cannot ascribe beliefs to animals, because beliefs require concepts, and concepts cannot be acquired in the absence of language. Hans-Johann Glock (2010) rejects this view, for two reasons: he thinks both that we can attribute what he calls simple beliefs to creatures without concepts, and that animals can possess concepts in the absence of language, if concepts are understood as abilities to classify. His position is similar to the one advanced by Bermúdez (2003), in that it makes a strong case in favour of counting at least some animals as thinkers. However, the argument that Glock offers is different: whereas Bermúdez claims that we are justified in attributing propositional attitudes to some animals, Glock argues that the understanding of thoughts in terms of propositional attitudes is misleading. In this paper, I show that Glock's argument in favour of belief attribution in the absence of concepts is problematic, because it eliminates the distinction between perceiving that something is the case and believing that something is the case. This distinction is significant not only philosophically but also from the perspective of animal cognition research; for example, it plays an important role in the great ape theory of mind account offered by Call & Tomasello (2008).

Glock claims that the Davidsonian view is grounded in an incorrect understanding of belief, according to which a belief is a relation between an individual and a proposition, and propositions, which beliefs express, are complex abstract objects whose constituents are concepts; therefore, concept possession becomes a necessary condition for belief attribution. Glock rejects both claims, and offers a new account of belief, which he calls "the holodoxastic thought ascription."

On Glock's account, beliefs are exhibited in the subject's behaviour such that a belief attribution can be made solely on the basis of one's behaviour and reactions to the environment. The behaviour of Malcolm's dog is sufficient to attribute to him the belief that the cat went up that oak tree. While we can analyze our belief attribution, which, presumably, consists in an utterance that is further analyzable, the belief itself is not analyzable; it is simple (as opposed to complex), and simplicity is a characteristic of beliefs about one's immediate perceptual environment.

However, one can ask what justifies the transition from the simple observation of the dog's behaviour to the act of belief attribution. According to Glock, the holodoxastic ascription of belief is "forced upon us by the fact of animal perception"(2010: 22). In his view, perceiving that something is the case implies either knowing that something is the case, or merely believing that something is the case (2010: 21). Therefore, the fact that Malcolm's dog perceives that the cat went up that oak tree, together with the behaviour displayed by the dog, are sufficient for a holodoxastic ascription.

While Glock's suggestion seems to do justice to our ordinary way of speaking about animals, and it is certainly not wrong to say that Malcolm's dog believes that the cat went up that oak tree, I argue that Glock does not provide a plausible account because it blurs the distinction between perception and belief. The two mental states are distinct, and should not be conflated; one can perceive something without believing that what she perceives is the case. As such, an account of animal belief that preserves the distinction is required.

482 - Rawls and Animals: Considering Animal Interests in a Liberal Democracy

Kenehan
Marywood University, Clarks Summit, United States of America

Session
Session Date
Time -
Location

Abstract text

Many have criticized John Rawls for being wrongfully incomplete in theorizing his conception of justice because he fails to include animals (or, at least all sentient creatures) as proper subjects of justice. This paper will consider two of the most common criticisms in this arena, as well as a third less common criticism. In section I, I will detail both the argument from marginal cases and the argument from the original position, as representative types of two common arguments leveled against Rawls, and then I will offer counterarguments to these criticisms. In brief, through former line of argumentation, critics are quick to point out that while Rawls argues extensively that moral persons are the only objects of justice, he also allows for duties to the mentally handicapped; this, critics claim, is both inconsistent and speciesist. Similarly, in the argument from the original position, critics contend that in allowing contractors to know that they are rational, the principles generated will unfairly favor rational beings. These critics further argue that since all sentient creatures have interests, the veil of ignorance should be thickened to discount knowledge of rationality (or, similarly, species). I show that both of these arguments can be easily dispelled by considering Rawls's claims in the context of his overall project. However, while these arguments can be shown to be misdirected, there is a third, perhaps more serious argument, that can be brought against Rawls's theory. In section III, I detail this criticism and examine whether or not it poses a problem for Rawls's project. This criticism can be described in the following way: since some non-participants (what I shall call domesticated animals) in social cooperation bear some of the worst burdens of social cooperation, the treatment of animals is not completely out of the realm of the political. As such, the possibility of the moral and legal considerability of domesticated animals within the confines of a liberal democracy needs to be examined. At first glimpse, it might appear that even if Rawls's theory is compatible with the consideration of animal interests as a matter of law, such consideration is necessarily dependant upon this view being the majority moral consensus. (This, of course, is a very big problem for those who believe that the consideration of animal interests should not be a function of the majority's moral preference.) However, I show that animal interests can be considered (if only indirectly) by appealing to political values that stretch across competing conceptions of the good. Thus, I conclude that while the critics are right to point out that Rawls does not consider animals proper subjects of justice, there is still room in his theory for the protection of animal interests.

483 - AGAINST PEDIGREE: THE ETHICS OF ARTIFICIAL SELECTION IN DOGS

GOM Ortiz-Millan¹, ACB Cossio-Bayugar²

¹Universidad Nacional Autonoma de Mexico, Mexico, Mexico

²Facultad de Medicina Veterinaria y Zootecnia, UNAM, Mexico, Mexico

Session

Session Date

Time

Location

Abstract text

In this paper we want to argue that artificial selection in dogs is harmful to the individuals and is morally condemnable. Artificial selection is understood as the intentional breeding that aims at certain desirable traits to be expressed in successive generations. The term was introduced by Charles Darwin to distinguish it from natural selection, in which the differentiated reproduction of individuals leads their progeny to a better survival and inclusive fitness, being the environment a selective factor of the adaptive variations that remain.

Dogs and humans coevolved throughout history. The ancestors of dogs have been associated to human groups for as long as 100,000 years; dogs, as we know them today, appeared around 14,000 years ago in Eurasia through a gradual process of domestication in which certain traits were selected. Initially, those traits must have been behavioral, such as tameness; later, some abilities, such as that of teaming with humans for hunting, or guarding. Later on, some other more specific traits, such as tracking preys, herding stock and so on were selected, modifying the anatomy, physiology and behavior of dogs, and creating a variety of types. Some 6,500 years ago, there were only around five different types of dogs: Mastiffs, wolf-like dogs, Greyhounds, Pointer-type dogs and sheepdogs—all of which had a working function in human groups. As the selection practices became more common and specific, more breeds were developed. At the middle of the 19th century, with the rise of certain type of bourgeoisie, there was a boom of different shapes, sizes, features, and colors of dogs. It was in this context that the first dog shows took place (in Newcastle, UK, in 1859), the first breed standards were established, and studbooks and pedigree recordings originated. Even though many breeds are still used for work, looks became more important and, in many cases, functionality was surpassed by it. Today, there are 400-500 breeds of dogs, and most of them were developed in the last 150 years. Eventually dog breeding and showing became a huge business.

Artificial selection, however, does not improve survival-, functionality-, and health-characteristics in dogs: more than 400 diseases are recognized in purebred dogs caused by these means. Some of the selected traits per se are disadvantageous for the organism, for instance, strains in biomechanics due to alteration of the size and angles of bones and joints; loose skin, which predisposes different health conditions, and so on. The physiology of the organisms may be compromised to meet the breed standards, for example, very big or very small sizes.

To obtain the desired traits, endogamy has to be induced, and this is made mainly by inbreeding, in which the probability of expression of recessive genes increase, which may be detrimental both at the individual and at the population levels. While selecting for desired traits, unknowingly, a selection for undesired traits may happen through different genetic mechanisms, such as deleterious conditions, modifications in behavior, and some characteristics that may not be desired by the breeder or are rejected by the breed standard. This may end up with the culling of the animal, either by killing it or just by throwing it away.

Who gains with artificial selection? Humans, not dogs. Dogs do not gain anything, but health problems and reduced survival capacity. Although the people involved know this, they maintain these practices and sacrifice dogs' quality of life, by using them as objects of profit in an enormous business, and to satisfy aesthetic and status ideals.

484 - A tired impasse: Experimental science and chimpanzee dissent

T Fenton

California State University - Fresno, Fresno, United States of America

Session

Session Date

Time

Location

Abstract text

There is an increased societal interest in captive research chimpanzees, particularly their welfare in captivity and are our collective duties to them. Several nation states (e.g., New Zealand, Spain, the United Kingdom) have decided to ban or severely curtail the use of chimpanzees in experimental science and several groups (e.g., Great Ape Project) continue to agitate for similar developments in countries where they continue to be used. Interestingly, the dividing line between animal advocates and scientists over this issue does not boil down to a disagreement over chimpanzee minds. Understood to refer to various cognitive or affective states, chimpanzee cognitive studies provides rich material to warrant the ascription of mind. Instead, the disagreement concerns chimpanzee moral status. There is wide agreement - though not unanimity - that duties to others are predicated on interests that arise out of an individual's capacities to fare well or badly. Humane experimental science, as exemplified in Russell and Burch's 3 Rs of refinement, reduction and replacement, assumes such a view when it grants that many research animals ought to be protected from excess pain or suffering. It fails to provide rational grounds for restricting severely painful protocols or the use of certain species and so provides little reason to prohibit the continued use of chimpanzees in harmful research. As our scientific knowledge of chimpanzees continues to increase, concern arises that there is nothing that we could learn about chimpanzees that would warrant ascribing human-level moral status within the bounds of moral frameworks assumed in experimental science. This is surprising as (1) chimpanzees seem to have interests relevantly similar to many of those found in the human population; (2) mere species identity has consistently failed to withstand scrutiny as a ground for human-level moral status; and (3) no suggested, plausible ground for human-level moral status can both ground the status accorded all of the humans it currently encompasses while excluding all of those animals currently used in research from which humans are excluded. This paper explores the idea that chimpanzee preferences to be excluded from painful research could provide grounds beyond the aforementioned impasse, drawing strength from current methods in animal welfare science, a genuine commitment to humane experimental science, and recognition that the grounds for human preferential treatment cannot sensibly exclude chimpanzees. As noted by the 2006 Weatherall Report on nonhuman primate research, it is true that nonhuman primates - including chimpanzees - cannot give consent to participation in research. For the sake of this argument, I will go further and suggest that they cannot give assent, at least as it is understood in research ethics. Borrowing a concept from pediatric research ethics I will contend that chimpanzees can dissent to participate in research. Chimpanzee dissent, when placed within a framework that recognizes the moral significance of an animal research subjects preferences and the research that justifies seeing chimpanzees as social agents who actively modify their social environment in a way that tracks how they want to be treated, can take on the moral significance accorded child dissent "at least among those who value it in pediatric ethics.

485 - Coetzee and Kafka: 'Like a Dog'

IJM Klaver
University of North Texas, Denton, United States of America

Session
Session Date
Time -
Location

Abstract text

Nobel Laureate J.M. Coetzee's (second) Booker Prize-winning novel, *Disgrace* (1999), chronicles the landslide changes of South Africa through the professor David Lurie who has fallen in disgrace at his university after an affair with a student. He seeks refuge at his daughter, Lucy, who owns a farm in the country side. Through the position of her handyman, Petrus, we see the place of the black farmer transforming from exploited worker on the land, to co-owner-but-still-living-in-the-shack-and-working-for-the-white-woman, to main protector. The trajectory is inevitable and unstoppable. Lucy knows as does father, David. Lucy is ready to accept Petrus' protection and to become a tenant on his land. David urges her to leave the place. The following dialogue unfolds.

'No, I'm not leaving. Go to Petrus and tell him what I have said. Tell him I give up the land. Tell him he can have it, title deed and all. He will love that.'

There is a pause between them. 'How humiliating,' he says finally. 'Such high hopes, and to end like this.'

'Yes, I agree, it is humiliating. But perhaps that is a good point to start at ground level. With nothing. No cards, no weapons, no property, no rights, no dignity.'

'Like a dog.'

'Yes, like a dog.'

Coetzee echoes Kafka's *The Trial*, in which Joseph K. -as David Lurie, in his own experience--goes through different phases of unintelligible justice. He is accused, but he never finds out of what. He is judged. "But the courtroom is very dark. He doesn't understand much. He merely assumes that he is condemned, but to what he barely wonders. ...he continues living. Some time later two well-dressed and polite gentlemen come to get him and invite him to follow them. Most courteously they lead him into a wretched suburb, put his head on a stone, and slit his throat. Before dying the condemned man says merely: "Like a dog."

David Lurie, the cynical Literature Professor, who is not able to understand the trial he endures due to his sexist behavior, neither the trial his country undergoes due to its apartheid's regime, only gains understanding through his work in the local animal shelter. He assists in the euthanasia of damaged and abandoned dogs and becomes passionate, if not obsessed, about delivering a worthy burial to the dead animals. Only the dead dogs catalyze the self-absorbed Lurie towards the world around him.

In my paper I read Coetzee through Kafka's trial, and show how *Disgrace* is not just a bleak picture of post-apartheid South Africa, but is a novel about redemption awakened by dogs.

486 - Living and Living Well. Aristotle's Philosophy of Animal Minds

Bailey
University of Montreal, Montreal, Canada

Session
Session Date
Time -
Location

Abstract text

While the biological continuity from men to animals is largely accepted, their psychological continuity still poses major philosophical, scientific and ethical problems. We are willing to grant that animals live, but much more reluctant to accept that they live *something*. In other words, we admit that animals have a biological life, but not necessarily a psychological life, a biographical life.

This idea that one can have a body without also having a mind is a rather modern notion, part of our Cartesian legacy, foreign to Ancient Greeks. I will argue that a reappraisal of Aristotle's philosophy of life can enrich contemporary debates on animal minds because many aspects of his conception of animal life challenge our traditional view of animals. I will focus on four biases or prejudices that are still common today:

- (1) Animal behaviors as non-voluntary movements
- (2) Animals as living in perceptual immediacy (the "here and now")
- (3) Animals as deprived of articulated and meaningful language
- (4) Animals as being oriented toward mere survival

(1) In the *De Anima*, Aristotle defines animal life with two capacities: perception (*aisthesis*) and mobility (*kinesis*). It is not life, "mere life", which characterizes animals, but the fact that they perceive and move by themselves. Aristotle's distinction between voluntary, non-voluntary and involuntary movements highlights animal behaviors as genuine actions. We may lack words today to express what Aristotle meant by voluntary movement because "voluntary" implies something like choice. However, with the help of the practical syllogism, Aristotle showed that animals move by themselves, without any deliberation or prior decision. All that is needed to explain animal behaviors as actions or voluntary movements is some form of desire (*orexis*) and representation (*phantasia*). Strictly speaking, an adequate conception of animal life not only implies perception and mobility, but also some form of cognition, desire and representation.

(2) Animals, however, are not bound to pure perception, many are also endowed with memory. An animal with memory does not live in the « here and now », it is not only open to what is given in perception, but also to what was and what will be. This temporal openness to past and future allows animals to learn and anticipate what's coming. Those animals do not live in the instant, but in a world, a totality they own in a certain sense.

(3) Aristotle will also argue that animals, as social beings, communicate among themselves not only in the sense that they express their affective dispositions and emotions through cries of pain and pleasure, but they can intentionally communicate something to another (eg. the coming of a predator or the location of food).

(4) The fact that Aristotle's view of animal minds in his biological treatises is much richer and complex than

his political and ethical writings suggest explain the strange ending of the De Anima where animals are said to have the capacity to smell, hear and see not only "for their being, but for their well-being [*eu zen*]"(DA, 435b19). For Aristotle, animal life has not for sole purpose to live, but *to live well*. Nonhuman animals (*to alla zoia*) not only seek to survive and reproduce, but also aim at living well. Animals are not only the puppets of instincts of survival and reproduction, but they care about what happens to them.

487 - Conservation at the Fringes: The Politics of Transboundary Jaguar Migration

Adams
The University of Texas at Austin, Austin, United States of America

Session
Session Date
Time -
Location

Abstract text

A number of social, cultural, political, economic and ecological factors intersect and intertwine to form rationale for (or against) the protection of specific wildlife species. Constructions of value are both temporally and spatially conditional and exceedingly variable. As dynamic as a species' distribution may be on the landscape, so too are the human perceptions of that animal. These fluid conceptions may not necessarily reflect the status or needs of these animals at a given time, but instead are influenced by notions of a species' nature, place, and value. A complex *mélange* of discursive representations including scientific reports, myths, folklore, politics, philosophy, zoos, the press, films, television, conservation and animal rights movements all inform discourses of animality that pervade society, shaping the ways in which people structure their perceptions of wildlife species.

This paper seeks to examine the importance of the rhetoric of "place" in larger discussions concerning the value of rare and endangered wildlife species. Specifically, this paper considers the migrations of jaguars (*Panthera onca*) in ranges that traverse the U.S.-Mexico political boundary in order to interrogate the ways in which these movements complicate the ways in which this species is placed, physically and symbolically, in an American context.

Within human societies, specific places are coded as appropriate or not appropriate for certain animals. It is useful to consider Cresswell's notions of "in-place" and "out-of-place" when examining the migratory movement of wildlife species (1996). When jaguars are discovered in areas where they are not expected (such as north of the U.S.-Mexico political border), they challenge us to reassess where the boundaries lay between jaguar-appropriate and jaguar-inappropriate spaces. The appearance of these rare cats in areas where they are not expected can be seen as acts of transgression through which these border crossings simultaneously make apparent, challenge and destabilize the systems that deem what is considered "correct and appropriate" locations for the species. A jaguar whose range bisects the political border may be deemed "in place" while in Mexico, but as it moves across the border (an unwittingly political act), it may also transgress (imposed) identities. This is evident in the distinct racialization of the language locating the jaguar in- or out-of-place in the borderlands. Frequently, those in favor of determining the jaguars to be a "resident population" will characterize these cats as "American citizens," while narratives casting the jaguars as lone dispersers frequently liken these "Mexican Jaguars" to illegal immigrants, clearly conflating the cats with politically transgressive acts, illegitimacy, and Otherness. This paper will examine the effects of these conceptualizations of place and mobility on larger understandings of jaguars and jaguar conservation initiatives within American society.

488 - Thinking Through Bioart: On the Trans-corporeality of Human - Nonhuman Relationships

M. Radomska

Linköping University/ Tema Genus/ Zoontology Research Team, Norrköping, Sweden

Session

Session Date

Time

Location

Abstract text

This paper aims to investigate the ways in which bioartistic practices are capable of refiguring the prevailing in philosophy and theory, inherently anthropocentric and speciesist understandings of human - nonhuman animal relationships as well as the ethical implications of such a refiguration. More specifically, I will examine the above question, while focusing on the project *Que le cheval vive en moi* (May the Horse Live in Me, 2011) by the French duo L'Art Orienté objet, Marion Laval-Jeantet and Benoît Mangin.

Bioart is a form of artistic practice which, along the use of biological materials (cells, tissues, etc.) and/or living organisms, also involves an engagement with biotechnology and scientific procedures. The project *Que le cheval vive en moi* comprised several-month preparations finalised with the performance, which took place in Kapelica Gallery (Ljubljana, Slovenia) in February 2011. The project, being itself a medical experiment, started with the regular injecting of Laval-Jeantet's body with horse immunoglobulins throughout the preparation period. In this way her organism got accustomed to the presence of foreign bodies in her blood stream and did not react with an anaphylactic shock, when, during the performance, the artist was injected with horse blood plasma containing the entire spectrum of foreign immunoglobulins. The latter procedure was followed by a ritual of communication with the donor horse present at the site of the performance.

In order to examine the ways in which bioart (and especially, the above-described project) may redefine the meaning of human - nonhuman relationships, I will employ a twofold approach. Firstly, I will look at the materiality of transspecies interrelations through Stacey Alaimo's (2010) notion of trans-corporeality. This will allow for a meticulous analysis of the very dynamics, intra-activity and interdependency of the materialities of human and nonhuman animal bodies at a less perceptible/ molecular level.

Secondly, while reading Karen Barad's (2007) and Jami Weintstein's (2008) conceptual frameworks through one another, I will propose the concept of ethico-zoonto-epistemology as both a theoretical tool and a fundamental philosophical ground for understanding the complexity of the trans-species entanglements (beyond anthropocentrism and speciesism). The framework of ethico-zoonto-epistemology will enable me to demonstrate the following:

(1) The inherent intertwinement of (zo)ontology and epistemology, which means that there are no pre-existent borders between the human and the non-human, between subjects and objects (as in Laval-Jeantet's integration of horse immunoglobulins into her body) . They emerge from within the phenomena, through the ongoing dynamic intra-action of their materialities. Furthermore, the emergence of meaning (what does it mean to be human / nonhuman?) is co-dependent with the shaping of the material (what is human / nonhuman?)

(2) The co-shaping of materialities and meanings (what kind of human and animal bodies emerge and what it means) is always already intertwined with ethics. (Zo)ontology and epistemology are always entangled with ethical implications.

Therefore, the analysis of the redefinition of human - nonhuman relationship and their (zo)ontological structure performed through bioart may not only allow for the creation of new meanings, but also, most importantly, for imaging a non-anthropocentric and non-speciesist ethics. Finally, I will ask what such theoretical refiguration of zoonto-epistemological and specifically, ethical structures might mean for the actual non-human animals.

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489 -) Constructions of Animal & Animal Activist Identities in Mainstream Canadian Newspapers.

Purdy, Wallace
Brock University, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

In Canada, mainstream newspapers have the capacity to popularize certain narratives about animals and animal activists, which can either shape or reflect public perceptions. An examination of the discourse of domestic dog identities in newspaper articles reveals tension between dogs on the one hand as exploitable, expendable commodities and as beloved, esteemed companions on the other. A parallel examination of animal liberationists in newspapers suggests an overwhelmingly narrow-minded and repetitive narrative that construes such activists as nothing more than criminals. Understanding the contradictions and excessive simplicities of some popular, constructed identities of animals and animal activists in the news is essential to coming up with effective, alternative and just narratives to define animals and animal-human relationships.

1. It's a Dog's Life: The Contested Identities of Domestic Canines in Contemporary Canadian Newspapers.

~Jade Wallace

From nostalgia for some dogs as beloved family pets, to the grim reality of others as medical test subjects, the roles that dogs are made to play are varied and dissonant. A dog that is once lauded as 'one of the family' might later be euthanized after contracting a treatable, but inconvenient, disease. From romanticized companions to exploitable commodities, the narratives of dogs are well-represented in contemporary Canadian newspapers. By applying Ruth Wodak's style of Critical Discourse Analysis to articles from the Toronto Star, I elucidate the conflicts and inconsistencies in the construction of canine identities. Such an analysis facilitates both critical evaluations of the allowed treatment of animals in contemporary Canada, as well as suggestions for more ethical and consistent approaches to animal-human relationships.

2. Criminal, plain and simple: The Animal Liberation Front discourse of Canadian newspapers in the early 1990s.

~ Ian Purdy

Canada has a long history of Animal Liberation Front (A.L.F.) actions. Milestones include the first A.L.F. laboratory raid in 1981 at Toronto's Hospital for Sick Children and the first A.L.F. primate liberation in 1985 at London's University of Western Ontario. How were such actions portrayed by the popular and alternative press in the pre-9/11 era, before the discourse that equates "A.L.F." with "terrorism" became dominant? I approach the question by applying Ruth Wodak's style of Critical Discourse Analysis to mainstream Canadian newspaper articles and animal liberation magazine pieces generated by one of the largest A.L.F. actions in Canadian history: the 1992 raid on the University of Alberta's animal research facility. The analysis of the newspaper articles situates the action within a criminal frame that presages today's hyped-up discourse of A.L.F.-as-terrorism. The analysis of the animal liberation magazine reports, in contrast, frames the action in terms of resistance and liberation. Further, by opening up different interpretations of the University of Alberta action, the alternative press pieces expose the "shabby semantic tricks" used by the mainstream press to construct its criminalist perspective.

490 - Neglect of Research on Animal Play During 1920s to 1960s

Lin

University of South Carolina, Columbia, United States of America

Session

Session Date

Time

Location

Abstract text

This paper provides an account of why the subject of animal play was left out of the agenda for comparative psychology throughout 1920s to 1960s. Between 1890s and 1910s, one out of every 26 publications on play focused on animal. Between 1970s and 2000s, it was one out of every 21 publications. During the five decades between 1920s and 1960s, however, only one out of approximately every 40 publications on play targeted animals. While in the early twentieth century scholarly researches resulted in various theories of play, the debate among these theories remain baffling after decades of being neglected by the experimental psychologists. By reviewing Wilhelm Wundt's empirical treatment of animal play, and the work and career of his two American students (namely G. S. Hall and J. M. Baldwin), during the rise of behavioralism, this paper suggests that the transformation of psychology marked by its departure from theology plays a crucial role in why research on animal play was neglected during this era.

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492 - Meat, Murder & Misogyny: The True Nature of 'Sweet Fanny Adams'

T Orel
The University of Sydney, Sydney, Australia

Session
Session Date
Time -
Location

Abstract text

On August 24, 1867, eight-year-old Frances Adams was murdered by Frederick Baker, a twenty-four year old solicitor's clerk, in what would swiftly become known throughout England as the Alton murder. The crime became national news as a result of victim's sex, youth and the shocking post-mortem violence that was inflicted upon her corpse. As a result of a proliferation of sensationalist newspaper articles (the Illustrated Police News included a depiction of Alton residents discovering Frances's severed head) that deepened society's outrage, horror, and vulgar titillation over a period of no less than five months, comprehensive details of the Alton murder became common knowledge. This frenzy of reportage, gossip and terror had the effect of producing a ghoulish manifestation of misogynist humour; Frances's name was appropriated by British sailors as the slang term for canned meat, a recent innovation to naval rationing made possible by the completion of a canning factory at the Victualling Yard at Deptford.

This is the origin of the commonly used phrase "Sweet Fanny Adams," a phrase that has come to designate a state of lack or nonexistence, but first entered discourse as the gruesome symbolic conflation of a murdered child's corpse with the nondescript appearance of canned animal flesh. Over time, the signification of S.F.A. has been subject to a series of transformations, each reiterating the primary violence of Baker's crime while demonstrating the transposition of that violence into a new (if figuratively compatible) form. The following outline is necessarily brief:

Stage one: The murder and post-mortem butchery.

Stage two: Frances, under the tasteless nickname "Sweet Fanny Adams" is figuratively substituted for canned animal-flesh. Her status as a dismembered female, and the gendered violence used by Baker are perpetually reproduced perpetuity through regular discursive exchanges where they function as a source of camaraderie, providing a sense of secure inclusion within an insular, hyper-masculine, institutional representation of dominant misogynist values.

These exchanges, however humorously intended, openly invoke the taboo of cannibalism - but crucially, the violent cannibalisation of human females. The conflation of Frances's tragedy with the most masculinised of food substances evidently produces symbolic violence if we consider the basic dynamics of consumption - the internalised female flesh is transformed into the physical substance of the masculine body of the sailor; in nourishing the masculine military body the female ceases to exist.

Stage three: the signified of S.F.A. undergoes a strikingly similar process, coming to denote a state of nothingness, vacancy and worthlessness - no trace of Frances appears to remain in despite the uninterrupted growth in circulation of the phrase throughout the West.

My purpose in this paper as a proponent of feminist-vegetarian critical thought is twofold. Firstly I want to retell the story of Adams's murder and the genealogy of S.F.A. in order to contribute to the reinvigoration of a suppressed female history. Secondly, through analysis of a range of sources including newspapers and trial records, I will evaluate the condition of complicit overdetermination characteristic of the social co-production of both 'meat' and masculinist suppression of women.

This paper engages with the work of four authors in particular - Carol J. Adams, Pierre Bourdieu, Luce Irigaray and Rosemary Hennessy - but depends equally on a process of careful historical contextualisation, specifically on the distinctive economic and cultural significations of meat in England during the first half of the nineteenth century. Here I am able to draw on previous work of my own, influenced by the pioneering studies of Nick Fiddes, Harriet Ritvo and Timothy Morton.

493 - Imperial Animality: Arcimboldo's and Fanon's Animal Assignments.

S.L.M. Mitchem

University of Florida, USA, Gainesville, United States of America

Session

Session Date

Time

Location

Abstract text

Since the 15th century colonizers systematically employed Western-based hierarchies to categorize indigenous fauna, flora, and peoples. These implanted structures preserved the metropole's power by fracturing natural networks using an anthropocentric ideology cataloging humankind as separate from animals. Additionally, evolutionary theories were distorted in order to foster Social Darwinism, the belief that certain individuals and races harbored undesirable characteristics. These impurities were often explained as either retarded development or "devolution" the conviction that some species reverted to more primitive versions. Arguing that white males were the result of natural selection par excellence, native peoples were often seen as wavering between "proper" people and near-animals. This supposed developmental purgatory labeled them as "primitive," "savages," or "brutes," and offered colonizers an excuse to treat them with the same barbarity exhibited towards animals. My presentation, building upon the work of contemporary postcolonial ecocriticism issues, begins with an analysis of the human/non-human animal composite heads painted by Arcimboldo for his Four Elements portraits and presented to Maximilian II in 1569. I then examine how themes represented in the paintings continue to influence imperialist agendas regarding animal assignments. Specifically, I focus on a key anti-imperialist text, Frantz Fanon's *Black Skin, White Masks*, to demonstrate a subversive use of devolution used to rebel against an animal label forced on the author as an indication of otherness. Fanon's narrative challenges his oppression by embracing the human/animal conflict presented by devolution: using narrative and psychoanalytic tactics he portrays the pressures of racism as driving him into an internal human/animal contest. Ultimately, the struggle leads to self-determination that maintains the anthropocentric status; he discards his animal qualities in favor of a reformed (read: superior) identity of man. However, Fanon's radical resistance to imperial propaganda also offers a glimpse into the conflation of the human/animal categories that future writers embrace in order to combat colonial, and neocolonial, measures.

494 - From Montaigne and Descartes to Jack London

Baudry
UNew University of Lisbon, Condeixa, Portugal

Session
Session Date
Time -
Location

Abstract text

(Full title) 'From Montaigne and Descartes to Jack London : an essay on the roots of animal ethics in early-modern philosophy.'

« *Et pourquoi pas des unions avec des animaux ?* » « Why not unions with animals ? » asked a French deputy in opposition to marriage between same sex persons.

Inspired by such a reaction that reactivates the old fantasy of bestiality, I would like to interrogate the Montaigne-Descartes debate among historians of philosophy and its modernity. I am achieving a study on their supposed direct relationship. One key question is whether animals have a soul or not. It is clear that the answers are opposite : yes for the former, « animal machine » for the latter. Meanwhile the philosophical historiography admits that Descartes conflicts his predecessor word for word, that is not only ideologically but also textually. I would show that this reading appears at the very least doubtful. On the allegation that both animal philosophies are not only contradictory but may not be intertextually connected as it was admitted until now, many questions need a different approach : what are Descartes's main sources and, correlatively, whom does he reply to ? If we must reflect in terms of parallel thoughts rather than follow the idea of a supposed filiation, which implies the abandon of the passed philosophy, that is, if we systematically analyse both works as separated and not moments of a general evolution, what happens and where does this lead to until our days ? Does one win anything in our view and what should be evacuated from the other ? This is the way how I aim to show what kind of (forgotten) costs implies the traditional perspective in our mind.

495 - Yes, I am giving him up.

Lievers
Utrecht University, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

At the end of Coetzee's novel *Disgrace*, the main character, David Lurie, offers his favourite dog for euthanasia. It is a moving ending to the novel. Attempts have been made to explain the feeling of catharsis it produces with arguments from outside the sphere of fiction. At best such attempts are incomplete and distort its meaning, which seems ineffable and can only be grasped as part of the entire novel. In particular, it seems wrong to derive moral arguments from fiction for the benefit of academic philosophy (as Diamond and Nussbaum seem to do). Fiction is shamelessly amoral.

However, at least some, if not all fiction inevitably evokes a moral response. Coetzee's novel *Elizabeth Costello* provides a remarkable example, when the main character compares the contemporary treatment of animals with the Holocaust. Many readers have straightforwardly interpreted the fictional lecture in which this analogy is being made as an argument in a discussion with which they could engage.

More cautiously, Mulhall, has argued that "besides familiar forms of critical reflection, of the kind associated with philosophy in general and analytical philosophy in particular, [...] there are other forms of critical reflection as well, which are no less concerned to deepen our understanding and enrich our thought by embodying certain kinds of affective responses to things, and inviting us to share those responses, as well as to critically evaluate them." (*The wounded animal*, p. 9). As such fiction shows us 'the limits of philosophy', especially in the moral domain (the allusion is of course to Bernard Williams' book). Moral thought goes beyond moral arguments.

Mulhall writes "the fidelities upon which everything seems at present to hinge for Costello are in fact the hinge of every human life - that to step onto, pause, balance, and move on from beliefs is not the special condition of the writer but the human condition as such?" (*The wounded animal*, p. 230. The quote is from a question, which I can only interpret as a rhetorical one.)

The quote suggests that an underlying assumption of his book is that the moral reality of fictional characters is identical to that of every human life. In my paper I argue that this assumption is unwarranted. Literature is not at the service of morality, let alone of moral philosophy. On the contrary, a writer can exploit a moral conflict for the purposes of developing his novel. The value of literature is not determined by its moral standing, nor by the extent to which it engages itself with morality or enhances our moral understanding. Literature is, indeed, essentially shamelessly amoral.

496 - ANNA KINGSFORD, EDWARD MAITLAND, AND VICTORIAN ANIMAL RIGHTS: A REAPPRAISAL

D Murrie
University of Sydney, Pyrmont, Australia

Session
Session Date
Time -
Location

Abstract text

Anna Kingsford and Edward Maitland became acquainted through a shared correspondence which arose from their works both being reviewed in an issue of the same newspaper in 1873. Kingsford, a vegetarian who was at the time studying medicine privately in order to attain the scientific knowledge necessary to combat vivisection, and Maitland, a mystically inclined novelist, were a perfect fit. They collaborated together in reinterpreting orthodox Christianity both through their study of the history of Christian Hermeticism and Gnosticism, and through a series of revelations which Kingsford experienced as illuminations in dreams and waking trances. Deeply enwrapped in their theology were their animal rights concerns: avoidance of animal products, they believed, led to mystical insight, and vivisection was seen as signalling the feared triumph of materialism over the soul, and the doom of humanity. They extrapolated from the insights of evolutionary theory to hold out an alternative vision to humanity of its spiritual evolution to a meatless diet and progression to a world free of the exploitation of non-human animals.

The intersection between Kingsford and Maitland's animal rights and alternative religious thought is merely one example of the rich and varied dialogue between animal politics and religious speculation in the British nineteenth century. The questions I ask in this paper are twofold. First, why are such connections so little known in the contemporary animal liberation and rights movements which emerged in the 1970s? Second, to what extent does such thought have relevance for contemporary animal political thought?

I conclude that contemporary animal liberation and rights had an interest in shedding some of their historical antecedents in the desire to identify more fully with their fellow rights and liberation struggles of the 1970s, and present themselves as a relatively new movement. This helps to explain the comparative lack of historical connection made by contemporary animal liberation/rights thinkers with aspects of their past thought. I also conclude that the reappraisal of such antecedents, and the reevaluation of animal rights' complex historical interconnections with religion, have the potential to open up the contemporary movement to new activist constituencies.

497 - More Room for Minding Animals

Pompe
Van Hall-Larenstein University for Applied Sciences, Leeuwarden, Nederland

Session
Session Date
Time -
Location

Abstract text

Animal issues are mainly approached from a normative ethical perspective. Principles and values are used to reflect on arguments or good reasons to defend or reject a moral outcome or practice. In a pluralistic and complex world it becomes more questionable whether normative ethics is fit to deal with animal issues. The conceptual analyses from an ethics of justification may be too simplifying and too confusing for daily-life practice. Besides, it has the tendency to designate conflicts without answers.

Since animal issues are embedded in a mosaic of values and a set of constraints, it is important to understand the different related practices, with their own language, habits and horizons, and to try to fuse them. For such an endeavour an ethics of discovery, as hermeneutic and pragmatic ethics, is more appropriate because from heterogeneous confrontations new vocabulary, possibilities or means can be created to overcome problems and to meliorate situations.

The veal calf industry of the VanDrie Group and the Dutch Society for the Protection of Animals (DSPA) together took on the ethics of discovery by co-creating the 'Welfare Hallmark for Calves'. They developed their 'Ethical Room for Manoeuvre' and set off a form of co-evolution between business and ethics.

With these insights I will discuss in the presentation 'More Room for Minding Animals' in order to enhance capabilities to bring about moral change in practice.

Note:

This subject can be elaborated for the session Animal Ethics and/or the session Animal Policy. Regarding ethics, the emphasis will be on experimental inquiry and experience based ethics. In the policy session, co-creation of value and the relation between VanDrie and the DSAP will be in depth discussed.

(Cf. Vincent Pompe (2010) Doing business with animals: moral entrepreneurship and ethical room for manoeuvre in livestock related sector. Wageningen University)

498 - Development of a simplified Welfare Quality® assessment protocol for pigs

H.M. Vermeer, H.A.M. Spolder, C.G. Van Reenen
Wageningen UR Livestock Research, Lelystad, Nederland

Session

Session Date

Time -

Location

Abstract text

The main deliverables of the Welfare Quality® project consist of protocols for the on-farm assessment of animal welfare. They are predominantly animal based, and aim to assess the welfare status in relation to four main principles: animals should experience good housing, good feeding, good health and the ability to perform appropriate behaviour. The protocols are not used in commercial practice yet. One of the reasons for this is the length of time it takes to complete a Welfare Quality® assessment: the finishing pig protocol and the sows & piglets protocol each take 5.5 hours to complete. The main aim of the current project was to develop less time consuming protocols, which provide the same level of accuracy in assessing welfare. Secondary objectives were: the development of a commercially viable training programme for assessors, and the development of a welfare database of Dutch pig farms. The project started in December 2010. Twelve candidate assessors were trained during a three day course, focussing on sows and piglets (4 trainees; 34 parameters) or finishing pigs (8 trainees; 26 parameters). Day one consisted of a theoretical part, on day two the knowledge obtained was applied on farm, and day three involved an exam in which candidates were asked to score welfare status from a set of standard photos. Based on exam results, ten candidates were recruited for the second phase of the project: the farm visits. Between January and June 2011 a total of 81 Dutch pig farms were visited and the complete Welfare Quality® protocol for finishing pigs was carried out on these farms. On 45 of these farms the sows & piglets protocol was also executed. In addition, the finishing pigs of the 81 farms were inspected routinely by experienced staff at five abattoirs. These assessments included animal based parameters such as tail health, gait, and lung and liver health. All data was collected using a PDA and downloaded to a central database. During the third phase of the project (July-December 2011), the Welfare Quality® and abattoir data were analysed statistically aiming to identify levels of correlation between individual parameters. Preliminary analyses indicate a high degree of variation between farms. In the presentation the results of the simplification process will be shown. A proposal for a revised Welfare Quality® protocol will be based on the substitution of time consuming parameters by highly correlated less intensive equivalents from within the original protocol, or obtained at the abattoir. Final data will be presented at the WAFL meeting. The outcomes of this project will provide the starting points for a three year practical study, in which animal based parameters will be used to improve welfare on pig farms.

499 - Suggestive and conclusive evidence of socio-cognitive abilities in animals

Huber
Messerli Research Institute Vienna, Vienna, Austria

Session

Session Date

Time

Location

Abstract text

The aim of this talk is to set a common stage for our knowledge of socio-cognitive abilities of nonhuman animals for the following ethical considerations by philosophers at the conference. Although there is an increasing understanding for the need to look more closely into the growing field of empirical research of cognition and emotion in non-human animals, not only of our closest relatives, primates, but also into more distant branches of the 'tree of life', the philosophical and ethical discussion is hampered by the difficulty to distinguish between solid and suggestive or even anecdotal evidence of how non-human animals view and understand their physical and social environment. Of course, reports of surprisingly 'clever' performances of non-human animals in the mass media have significantly contributed to the people's appreciation and acceptance of these creatures as intentional and sentient beings. But still there is the risk of over-interpretation and premature conclusions, which causes unwarranted resistance by philosophers and lawyers. In this brief paper I shall therefore focus on those examples from the current research on cognitive abilities in the physical and social domain, where empirical evidence is solid and conclusive: tool innovation and perspective taking.

500 - Can Animals Deserve Punishment?

Musschenga
VU University, Amsterdam, Nederland

Session
Session Date
Time -
Location

Abstract text
Abstract

From the Middle Ages until the previous century it was common practice in many countries that animals could be put before trial if they killed or maimed a human being. This practice squares with the nowadays dominant view in animals ethics that animals are moral patients whose interests should be taken into account by humans who are the only beings that have the capacities for moral agency. Only agents can be hold responsible for their actions - can be praised or blamed for what they do. Ethicists such as Mark Rowlands reject the dichotomy between moral patients and moral agents. Rowlands argues that members of some animal species such as the great apes have the capacity of being motivated by moral considerations. These species have a morality, and not just a morality-analogous system for the regulation of social behaviour. Rowlands makes a distinction between a moral subject and a moral agent. Only moral agents (humans) can be hold responsible for their actions. Animals cannot be praised or blamed for what they do even if they are moral subjects.

I am inclined to agree with Rowlands that it is justified to attribute morality to some animal species. This animal morality can be compared to the prereflective part of human morality that operates in a nonconscious and automatic way. This view presupposes that Rowlands' distinction between moral subjectivity and moral agency is defensible. In my paper I will examine whether someone can indeed be a moral subject without having moral agency.

501 - Including other animals The no harm model of sustainable development

F. van den Berg
Utrecht University, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

Sustainable development is often interpreted as an anthropocentric concept. But if we ask the moral question: 'Who should be included in to moral circle?', and if we answer that with Bentham's moral pain axiom that it is the capacity for suffering that is morally relevant, then sustainable development should and could be expanded and reinterpreted to include nonhuman animals. If it is suffering that is morally relevant, then we should avoid harming others (in the sense of causing others to suffer). In order to grasp what an expanded model of sustainable development could entail, I propose the model called the No Harm Model of Sustainable Development. The model consists of 5 concentric circles. From outside to inside:

1. The black zone: this is (environmental and societal) collapse, and collapse causes harm (and suffering). When we have been too unsustainable for too long, we will necessarily collapse. When the carrying capacity of our planet is overshot, it will be disastrous for most life forms. There will be a mass extinction, which will probable include our own species. The black zone is the human-made apocalypse. This is what sustainability is all about: avoiding collapse, avoiding the black zone.
2. The red zone: this is the dangerous, unsustainable zone. Behavior in this zone unsustainable, that is, it is physically impossible to continue a certain practice for a long period of time. The red zone is about harming others: others are being harmed by this kind of behavior or business. By 'others' are meant: future generations, or non-human animals, people in developing nations, ecosystems, nature.
3. The orange zone: this is also an unsustainable zone, but relatively less unsustainable than the red zone. This is the transition zone. The overwhelming majority of policies and technological innovations lead (sometimes) to less unsustainable conditions, but still unsustainable. For example, when you change your SUV for a hybrid car, your lifestyle becomes less unsustainable, but it is still unsustainable. So, sustainability policies and sustainable development are often developments from red to orange.
4. The green zone: this is the sustainability zone. All behavior and practices that do not harm others, are within this zone. Practices in this zone could - theoretically - be continued infinitely. I take a broad interpretation of sustainability as such behavior that does not harm others, including (farm) animals and future generations. Often, sustainability is smaller interpreted as future generations human animals only. The green zone should be the default position of all human action. The guiding principle for the green zone is: first, do no harm. The burden of proof is on the person who does harm others. This person has to argue why it is justified to harm others.
5. The golden zone: the development zone: 'let's make things better'. This zone is about development. The golden zone is about making the world a better place. The Millennium Development Goals for example try to reduce the amount of human suffering in the world, as do many NGO's, like Amnesty International and Oxfam. Often, people focus on the golden zone - which is good - but at the same time much of their behavior is in the red zone (and thus causes harm).

The no harm model of sustainable development is a liberal model because it takes as ground rule John Stuart Mill's harm principle.

502 - Animal Stories: Taking 'Child's Play' Seriously

Ciobanu
Duke University, Durham, NC, United States of America

Session
Session Date
Time -
Location

Abstract text

Dear Minding Animals Selection Committee,

I'd like to apologize for submitting my abstract late—I had an emergency come up this weekend and lost track of everything else—and to ask whether you might still be willing to consider it a day after the due date. I understand if that's not possible, but I wanted to submit this, just in case.

Thank you!

Calina Ciobanu

Whether or not they feature watch-toting rabbits, stories about animals have the effect of drawing us down the proverbial rabbit-hole, where the extraordinary becomes the ordinary and the world we think we know reveals itself to us as something else entirely. This paper will accordingly explore the ways in which animal stories—and in particular children's animal stories, such as Lewis Carroll's *Alice's Adventures in Wonderland* (1865) and Rudyard Kipling's *The Jungle Book* (1894)—challenge what we have been taught to see as the dividing line between "human" and "animal."

In J. M. Coetzee's *The Lives of Animals*, Elizabeth Costello describes the difference between adults and children by observing, "And of course children all over the world consort quite naturally with animals. They don't see any dividing line. That is something they have to be taught, just as they have to be taught it is all right to kill and eat them." In this paper, I follow the fictional Costello and situate her alongside Derrida, who observes in *The Animal that Therefore I Am* that "I would of course have liked to inscribe my whole talk within a reading of Lewis Carroll." As we go on to discover, in fact, Derrida's philosophical interrogations of Heidegger, Lacan, and Levinas are "inscribed" within issues raised by Alice and her adventures.

In this paper, I follow Alice's and Mowgli's adventures in order to consider the significance of the kind of "child's play" that characterizes these Victorian animal stories—the kind of play that occurs within these texts, in the form of interspecies interactions (wherein, for instance, Mowgli tumbles around with his wolf-cub brothers and Alice finds herself thrown into company with the White Rabbit and the Cheshire Cat), and the kind of play that occurs outside of these stories, between the reader and the text with which she imaginatively engages. Specifically, I argue that this move toward taking children's—and adults'—engagement with these animal stories (which have persisted as children's classics into the modern era) seriously is significant to the contemporary field of Human Animal Studies (HAS), which aims to expose the anthropocentric basis of philosophical, political, and linguistic structures, and in so doing to make a case for the idea that "the human-animal distinction can no longer and ought no longer to be maintained" (Matthew Calarco, *Zoographies*).

It is my hope that by taking these children's stories as loci of our capacity to engage with animals on a level that is, as Coetzee's Costello conceives of it, pre-cultural (that is, before the divisions between human and animal are learned, or at the very least, solidified) this paper will open up a new way of thinking about animals" or rather, an old way of doing so. Through these works, I hope not only to show how, as Calarco envisions, "thought might proceed otherwise in regard to animals," but also to suggest that this kind of thinking is actually already part of our literary tradition" and that we just need to be a bit more attuned to the possibilities that "child's play," in all senses of the word, opens up for us.

503 - Conceptualising agency in human-animal relations

Charles, Carter
University of Warwick, Coventry, United Kingdom

Session

Session Date

Time

Location

Abstract text

Animal studies, as an interdisciplinary field, embraces different theoretical and conceptual approaches to understanding human-animal relations. Many of these approaches argue that animals exercise agency, from Callon's scallops to Irvine's cats and dogs. One of the difficulties with using agency in this way is that its meaning varies and is often unclear, frequently implying that agency is equally a property of humans, animals and 'things'. Furthermore, some argue for a social ontology in which the connection between reflexivity and agency is severed. In the work of both Latour and Law, for example, the boundaries between the human and the non-human are erased through the extension of agency to non-human animals and to inanimate objects. The paper will consider these efforts to redefine agency and examine their methodological implications. It will argue for a sociological conception of agency as social relational and therefore a property only of collectivities. A consequence of being an animal and belonging to the collective constituted by animals in an anthropocentric society is that you may be subject to human abuse, violence and exploitation. Defining agency in this way implies that our positions within social relations are involuntary and come before any knowledge we may have of them, whilst recognizing that agential properties must be reflexively mediated in order to shape social action. Agency cannot therefore be readily extended to the non-human although, as we argue, animals embedded in social relations with humans can, in a very specific sense, be seen as actors and as agentic beings.

504 - Fleeing animals in popular culture: How animals leave humans behind

AHH Valkenburg
University of Amsterdam, Amsterdam, Nederland

Session
Session Date
Time -
Location

Abstract text

For my presentation I would like to give an example of representation of animals in popular culture. I want to exhibit how a *fleeing* crowd of animals can generate different meanings.

Now that we have arrived in the year 2012, a lot of people are occupied with the prophecy that the world will come to an end. Popular culture has already expressed the fear of the end of our world in countless Hollywood movies. Something that struck me in several of these movies are recurring shots of fleeing animals. These images reflect animal intelligence concerning approaching danger.

There's a large and emerging body of work on 'swarm intelligence' mostly, ironically enough, used in work on *artificial* intelligence (for example: an episode of the popular scientific program LABYRINT shows scientists building tiny robots that should 'think' as a herd, while another scientist, together with her students, imitates a flock of sparrows).

The admiration for the intelligence behind the flock is evident. It challenges ideas about human superiority and animal inferiority. It turns the tables.

There was a YouTube video hit in 2011 that shows an even more troubling representation of fleeing herds: Fenton. Here, the herd (of deer) is a scared mass, running away from something that actually isn't really dangerous at all: an enthusiastic nutcase Lab who got loose of his frantic owner. Soon people all over the world were making their own 'Fenton' video, consisting of the soundtrack of the original video, put under various movie scenes.

The complexity about this video, in my view, is the following: the Lab chasing the pack is not the real joke. The thing that people actually consider hilarious is the hysterical owner, chasing the Lab and calling out his name.

One parody is the Fenton soundtrack under the video of the famous 'Dam screamer'. Now, it gets even more complicated. Who are we laughing at? In my analysis, the Dam screamer is Fenton. The actual (funny) point of the Fenton video is that the Lab gives his owner 'the finger' and makes him look like a fool. The tables are turned yet again, and we are actually looking in a funhouse mirror. We are laughing at the man, at ourselves.

The video of the Dam screamer complicates this humor even further. Here, the 'flock' that runs away in blind fear consists of *humans*. The funny but painful 'Fenton at Dam Square' video makes us laugh about the crowd of people running away for absolutely nothing, and about Fenton, who is actually probably laughing at his owner if he could (can he?).

So what does this tell us? At first glance it might appear that the Fenton video is funny because the deer are running away for an enthusiastic Lab. But we are not only laughing at Fenton and the deer; we are mainly

laughing at ourselves. The Dam parody makes that even clearer. Like the episode of LABYRINT shows: a swarm moves like one entity, but humans hurt themselves when they are with (too) many people.

This way, popular culture can tell us something about our fears, our laughs, and our secret shame when it comes to the human animal relationship. We damn well know that those flocks of birds and Fenton leave us behind, and get the last laugh. Let's hope we pay attention to what they're doing on December 21st and that we will be smart enough to follow them.

505 - INTERSECTIONS OF ANIMAL WELFARE, HUMAN WELL-BEING AND SOCIAL CAPITAL

Arkow
ASPCA, Stratford, United Kingdom

Session
Session Date
Time -
Location

Abstract text
IMPLICATIONS FOR PUBLIC POLICY AND PRACTICE

The history of the Western animal protection movement over the past two centuries, coinciding with the industrial and post-industrial revolutions, has largely been one of attempting to replace the predominant rural values of utilitarianism with more urban animal welfare and animal rights values toward livestock, wildlife and companion animals. Typically, this has been manifested in the enactment of laws on the national and state/provincial levels to prevent acts of individual cruelty to animals while leaving culturally and commercially acceptable practices of institutional animal abuse relatively untouched. Successes have been mixed.

More recently, academics and animal welfare practitioners have begun to re-emphasize the philosophical construct that animal welfare is also a human welfare concern by multidisciplinary research in such diverse fields as criminology, psychology, child development, criminal justice, human and veterinary medicine, gerontology, and social work. This has been demonstrated by increased interest in the individual therapeutic aspects of the human-animal bond through Animal-Assisted Therapy and Activities, and in pets' enhancement of community well-being through improvement of social capital.

The significance of animal welfare to human well-being is also being explored through what is called "The Link" between animal abuse and community and family violence. Compelling connections link animal cruelty and neglect to acts of intimate partner violence, child maltreatment and elder abuse. Animal cruelty is also inherent in animal fighting, often accompanied by gambling, assaults, weapons, and narcotics.

This presentation will discuss the linkages between animal abuse, child abuse, domestic violence and elder abuse and the development of public policy and programmatic initiatives to reduce violence and protect animals and humans. Increased recognition of the human benefits of animal welfare does not denigrate animals' status, but rather offers a realistic approach with significant potential to improve not only the well-being of animals, but also to move the institutions concerned with animal welfare out from the margins of professional and societal prioritization.

506 - Minding Nim: Of chimps and men

Pálsson
University of Iceland, Reykjavík, Iceland

Session

Session Date

Time

Location

Abstract text

Focusing on the life and work of Nim Chimpsky (1973-2000), a chimpanzee raised in experimental and familial settings in the US to test hypotheses about innate and acquired mental capacities, the key character of a recent acclaimed documentary ("Project Nim"), this paper discusses the history of comparisons of chimpanzees and people and, more broadly, the relations of humans and other species. If one takes Chimpsky's near-namesake Noam Chomsky seriously, assuming that language as we know it rests on an innate language "device", one is bound to ask what such a device consists of, how it developed, and what might be learned in this respect through comparisons of the communications of humans and other primates. Interestingly, however, while geneticists have recently claimed to have located a "language gene"(FOXP2) accounting for the common and unique characteristics of human communication, ling upon recent writings about the "anthropology of life", "multispecies ethnography", and "biosocial relations", I shall argue that recent academic debates about language and mind generated by Chimpsky, other chimpanzees, and their human and non-human collaborators reflect fundamental disagreements about key issues such as inheritance, biology, evolution, species-being, and becoming. While the language experiments and genetic analyses discussed tend to be non-conclusive and somewhat misguided, they often bring home important points about the relational selves of chimpanzees. Moreover, once again animal experiments reveal our own preoccupations and the ways in which we relate to the rest of the animal kingdom.

507 - Kangaroos - undercover investigation into meat exports has sent Russia

Pearson
Animal Liberation (Australia), XXXX, Australia

Session
Session Date
Time -
Location

Abstract text

and the EU 'hopping mad'

Australia's National Icon- the kangaroo- is the victim of the world's largest annual slaughter of a land dwelling animal - over four million last year. When a female is shot - half the time it means three are killed because she will have a young (joey) in pouch and one 'at foot'. One is bludgeoned to death, the other flees in terror only to die of predation, starvation or exposure - a good measure of the savagery of the kangaroo 'harvesting' industry for human consumption exports. But after a three year investigation with whistleblowers a damning report - 'A Shot in the Dark' - was taken to Russia, the EU and China. The revelations of a hygiene mess, brutal cruelty and threat of survival in the Report have led to Russia banning all imports in August 2009, the EU on the brink of the same and China very nervous about opening up a market.

An Indigenous organisation called The Australian Alliance for Native Animal Survival has recently been formed to make representations to importing countries such as the EU and potentially China. They claim that the kangaroo, for example, is their totem and should never be exploited by large commercial interests.

508 - Animals as informational objects: Care, technology and moral status

Coeckelbergh
University of Twente, Enschede, Nederland

Session
Session Date
Time -
Location

Abstract text

Standard views of the moral status of animals justify moral status on the basis of objective properties of the animal such as sentience, emotions, or (other) higher order cognitive capacities, or rather indirectly on the basis of properties of humans. Compare for example Singer (ability to suffer) to Korsgaard ('in taking ourselves to be ends-in-ourselves we legislate that the natural good of a creature who matters to itself is the source of normative claims'). What matters is what the animal 'is' (e.g. a sentient being) and what humans 'are' (e.g. 'ends-in-themselves').

Drawing on the phenomenological and pragmatist philosophical tradition, I work on an alternative, more relational approach to this issue. In line with my forthcoming book on moral status, I argue in this paper that the standard approach to the justification of the moral status of animals singles out one (objectivist) way of perceiving and treating animals (and humans), which does not necessarily have epistemic priority and which does neither explain the varied ways in which we experience animals nor the full range of how we treat animals. I show that there are many ways of seeing animals, which depend on the subject as much as on the object. We cannot know the animal-in-itself.

This can be clarified by considering the case of the same animal (say a rabbit) - the same according to 'objective' criteria - that can appear to us in different and often mutually exclusive ways (and therefore is treated by us in different ways): for example, a rabbit can appear as a cuddly toy, a companion pet, a living piece of meat, a human person (e.g. in a cartoon), a symbol of fertility and sexuality, and so on.

These examples also show that 'subjectivity' with regard to moral status does not imply that any particular view of animals is (1) arbitrary and (2) normatively neutral.

First, our ways of seeing animals presuppose larger cultural patterns that may be described by the term 'habits', at least if we do not understand habits as psychological attitudes (alone) but as socio-cultural tracks including language use and ways of living together. Importantly, this means that we cannot simply 'choose' to change our view of animals; we cannot simply step out of the very conditions of possibility that make us see a particular animal in a particular way. (Note that in my book I discuss the conditions of possibility of moral status ascription in a more systematic and more comprehensive way.)

Second, these ways of seeing have normative significance, since they are directly related to ways of acting and to the relations and interests touched by these actions. For example, different ways of seeing imply different ways of caring. The farmer takes care of her animals and the pet owner takes care of her animals, but both kinds of care - though perhaps 'objectively' similar sometimes - have a very different quality. Again, we might want to embrace one kind of care, but this is not easy given our habits.

Furthermore, to call different ways of seeing animals 'cultural' does not mean that they are immaterial. On the contrary, influenced by contemporary philosophy of technology and anthropology, I suggest that they are entangled with, and mediated by, artefacts and with technologies. For example, our ways of treating animals is linked with our mode of production: agricultural, industrial, and, lately, informational: contemporary farming and entertainment views and treats animals as 'informational objects': data-artefacts

that are created, stored, updated, and information-processed. Do we want to 'mind' and 'care' for animals in this way? Do we want to treat people in this way?

509 - Animal Experimentation and Public Policy: Directive 2010/63/EU

Otomo
Keele University, Staffordshire, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Animal Experimentation and Public Policy: Directive 2010/63/EU

Since the adoption of Directive 86/609/EEC to harmonise the regulation of animal experimentation across Member States there have been significant disparities in implementation. Directive 8869/10 (published as 2010/63/EU) has recently been adopted to reduce those disparities by providing more detailed guidance, and will be applied by Member States by 1 January 2013.

This paper undertakes a critical analysis of the Directive, situating it within a historical context that draws out its key thematics: the market; intrinsic value; unnecessary suffering and competence. Questions that come to mind are: what is the significance of the market as it is placed here vis-à-vis the regulation of animal care? From where is the intrinsic value of the animals generated, if there is no such thing as God or animal subjectivity? If 'unnecessary suffering' is a moral bad a priori, what do we mean by its counterpoint, 'necessary suffering'? Where does the language of competence come from? I will respond to each of these in turn.

510 - Minds to Lose

Choksi
Project 88, Mumbai, India

Session
Session Date
Time -
Location

Abstract text

I am an artist.

I would like to submit a video piece and a short talk about its place in contemporary artistic practice and its conceptual underpinnings for the Minding Animals 2012 Symposium.

Abstract:

In 2008 I anesthetized myself and four farm animals—a sheep, a donkey, a brown goat and a black goat—for two interrelated live performances titled Petting Zoo and Minds to Lose.

Minds to Lose is now a single-channel video with complex interlacing of the multiple anesthetizations.

Anesthesia effaces presence and absents consciousness. It draws the anesthetized closer to birth and death—while under anesthesia, we are unaware of even our mortality, and neonatal infants enjoy a kind of sleep very similar to the sleep of anesthesia.

Some of the questions I found myself asking were: How do I perform absence? What does it mean to perform absence, to move the audience to contemplate the journey from the vivid image of life to the quiescence of deep unconsciousness and back again? How can I as an artist occupy not merely space but time? What does it mean to excise 20 minutes of experience permanently from my life? From a farm animal's life?

As my friend Richard Orange noted, 'Seeing them stumbling around under the influence reminds us of when we've been in similar states, makes you more conscious of the animal's consciousness, that they, like us, have minds to lose.'

The video will be shown this year at the Enclave Gallery, London; John Hansard Gallery, Southampton; Project 88, Mumbai. If you would like to see the video, please request a preview copy and I will upload a low-resolution version to the online Dropbox service for you.

If you would like a more academic abstract I would be happy to provide it.

511 - With Canine Eyes and Birds' Voices: Multispecies Artmaking in Aotearoa

Novero
University of Otago, Dunedin, New Zealand

Session
Session Date
Time -
Location

Abstract text

Much contemporary art today involves work on and with animals. To this testify for example Steve Baker's and Ron Broglio's recent studies. In sum, animals are present in art as subjects (agents, makers), objects (topics, themes), functions (of language, of vision, of interspecies communication as well as of extinction and mortality etc.) and, occasionally, as viewers / listeners. Yet the question remains: why so many artworks reflect on the "animal question" today? Through the multiple roles animals take in art, I argue, art investigates not only -and importantly- the materiality, life and capabilities of animals, but also art's own "mortal" aesthetic, as well as its evanescent political and murky ethical "doings" in history. Hence, artists engaging animals today ask: what art, with whom, and for whom should it be? Animals in art bring to the fore a world in which actions always bear the mark of multispecies histories, as Donna Haraway put it in her study of companion species. Art becomes the location from which such buried histories become visible to humans and animals alike, in the hope, perhaps, that through multispecies artmaking more livable time-spaces are envisioned.

My paper focuses on contemporary art from New Zealand. I analyze Jenny Gillam's video-installation *Frank*, and Sally McIntyre's ongoing sound-experiments with bird-songs. While I show how personal and artistic sensibilities translate in these projects into multispecies collaborations that aim at foregrounding the omnipresence of animals as agents in contemporary and past art-making; I also examine how these video-and-sound animal experiments situate themselves within seminal international animal art, adding singular perspectives to the latter. I underscore that, for example, Gillam's video of her dog, as the latter peruses the empty gallery between exhibitions, foregrounds time besides space. The dog appears in the gallery-space as mediated presence, on various interlacing films shot through still cameras: Notions of presence, the present, and the "live" reveal their complexity here. Indeed the gallery becomes an a-synchronous "capsule" in which viewers are alerted to a different kind of art-historical experience. The aseptic gallery in which one walks to see art becomes a "sensorial" chamber where temporal layers echo, as inconspicuously as the sounds of birds produced by a stereo now on video around which *Frank* moves with curiosity, in turn echoing other phantom-dogs: the dog in "The Master's Voice," and *Laika*, as photographed in her space capsule before its mortal launch. Considering how reflections about mediation, presence and time occur in Gillam's *Frank*, I relate it not only to other works with animals she herself produced (*In Dark Trees*, 2004, and her stick insects exhibition at the Community Gardens, in Wellington, 2010), but especially to the renowned videos of Bill Viola and Douglas Gordon. Likewise, I relate McIntyre's bird-sound-art with important yet still obscure European neo-avant-garde performances. Specifically, I refer to Wolfgang Müller's "Extinction Events." Müller, the retired founding member of the neo-dada Berlin movement "Die tödliche Doris," set out to recreate (with others) the calls of extinct bird species, in 2008. The recordings, known as *Séance Vocibus Avium*, are accompanied by Müller's drawings and texts on the extinct species.

In conclusion, through the analysis of recent video and sound art with animals, I demonstrate that contemporary artists both escape and cast in a critical light the historical relations between art and nature on the one hand, and language and communication, on the other. With work entangled with companion-species these artists propose to make both art and history into a collaborative, unfinished project for the future.

512 - Cosmozoopolis: Cosmopolitanism and Animal Rights

Cochrane
The University of Sheffield, Sheffield, United Kingdom

Session
Session Date
Time -
Location

Abstract text

In recent years a number of important works in animal ethics have outlined and defended so-called 'differentiated' or 'relational' theories of animal rights. In particular, 'Zoopolis' by Donaldson and Kymlicka, and 'Animal Ethics in Context' by Palmer, have criticised traditional theories of animal rights for failing to recognise that our duties to animals differ depending on their relationship to us. These authors have argued, for example, that our duties to animals living in the wild are quite different to our duties to domesticated animals. Hence, they argue for a set of animal rights which are differentiated by the relational status of the animal.

This paper explores and criticises these new theories by comparing them to a sophisticated 'cosmopolitan' theory of animal rights. The paper argues that a theory of 'universal sentient rights' which prioritises and foregrounds the important capacities that sentient animals share provides a better and more determinate means by which to delineate the rights of animals. It also argues that this kind of theory is flexible enough to tackle the ethical challenges which derive from the fact that animals reside in different places and contexts.

513 - Animals in Place

Frances
Rutgers University-Newark, Newark NJ, United States of America

Session
Session Date
Time -
Location

Abstract text

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Abstract for: Minding Animals 2012

Aleatory Animal Encounters

So very much about our encounters with our animal familiars and others takes place through the look, the gaze, the scopophilic, the voyeuristic—all our varied experiences in search of recognition across differences. Whether it's the ladybug suddenly discovered quietly and barely perceptibly walking across one's forearm, the sudden face-to-face with the suburban squirrel, skunk or racoon, the mutually held stillness of the deer in the literal headlights or in a more inanimate way the gorilla in the diorama of the American Museum of Natural History, the imaginary transgenic creatures to be found in Patricia Piccinini's sculptures, or the more immediately heartstopping eye to eye with an animal in a visit to the zoo. The phenomenological asks us to rest and contemplate the eyes, the face of the other who is also sometimes arrested by us out of fright, curiosity, caged life, shared terrains.

My interest lies in the seduction by and the destruction of lives not our own. In this essay I will focus on those encounters in the culturally mediated space of the art gallery or the museum. At these moments which often occur by chance (the aleatory) we are summoned and also freed from the 'real' animal to contemplate and engage the animal as subject of artistic production. We can spend our time passing from surprise to desire to proximity. We can be moved by the gaze to feel unhooked from the voyeuristic that may produce discomfort in the caged space of the zoo, for example, or fear in the wild. And we can investigate the visceral responses to creatures imaginary in their being, yet real in their presence among us. The shift from an encounter 'in life' to an encounter 'behind glass' calls us to discover why it is good to think with animals, as Claude Levi-Strauss suggested, and also why we look at animals, as John Berger explored in his work with art.

Coming upon the wild or the feral in the space of culture rather than nature returns us to our own bodily selves as the materials of artistic production. When it is the animal that is the subject we find represented, or some hybrid forms of life in art, our senses and our reason open the horizon of our habits beyond our own boundaries. We can spend our time as consumers of art asking the questions of kindness and cruelty that permeate the space of meeting animals in their places and ours.

514 - Of Wolves and Dogs and Man

Egerer
Stockholm University, Stockholm, Sweden

Session
Session Date
Time -
Location

Abstract text

In most European countries, wolves were hunted into extinction by the end of the 19th century. Derrida remarked that interest in and pity for a species increases with its decline into extinction, yet while we are now witnessing the re-establishment of small wolf populations in Sweden, the project meets with outright hostility from a small but vociferous group of hunters and dog-owners in particular. The wolf is not just another animal on the list of endangered species, throughout history the wolf has been a symbol of evil. We could note that at a time when the dog is a cherished companion, the wolf is more hated than ever, so much so, that it is difficult to establish a viable wolf community. To create more acceptance for the wolf, the Swedish government has allowed a number of wolves to be hunted, a policy which seems to back-fire as it stimulates demand for a greater number of wolves eligible for hunting. What interests me in particular is the resistance from dog-owners and their narratives, so heavily colored by fear and hatred of the wolf, depicted as a merciless killer of beast and man. Drawing on myth and fairy tales, Agamben's text on the wolf and the ban and statistics from the Swedish example, my paper argues that this culturally grounded hatred is impervious to rational argument. It does not seem to matter that more dogs fall prey to stray bullets than to wolves, not to mention traffic, yet the wolf is always the one blamed. By the same token, wolf attacks on humans are rare, yet stories abound about wolves preying on people and children in particular. These irrational fears are reflected in the ambivalence that marks our relationship (and not least our training methods) with our dogs- on the one hand, trusted and faithful companions, on the other hand, an animal to be kept in its place unless its wild nature comes to the fore. In this, our troubled relationship with *canis lupus* and *canis lupus familiaris* can be seen to invoke our vexed relation with our own animal bodies.

515 - Working Dogs Working Lives: Harnessing Human-Canine Cognition

C Squirrell
Bergin University, Santa Rosa, United States of America

Session
Session Date
Time -
Location

Abstract text

Since the 1980s in the US first saw prisoners training dogs as part of their rehabilitation there has been an exponential increase in the number of these types of programs in jails across the US (Furst 2006, 2009). These programs are to be found in places as diverse as Japan and parts of Europe in jails. Dog training programs to challenge offending behaviors are not limited to jails, there are a multitude of such programs for those at risk in the community.

These programs have on the whole not been evaluated, there is an assumption of public good for both the human and canine parts of the training relationship, especially where the canines are rescue dogs and are, like their human counterparts, being offered a second chance through skill acquisition and behavioral reform (Altschiller, 2011). These programs raise a host of interesting issues in terms of ethics, efficacy and societal values. The programs serve a significant purpose in helping re-home rescue animals and in the early stages of service dog training. This is not to be devalued. The first third of the paper offers a thematic analysis of many of these issues and assumptions in current programs, the data for which having been collected through interview, observations and review of documentation.

The paper, Working Dogs Working Lives, suggests however that there may be more than these training and therapeutic benefits which can be developed through such human-canine interactions. The second third of the paper explores the parallels in human-canine cognition and the ways in which structuring a more explicit learning based program for people working with dogs may enhance their opportunities for extending their emotional and social literacy, self-awareness and personal efficacy. Although this too, as a focus for the work raises many ethical issues.

The final third of the paper explores the premise outlined above about the greater potential for human-canine interactions that has been the basis of five pilot programs, in part funded by the Royal Society of the Arts in the UK. These pilot programs have been run with men and women in the community with significant emotional and social problems, including PTSD, offending behavior and substance misuse issues. The pilot programs were run as action research projects with an evaluative base and suggest that there is much more which can be derived from human-canine learning and training programs. Areas which these pilot projects explored included: consequential thinking, problem solving, working with partial information, a range of communication skills, development of a sense of self-efficacy, the nature of trust, issues of self-reliance and self-care. These projects also stimulated moral development through supporting the growth of compassion and an appreciation of the interconnectedness of life.

The paper outlines the basis tenets of the pilot programs and some of the activities and evaluative tools. It suggests that these may usefully be incorporated into some of the prison and community based programs.

516 - Framework to determine a positive list for mammals

p koene¹, A H ir. Ipema², R. M. dr.ir. De Mol¹, H dr.ir. Hopster¹

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²Wageningen UR Livestock Research, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

Many exotic species are kept as pets. But this may probably change with the introduction of the new Dutch Health and Welfare Act for Animals. Based on the principle of "no, unless", animal species may not be allowed as pets unless specific criteria are met. It will only be possible to keep the pet species that are suitable to be kept and are listed on a so-called positive list. But which animals can be kept as pets? Ten years ago a framework for assessing the suitability of animals to be kept as pets was published by Schuppli and Fraser (2000). The framework had not much impact and was only applied to parrots and monkeys. And despite severe animal welfare risks, many people continue to keep wild and exotic species. In order to estimate the suitability of animal species as companion animals, information on natural and captive behaviour, adaptation and animal welfare is essential. However, often such data are limited, not known or not formally published. In such cases, a method of predicting the welfare risks of exotic animals as potential companion animals is needed. A new framework is designed to enhance the transparency and objectivity of detecting the suitability of animal species as pet animals in an early stage. The basic criterion of the positive list was the natural behaviour of the animal species. The behaviour of an animal is based on its ability to react adequately to changes in its environment. Can the animal easily adapt to the captive environment and changes in its surroundings? If an animal species finds it difficult to adapt because of its behavioural needs, this may lead to behavioural and welfare problems. Examples of strong behavioural needs are species with specific food requirements of specific social needs. A start is made to determine a positive list for mammals. Data on the behaviour of mammal species were collected from literature and entered in a database, to assess the species behavioural needs from their natural behaviour. The possible behaviours were divided into eight functional behavioural criteria based on the functional approach of Tembrock (1980), including space (e.g. walking around), time (e.g. sleeping), food (e.g. eating), safety (e.g. sheltering), maintenance of integument (e.g. dust-bathing), reproduction (e.g. courtship), other animals of the same species (e.g. grooming each other) and information (e.g. exploring). The next step in the method is the assessment of the welfare risks of keeping the species in a human environment as companion animal. In the last stage, this information is combined with legal and risk factors - e.g. related to disease and danger - to provide the final assessment of the suitability or potential of an animal species as a companion animal. The theory and practice of determining the suitability of mammals as companion animals will be demonstrated with some striking examples.

517 - Where are we in the justification of chimpanzee research?

Ferdowsian¹, Beauchamp², Gluck²

¹George Washington University, Washington, DC, United States of America

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Session

Session Date

Time

Location

Abstract text

On December 15, 2011, a final report was issued by the Committee on the Use of Chimpanzees in Biomedical and Behavioral Research, regarding the scientific necessity of ongoing and future chimpanzee research in the United States. The Committee had been convened by the U. S. Institute of Medicine (IOM) in collaboration with National Research Council (NRC) of the National Academies. The ad hoc Committee responsible for this report had been formed at the request of the National Institutes of Health (NIH) and in response to congressional inquiry, largely driven by public debate and discussion. Although the statement of task from NIH focused explicitly on "scientific necessity,"the Committee recognized the importance of ethics in its mandate.

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The Committee advanced three necessary and sufficient conditions ("principles") of what it regarded as scientifically justified research on chimpanzees: </div>

<div>1. The knowledge gained must be necessary to advance the public's health; </div>

<div>2. There must be no other research model by which the knowledge could be obtained, and the research cannot be ethically performed on human subjects; and </div>

<div>3. The animals used in the proposed research must be maintained either in ethologically appropriate physical and social environments or in natural habitats. </div>

<div>

Although the Committee's report is likely to expedite a virtual halt to invasive chimpanzee research in the United States, the report left the door open for further research in a few categories. These areas include prophylactic hepatitis C vaccine development, emerging and reemerging diseases experiments, ongoing safety testing of monoclonal antibody therapies, and some invasive behavioral research. In executing its stated principles, the Committee developed separate criteria to guide decisions about biomedical and behavioral research. </div>

<div>

The Committee members objectively and critically examined the question of whether chimpanzee research can be scientifically justified. However, the report offers inadequate moral reasons to support its recommended policy or to extend its conclusions to other areas of research involving nonhuman animals. Perhaps most importantly, the statement of task established by NIH and the resulting report neglected the most central considerations pertinent to the use of nonhuman animals in research. </div>

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For our analysis, we first examine the respects in which the IOM Committee's report is a landmark document, particularly in reference to preceding events and existing public policy. We then describe the weaknesses in the justificatory framework set forth in the report, including neglected problems of moral justification and moral status and doubtful claims of moral justification. We analyze cases, including situations specifically mentioned in the report, to illustrate how central ethical issues, including harms and associated costs of chimpanzee research, were neglected in the IOM report. We discuss how chimpanzees can and should be viewed as vulnerable subjects of research, and we explore how decisions about chimpanzee research can be addressed using methods and regulatory rules that are fundamentally similar to those used for certain vulnerable groups, such as children and prisoners, in U.S. federal regulations. We consider the nature and scope of physical, psychological, social, and other harms, which might lead to one or more of the following outcomes: exclusion from research; involvement as research subjects only if there

is minimal risk to the subject; or involvement in research when potential benefits to the individual exceed risks for harm to the individual. Finally, we consider whether the three principles offered by the committee might be used as criteria for all sentient animals used for biomedical and behavioral research. </div>

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518 - Assessing dog welfare at the vet.

Ortolani¹, Wingerden van¹, Hove ten¹, C.G. Reenen van², Ohl¹

¹Utrecht University, Utrecht, Nederland

²Animal Sciences Group of Wageningen, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

A recently proposed animal welfare concept suggests that "an individual is in a positive welfare state when it has the freedom adequately to react to the demands of the prevailing environmental circumstances and reach a state that it perceives as positive." Accordingly, assessments of welfare should comprise measures of individuals' adaptive responses over time. In dogs, behaviour, heart rate and salivary cortisol responses have been used as measures of emotional state in different conditions, such as with stress, fear or anxiety provoking stimuli. However, to our knowledge, these parameters have not been previously used as indicators of the adaptive capacity, and thus the welfare state in dogs.

The goal of this study was to develop a standardized procedure to assess pet dogs' behavioural and physiological adaptive responses during a visit to the vet. Dogs were fitted with a non-invasive Polar® heart-rate monitor to record continuously their inter-beat (R-R) intervals. A "5 minute observation" immediately followed this procedure: dogs were left on the exam table with their owners to their side and were videotaped for the entire duration of the observation. Owners were allowed to interact with their dog but the veterinarian had no further physical, or verbal, contact with the dog. After the 5 minute observation a regular vet consult took place during which the rectal temperature of the dog was measured. A saliva sample was also collected from the dog 10-15 minutes after the beginning of the 5 minute observation.

105 dogs were observed in this way in 11 different Dutch vet clinics over a period of four months. Dogs exhibited variable responses to the standardized procedure. About 50% of the dogs showed behaviours previously reported as being "stress indicators", such as 'panting', however the duration of these behaviours during the 5 minute observation varied greatly among dogs. We also found that about 50% of the dogs showed exploratory behaviours, such as 'sniffing table', and the duration of these behaviours also varied among dogs. Our preliminary findings suggest that physiological measures correlate with behavioural measures according to expectations, i.e. behavioural 'stress indicators' are positively correlated with salivary cortisol values, while exploratory behaviours are negatively correlated with the same parameter.

We believe that these findings have implications for assessing dog welfare. This procedure could be easily performed in any vet practice and thus assessing dogs' adaptive capacities to react appropriately to the prevailing circumstances could become integrated into a routine vet consult.

519 - Innocent Threats and the Moral Problem of Carnivorous Animals

Ebert
Rice University, Houston, Texas, United States of America

Session
Session Date
Time -
Location

Abstract text

The existence of predatory animals is a vastly neglected problem in animal ethics. It reveals a weakness in Tom Regan's standard account of animal rights that leads us to his treatment of innocent human threats. We show that there are cases in which Regan's justice-prevails-approach to morality implies a duty not to assist the jeopardized, contrary to his own moral beliefs. While a modified account of animal rights that recognizes moral patients as a kind of entities that can violate moral rights avoids this counterintuitive conclusion, it makes non-human predation a rights issue that morally ought to be subjected to human regulation. We suggest to those who, like us, find it less plausible to introduce morality to the wild than rejecting the concept of rights that makes this move necessary, to read our criticism either as a *modus tollens* argument and reject non-human animal rights altogether or as motivating a libertarian-ish theory of animal rights.

520 - Only Coordinated Unbuilding Would Mean True Minding Anim

Schulz Meinen
University of Hannover, Hannover, Germany

Session
Session Date
Time -
Location

Abstract text
and Withdrawal of Man to Africa

A quarter of a century after defining us as "plain citizens"(Devall/Sessions 1985) not much change has been achieved. Imagine seven billion humans, lying on the ground in rows, like an arrangement of Spencer Tunick, whose work on a harbour I am using here requesting his permission. There are probably like one billion ore more children, so I calculate the average length with 1,50 meter and the width with 0,50 meters. If I calculated rightly, we can imagine 130 meters of human flesh, neatly ordered shoulder at shoulder, feet at head. All around the equator. Then we have to add pets and cattle. As says one of Germanys leading wildlife biologist, Joses Reichholf: "Together with other cattle like horses, donkeys and camels as well as [50] billions of chicken the combined living weight of our dependent animals outstrips that of humanity at least ten times. We live on a planet of cows, pigs and chicken without even recognizing it."

So imagine at the northern and at the southern side of our "human body belt"1.5 billion cows, occupying almost 60 meters at both sides - seen very far from space it would like a huge combi- human-beef-burger. Then we add 1 billion pigs, 37,5 meters on the nor-thern side, 20 meters of sheep for 1 billion, 20 meters of goats for 750 million of that spe-cies, and finally 12,5 meters for the 50 billion chicken. So even without all the house-servant dogs and cats, more than a third of a kilometer (333 meters) broad would be - once all around the globe at its thickest belly - the ornament of flesh both of humans and their cattle.

Very easily to recognize, this is no plain-citizen-balance. For a plain citizen, non-global-ubiquity and and dramatic population reduction would be preconditions. As both clothes, dependent animals, housing and vehicles represent an still expanding kind of collective brass knucks that have been and still are successfully used to knock down competitive aspirants on our expanding living territory, the dismantling of the whole structure in several continents would be a conclusion.

Stemming from africa, a voluntary retreat to that continent is advocated. Putting the neglected Paragraph 77c of the United Nations Charter into practice, participating countries could withdraw from parts of their territory and put them voluntarily under UN trusteeship.

Hundreds of years of experience with purposeful unbuilding houses, dams, and nuclear plants have shown: will and means provided, human infrastructure can be dismantled orderly. For some decades, sports (a western globalisation feature, cf. Giulianotti 2005) would have to be stopped and forcibly to be substituted by the "sports of unbuilding". "Human Rights"-Declarations have functioned as spreading help for urban and livestock-culture. Minding animals would mean to redefine so called "Human Rights"and foster a program for a four-continent-withdrawal within 50 years or so. Critics with objections this would be a job to huge should focus on the uprising of the industrial age, where similar efforts just in the opposite direction have been done successfully. -

521 - Does Pleasure Exceed Pain in Moral Significance?

Balcombe
Humane Society University, Washington, United States of America

Session

Session Date

Time

Location

Abstract text

Sentience, which is the bedrock of ethics, is the capacity for both pain and pleasure. In discussions of animal welfare, the prevention of pain and suffering are predominant themes. Rarely, however, does animals' capacity for pleasure enter scholarly discourse with regard to how we ought to treat animals. This is an interesting void because pleasure plays a central role in one of the most persuasive and influential doctrines in the history of philosophy: utilitarianism—the view that the morally right action is the action that produces the most good. Producing good can loosely be seen as synonymous with producing pleasure. In this paper, I will develop the moral argument that animals' capacity for pleasure exceeds their capacity for pain, specifically in reference to death. Several lines of evidence support the case for animal pleasure, including evolutionary adaptation, homology with human pleasure, and a small but growing catalogue of scientific studies demonstrating pleasure in animals in such realms as play, food, sex, and touch. To bolster the case for including pleasure in the moral landscape of human-animal relations, I will describe some very recent studies showing that animals—including representatives of both mammalian and avian classes—lead subjective lives and experience ambient emotional states. Next, I will explore the matter of death in reference to both humans and animals. The heinousness of the crime of murder stems more from the loss of future pleasures than from the pain of death. Few people, from moral philosophers to uneducated peasants, would condone the killing another human being, even if the murder were committed in a pristinely humane manner to an anonymous victim, without friends or relatives and totally unaware of what befell her. Murder cuts short a life worth living. Intrinsic value renders harmful an untimely death, because the victim is denied the opportunity to enjoy whatever future pleasures life had in store. Thus, it is pleasure and not pain that underlies the offense of murder. That animals are pleasure-seekers and not merely pain-avoiders means that they too have a great stake in their lives. Animals' capacity to enjoy life's pleasures compounds humankind's enormous toll on animals; this is especially the case with animal agriculture, which kills over sixty billion sentient animals yearly. In light of these considerations, I conclude that pleasure warrants a prominent place in both the discourse and practice of human-animal relations.

522 - Animal Welfare in China: New Directions

Whitfort
University of Hong Kong, XXXX, China

Session
Session Date
Time -
Location

Abstract text

In June 2010 an expert Drafting Committee of international animal welfare groups and Chinese academics proposed the country's first law to protect animals from cruelty. The Draft Prevention of Cruelty to Animals Law (People's Republic of China) was formally presented to the National People's Congress in June 2010. The Draft Law is an important development in animal protection legislation in China. Currently there are no national laws to protect China's animals unless they belong to a valuable endangered species. The Draft Law which has been presented to the National People's Congress underwent substantial amendment before the final version was settled upon. At the early stages of drafting, the Law provided for a duty of care towards animals and emphasised animal welfare alongside protection from cruelty. After public consultation in China, the Drafting Committee abandoned the inclusion of a duty of care in the Law. Their final version of the Draft Law only protects animals from overt acts of cruelty. Negligence and owner ignorance causing animal suffering are not legally actionable. This paper will discuss the reasons for the amendment to the final version of the Draft Law, whether the amendments were necessary and evaluate the ability of the law to protect the animals of China, if it is passed into legislation.

This paper will discuss the reasons China is waking up to the need to protect its animals. It will discuss the provisions included in the Draft Law, the provisions which were abandoned for policy reasons and evaluate whether the Law, in its current form, can be effectively enforced to protect China's animals.

523 - When Animals Attack: Danger in Contemporary Performance Practices

Orozco
University of Leeds, Leeds, United Kingdom

Session
Session Date
Time -
Location

Abstract text

This paper explores the mediatisation of danger in contemporary western societies by looking at instances of performance in which the animal is perceived as a threat to human wellbeing. The paper states that in these instances animals are framed as dangerous subjects - or indeed prompted to perform danger - in order to provide spectacle. The paper goes on to explore the relationship between the animals' behaviour in the wild and that which occurs in confined conditions and training regimes. In this way, the paper exposes the flaws of these performances as interspecies encounters instead revealing their problematic presentation of human-animal relations.

This investigation on danger in performances involving animals is initiated by looking at the circus acts and controversial keeping and training techniques of the Ringling Brothers and Barnum and Bayley Circus; and continues by exploring more recent examples of animal attacks some of which have ended in human death (Tilikum Killer Whale attack, When Animals Attack US TV programme, Daily Mail journalist tiger attack). Finally the paper will investigate the prison rodeo (Angola Prison Rodeo, and others) as an instance of performance in which the human-animal relation is framed by danger. With this last example, the paper will look and the human-animal relation by revisiting issues of class, ethnicity and gender, concluding that interesting transferences of power occur when the human and the animal are confined in spaces in which rules and regulations are exceptional.

Finally, this paper will examine how the mediatisation of these dangerous acts shapes the collective memory of human-animal relationships and contributes to, firstly, our (mis)perception and (mis)understanding of the animals themselves (elephants, tigers, lions, killer whales....) and, secondly, a seemingly collective construction of these relationships.

524 - Breaking the Barriers: widening participation

Attwood
Hartpury College, Kent, United Kingdom

Session
Session Date
Time -
Location

Abstract text

in equestrian activities among UK South Asians"

The black and ethnic minority populations (BME's) are underrepresented at all levels of sport-athletes, spectators, officials, coaches and on governing bodies (Long et al., 2009). However, they state, "The need to open up the benefits of sport in the UK to all sections of society is widely acknowledged as an important issue"(p.2). This is especially so with the UK South Asian community. In equestrian activities involvement may be as low as 2.45% of the total rider numbers (Layton, no date). The incidence of discrimination against all BME's may be as much as 30% of those surveyed (Long et al., 2009) who suggested they were 'very or a little bit prejudiced' against non-whites in the UK.

The South Asian population suffers from specific health problems - up to 4x the incidence of diabetes, cardio-heart disease, high levels of obesity and mental illness in extended family situations. These conditions also bring with them other health disorders that complicate the original problem. Involvement with horses, and riding, can provide the health / fitness benefits that aid such problems. Among the Muslim community involvement with horses is seen as a Prophetic Activity - that which the Prophet Mohammed has ascribed special significance - so it should be easy to improve engagement.

A number (n=16) of UK South Asians were invited to either attend a focus group or to complete a questionnaire designed as a result of it. The focus group identified 15 main Barriers to involvement which were later sub-divided into those of an economic, cultural/religious or structural (of the sport and its delivery) basis. The group were asked to create solutions to these Barriers and these were used as the basis for Discussion. This showed that the participants were able to come up with very pragmatic solutions to the Barriers, that small adjustments to service delivery, encouragement, information and support could result in a larger take up in equestrian activities. It also showed that the participants were not as segregated as Bisen et al., (2008) suggested and that the contrary view of Finney and Simpson (2006) may actually prevail in that such views are in fact 'myth' and 'legend'.

525 - Going Viral: The Phenomenon of the Techno-Animal

Parker-Starbuck
Roehampton University, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

These are strange times, and strange things are happening. Times of ever-expanding, yet spasmodic, waves of change, which engender the simultaneous occurrence of contradictory effects. Times of fast-moving changes which do not wipe out the brutality of power-relations, but in many ways intensify them and bring them to the point of implosion. (Rosi Braidotti, *Metamorphoses*).

In these "strange times" the idea, figure, and representation, of the animal has shifted, arguably, from the actual to the virtual. In twenty-first century, largely Western culture, the animal has too often become an abstract object, captured and recorded "akin to Akira Lippit's reporting of Muybridge's work" to counter its increasing disappearance in contemporary environments. The proliferation of animal-centred Youtube videos, from silly pet tricks to reports of animal abuse, have become a "safe" space for us to feel engaged with animal life, to feel as if we are a part of a "natural" world; they allow us to wave banners for justice to animals or to be indignant at cruel behaviour, but they also create a further distance from the real lives of most animals, creating an almost clinical space for observation, but without anything at stake.

This paper addresses the increasing technological exchange of animal-human relations on sites such as Youtube, which generate rapid and extreme responses to animal-related "performances" and themes. Looking briefly at the amusing viral clips of talking dogs, sneezing pandas, or tickled kittens to demonstrate the ubiquity (and by all accounts enjoyment) of this phenomenon, the essay then explores another branch of these interests "the rapidly spreading viral clips of animal "abuses." Youtube videos such as the woman dumping a cat into a bin in the UK, or of puppies being thrown into a river by a young woman in Bosnia, or a chimp fellating itself with a frog while being videotaped by onlookers in a zoo, quickly go "viral," creating a circular performance site in which humans share and exchange their views, call for justices against these animals, and unite over cruelties, but all the while maintain distant from the animal(s) themselves. This essay asks whether such sites have the capability to further animal-human exchanges or prevent them? What are the larger questions of the systems of technologization of animals that emerge in these "performances."

526 - Animal Rescue as Civil Disobedience

Milligan
University of Aberdeen, Dunblane, perthshire, United Kingdom

Session
Session Date
Time -
Location

Abstract text

There is an uneasy consensus about civil disobedience that stems from the work of John Rawls and Carl Cohen. According to the consensus, civil disobedience is principled, non-violent law-breaking with a strong communicative dimension. On a strict Rawlsian account, there can be no civil disobedience at all over the mistreatment of animals because civil disobedience is exclusively a form of human-centred protest that focuses upon basic matters of injustice. But, on the broader consensus that both Rawls and Cohen helped to shape, at least some protests over animal rights and animal welfare (as well as protests over environmental issues) can qualify as civil disobedience even though such protests are not human-focused. However, all covert forms of activity, and covert animal rescue in particular (by contrast with open rescue), still fail to qualify. By virtue of being covert, they lack a sufficiently strong communicative dimension. Almost all animal rescue has a communicative or publicity-seeking dimension but in many instances this dimension is clearly subordinate to the act of rescue itself. On these grounds, activists have often been reluctant to claim the standing of civil disobedience, in spite of the political advantages of doing so. This paper will argue that (1) the Rawls/Cohen position become an entrenched part of the consensus in spite of the fact that it required a rewriting the history of civil disobedience because of the way in which it dovetailed with the emergence of deliberative accounts of democracy; (2) such deliberative accounts are in certain respects at odds with a more activist perspective (as suggested by Iris Marion Young) and are thus a problematic guide to what should count as a good account of civil disobedience; (3) the emphasis upon communication imposes unnecessary constraints upon justification conditions (such that protesters who wish to claim the standing of civil disobedients cannot justifiably disrupt or break the law beyond the limited bounds required for making their point); and (4) a more normative approach towards civil disobedience (emphasising the point that any claim of civil disobedience is effectively a claim of special standing before the law) can provide an account that has significant advantages over accounts that focus upon communicative standing. More specifically, a normatively-focused account can (i) yield a more open-textured concept of civil disobedience, one that is applicable to shifting patterns of protest; (ii) do justice to the activist perspective; and (iii) allow that there can be defeasible reasons for regarding at least some instances of covert rescue as instances of civil disobedience.

527 - Willi did it: The ethics of blaming

Baynes-Rock
Macquarie University, NSW, Australia

Session

Session Date

Time -

Location

Abstract text

a spotted hyena for damage done

In the course of field research, relationships can develop between researcher and subject that require careful negotiation of ethical, professional and personal fields. While I was engaged in low interference observations of urban hyenas in Ethiopia in 2010, one hyena subject took it upon himself to initiate contact with me and was insistent that we get to know each other. His name was Willi and his persistence led to us becoming close friends as he learned his way around the town while I took notes and fended off aggressive dogs. Hyenas are an attentive lot and Willi payed careful attention to my interactions with other humans so that he extended his trust in me to trust in anyone that I trusted. This led to some complications as his novel approach to humans resulted in a friend being bitten, harassment from other hyenas and his influence on hyena initiates to follow his lead. The research quickly became an ethical minefield whereby our well-intentioned relationship had the potential to cause escalating problems for several people as well as several hyenas, in turn causing me to question my research methods and my own actions. However, there is a problem with taking full responsibility for these kinds of problems as it denies agency to the animals concerned and relegates them to the status of Cartesian automatons whose behaviours are restricted to within a limited behavioural sphere of stimulus-response and naught else. Willi was very much an agent in his own right and the problems that emerged from our relationship are as much his responsibility as they are mine. To deny him that would be to deny him personhood.

528 - Understanding control of non-native wild and feral mammals:

Farnworth
Unitec Institute of Technology,, Auckland, New Zealand

Session
Session Date
Time -
Location

Abstract text

Similarities and differences in the opinions of the general public, animal welfare advocates and conservation advocates within Aotearoa, New Zealand

New Zealand has a unique ecology which evolved in the absence of terrestrial mammals. Following human colonisation of New Zealand other mammals were introduced to a naïve ecosystem ill-equipped to respond to mammalian predation and competition. To date in excess of 50 mammalian species have been introduced to New Zealand which has negatively impacted upon native fauna and flora. Lethal control is used extensively in New Zealand to reduce the impact of non-native mammals on natural ecosystems and the risk of transmission of disease to farmed animals. Some of the techniques used are not viewed positively by animal welfare groups leading them to oppose animal control operations. This research aimed to gather information about the perceived pest status and attitudes towards control of eight non-native mammal groups. It also intended to identify areas of agreement and divergence in three groups with an interest in animal control (conservation advocates; animal welfare advocates; the general public). Respondents were required to identify the degree to which eight non-native mammal groups were considered pests. Respondents also identified which method of control they considered to be most appropriate for that animal and what factors were considered most important when selecting a control method (i.e. welfare and conservation aspects). A survey was distributed nationally at conferences and to members of organisations that had an interest in either conservation or animal welfare. Members of the public were randomly selected in Auckland, New Zealand. Data were analysed using Kruskal-Wallis tests. Conservation advocates routinely rated all animal groups as more severe pests than the general public or animal welfare advocates, who provided the lowest scores. Rats, stoats, brushtail possums and rabbits were identified as the four most serious pests by all three groups. Compared to other groups, animal welfare advocates preferred non-lethal control methods, although for rats and stoats the majority supported lethal control. The attitudes of the general public were generally intermediate to those of animal welfare and conservation advocates. Animal welfare advocates considered welfare of both target and non-target species to be equally (and extremely) important; conservation advocates identified welfare as extremely important for non-target species but only moderately so for target animals. All three groups considered the protection of native flora and fauna to be highly important as a rationale for the lethal control of non-native mammals. For the eight mammal groups the degree to which they are considered pests impacts negatively on the importance placed upon their welfare. Although there are differences between the three groups there were also areas of agreement as to which animals represent the greatest problem for New Zealand's ecosystems. Understanding these aspects of potentially opposing viewpoints may be invaluable in supporting the development of new control methods and reducing opposition to current control operations for some species. These areas of agreement should form the basis of discussions to improve the control of non-native mammals and derive welfare benefits. This will lead to future control methods and operations being more widely accepted and effective.

529 - Attitudes towards catch and release angling

Farnworth
Unitec Institute of Technology,, Auckland, New Zealand

Session

Session Date

Time

Location

Abstract text

and perceptions of pain and welfare in fish in Aotearoa (New Zealand).

An increasing body of research supports the notion that fish perceive pain. However public perceptions of pain and welfare in fish, which arguably drive welfare improvements, remain unquantified. Similarly the attitudes of anglers and non-anglers as they pertain to the welfare of fish during catch and release angling (a process by which fish caught are returned to the water) are not known. Therefore, a questionnaire was developed and distributed to 700 individuals throughout New Zealand. The primary aim was to assess public concerns regarding the welfare of fish and the degree to which pain was considered to be experienced by fish. Pain and survival were both measured on a free choice rating scale of 0-100. Results were analysed and showed that it was widely perceived that fish are capable of feeling pain and that catch and release angling causes pain and compromises survival in fish. Following principle component analysis two main factors were identified as guiding the responses: 1) consideration of fish pain and survival and 2) concern for fish welfare. Gender had a significant influence upon both factors with females providing higher pain and welfare scores than males. Age also altered perceived pain and survival scores with older respondents giving lower scores. Participation in and perceived acceptability of the sport were also significant influences with respondents that engaged with the sport or considered it acceptable providing lower pain and survival scores for fish than those who did not engage with the sport or considered it unacceptable. The majority of people considered factors such as angling duration, air exposure, handling, tackles used, angling during key life stages and hook location to be important issues. Despite the majority considering catch and release angling an acceptable pastime they also reported that it should be monitored with guidelines and regulations. Those that did not think guidelines should be instituted were also statistically more likely to have lower scores for both fish welfare and fish pain considerations. Currently, there is little published scientific literature available addressing public perceptions of pain and welfare in fish, making this research novel in its field.

530 - Animal Viewpoints

Gordon
Nassau Community College, Commack, United States of America

Session
Session Date
Time -
Location

Abstract text

in the Contact Zone of Adam Hines's *Duncan the Wonder Dog*

Duncan the Wonder Dog (2010) by Adam Hines is a stunning and award-winning graphic novel that portrays animal viewpoints in a number of ways, from the anthropomorphic to the radically estranged. Its setting is an alternative America in which other animals are not only sentient, but they can speak: yet these animals are still objectified, commodified, and abused by humans, and a terrorist animal rights organization has arisen to fight violently for animal rights. The book's concern for animal rights is very strong. As the author says, "Animal welfare is very important to me, and the series is not meant to be allegorical" (interview in *Los Angeles Times*, italics in original). The book faces the problem of speaking for other animals by recognizing a wide variety of ways in which to do so as well as by considering the problems of speaking for "the subaltern," to use Gayatri Spivak's term. The result is a complex work that lives in Mary Louise Pratt's contact zone, "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths" (1). In her influential essay "Arts of the Contact Zone" Pratt goes on to define the "autoethnographic text ... in which people undertake to describe themselves in ways that engage with representations others have made of them" through "a selective collaboration with and appropriation of idioms of the metropolis or the conqueror" (2).

This paper will explore how *Duncan the Wonder Dog* deals with the difficulty of speaking for the subaltern by composing an autoethnographic text about the contact zone. I will be using methods of postcolonial analysis not to show how the graphic novel allegorizes postcolonialism but instead to demonstrate how postcolonialism offers useful tools for understanding the posthumanism of animal subjectivity. I will analyze how both text and illustrations negotiate the difficulties of presenting animal viewpoints, at once acknowledging and contesting the inevitability of such presentations as anthropomorphic.

531 - Nothing in biology makes sense except

Menache
Europeans For Medical Advancement, XXXX, United States of America

Session
Session Date
Time -
Location

Abstract text
in the light of evolution

Both sides in the animal protection controversy have been faced with the two-edged sword of similarities. If animals are similar enough to humans to justify moral consideration, it follows that they should be similar enough to be good models for human disease and drug research. On the other hand, if animals are so dissimilar from humans that drugs and disease affect each differently, then it would follow that they are different enough to negate the consideration of rights or moral obligations. In this presentation we will address this dilemma.

The question regarding the role of animals in society is a philosophical or ethical one but it is based on, or informed by, science in general and biology in particular. Theodosius Dobzhansky, coauthor of the modern evolutionary synthesis said: "Nothing in biology makes sense except in the light of evolution." Similarly, Biologist and member of the National Academy of Sciences of the United States, D. J. Futuyma stated: "Evolution...is the central unifying concept of Biology. By extension, it affects almost all other fields of knowledge and must be considered one of the most influential concepts in Western thought." Nevertheless, evolution has historically been largely ignored or undervalued by all sides in the debate. While there have been exceptions, such as James Rachels' work *Created from Animals*¹ and Niall Shanks' *Animals and Science*,² most of the evolution-based considerations of the abilities of animals are the product of the past decade and even these have not done justice to the strong arguments that animal protectionist can make using knowledge from the field of evolutionary biology.

What role animals can and cannot play in understanding humans, and vice-versa, revolves directly around what we have learned from evolutionary biology. For example, for practical purposes, there are two critical issues

1. Conserved processes.
2. Regulatory genes, modifying genes, and gene expression.
3. Pleiotropy.
4. Homology and analogy.
5. Hierarchy of organization.
6. Survival value of traits.

In short, evolutionary biology explains where we are similar and where we are different which allows for an intellectually consistent argument to be made regarding issues one and two.

References:

- 1 Rachels, J. *Created From Animals*. (Oxford University Press, 1991).

2 Shanks, N. *Animals and Science*. (ABC Clio, 2002).

532 - THE ENVIRONMENTAL AND ANIMAL ACTIVIST DOCUMENTARY

Dantas
UNIVERSITY OF CAMPINAS - UNICAMP, Sao Paulo, Brazil

Session

Session Date

Time -

Location

Abstract text

AND THE EDUCATIONAL ETHICAL APPROACH ON BRITISH DOCUMENTARY TRADITION

This article is intended to reflect on several bias that I name as “environmental and animalistic activist documentary” from the educational ethics on British documentary tradition. I manage to compare, though initially, it’s characteristics from the recognition by Grierson’s educational ethics approach and it’s influence on the environmental and animalist documentary field. Then again, Nicolaas G. Pierson Foundation works will be studied by the parallel between their first feature film, Meat the truth, and Al Gore's movie, An inconvenient truth, both regarding global warming.

533 - If it Walks and Quacks Like a Duck:

Licon
San Francisco State University, Daly city, United States of America

Session

Session Date

Time -

Location

Abstract text

The Moral Risk of Meat Consumption

I argue that sentient animals deserve the moral benefit of the doubt: they have the capacity to suffer, thus they deserve defeasible moral consideration. It is commonly thought that the burden of justifying a moral ban on meat consumption rests on animal rights advocates, rather than those that consume meat and kill sentient animals. I argue that sentience places the burden of justification on those that engage in the practice of meat consumption. Animal rights advocates need only point out (a) that animals deserve moral consideration, (b) the speciesism underlying meat consumption, and (c) attempt to educate meat eaters about the moral impermissibility of meat consumption. I argue that even if one is not convinced that sentient creatures deserve the moral benefit of the doubt, the practice of slaughtering animals is morally risky: one is sacrificing the primary interests of a creature capable of suffering just to satisfy the secondary interests of the meat eater. Because there is such a risk of moral wrong doing and forgoing the practice of meat consumption is trivial, one has a moral obligation to refrain from meat consumption even if one is not convinced that sentient creatures are entitled to moral consideration. Finally, I argue that because sentience creatures deserve the moral benefit of the doubt, it is morally permissible to rescue animals from the prospect of neglect, torture and slaughter even over the prospects of their so-called owners.

534 - Adopting a Mustang through an Anthropological Lens:

Dalke
University of Wisconsin-Green Bay, Green Bay, United States of America

Session
Session Date
Time -
Location

Abstract text

Exploring Cultural Concepts across Species

We sometimes look to our closest primate relatives when exploring culture, while excluding other species. Rather than expect animals to conform to the definition of culture constructed by humans, what if we use other anthropological concepts to explain another species? Evolution and a common ancestor are readily accepted in biology. With that in mind, should we not see a parallel process when it comes to culture? Rather than looking at culture as an all or nothing phenomenon, can we use concepts to explore the experience of another species? Can we find culture in other animals beyond our primate relatives?

Horses are very social animals with hierarchies and gendered behaviours. The mustang bridges the divide between domestication and the wild. Today's mustangs are descendants of once domesticated animals that now live on public lands throughout the West and are managed by the Bureau of Land Management. With holding facilities needing to adopt more horses, perceptions that these horses cannot adapt to domestic settings must be overcome. Because these horses can live without human care, the traditional training approaches are often met with resistance by mustangs and then they are deemed resistant or unadoptable by humans.

As an anthropologist, I began to wonder if a mustang could adapt more easily to a domestic setting if one approached the situation from a culturally relative position. This stance requires an understanding of mustang behaviours, organization, and body language within their special context. This presentation will explore the transition from a free-ranging animal in Colorado to his introduction to a domestic herd. The "acculturation" process of my adopted mustang will assist in building an ontology of features which may apply to species beyond horses.

535 - Animal Sentience; a credible science and a powerful message

Proctor
World Society for the Protection of Animals, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Animal sentience underpins the entire animal welfare movement. Therefore, research which demonstrates animal sentience needs to be understood, shared and developed within all fields affecting animals. The World Society for the Protection of Animals is committed to promoting animal sentience as a mainstream and credible science and to developing humane research in the field. To enable this, WSPA is developing an international website dedicated to promoting and sharing research on animal sentience with academics, scientists and students from a number of different sectors such as environmental science and food security. This website, [working title] the 'Sentience Hub' is due to be live in February 2012. I would like to present not only on the launch of the site and its relevance to, and involvement of scientists and advocates, but also on WSPA's wider work on promoting animal sentience.

Through both the Sentience Hub and through other avenues of work, WSPA will be working with various organisations and sectors to promote the field of animal sentience as a credible scientific study, demonstrate its relevance beyond animal welfare, increase humane research in to sentience and to help create the animal sentience champions and scientists of the future within all sectors affecting animals. WSPA is implementing a number of initiatives to realise these goals and would like to take the opportunity offered by the Minding Animals 2 conference to both discuss these and involve other organisations and scientists in our work.

536 - Animals in Art. The Portrayal of an Animal's Facial Expression

R.C.H.M. van Gerwen
Utrecht University, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

Renowned artist, David Hockney, has painted several pictures of his dog, but he explicitly noted that they are not portraits of the dog, but expressions of his love for the animal. Why would he want to say that? Does he merely express his intentions with these paintings, or did he express an insight in our incapacity to portray an animal. In contrast with Hockney's modest or insightful point of view, the papers regularly present us with photographs of animals, mostly primates, which suggest that in their facial expression animals are not so dissimilar to us as we tend to believe. But is that indeed the case, or are the pictures chosen because they resemble human facial expressions? Can an animal make a self-portrait (with a camera, say)?

Can members of one species easily understand the expressions in the snouts, heads, or faces (how should we call them?) of members of another? Thinking of the Rotterdam Bokito case (where a gorilla dragged a woman through the streets after escaping from his confines in the zoo, in response to the woman's loving gazing), we might want to think that the threshold for understanding the expression in a member of another species, even when that species is as biologically near as a gorilla, is very high. Of course, we can make pictures of the bodies of animals, but can we make them so that their "thoughts" and "feelings" stand out as well, and to which level of detail?

These issues are clearly interrelated. The success of our portraits depends on the success of day-to-day interaction. In my paper I want to discuss these issues in their reciprocal conceptual dependence, developing a view of portraiture as based in the reciprocal exchange of gazes (as is known, most thickly, between members of a self-same species only), arguing, also, that portraiture requires creatures for whom the behaviour of depicting makes sense.

537 - The Story of Stoney the Forgotten Elephant

Jaynes
University of Tennessee at Chattanooga, Chattanooga, TN,, United States of America

Session
Session Date
Time -
Location

Abstract text

The paper is adapted from a book project in progress I am writing. It tells the story of Stoney as a key story displaying why elephants should not be used in performance situations. The paper (tentatively titled: 'Mr. Magnificent: The Story of Stoney the

Forgotten Elephant') tells the story of a performing elephant named Stoney who

died in the mid-nineties in Las Vegas, Nevada. Massive protests, USDA investigations, and a federal lawsuit ensued because of Stoney's death and his story is largely unknown or forgotten. The manuscript tells the story of him and various humans closely involved

with the case. The manuscript from which the paper is adapted was researched for three years, and it book displays a clear argument against using elephants for performance while stressing the need for retirement to sanctuaries such as The Elephant Sanctuary in Tennessee and the elephant sanctuary in California ran by the Performing Animals Welfare Society while maintaining a fair and balanced approach. Indeed, one of the author's goals is to present to the public a nuanced, fair, and well balanced

approach to elephant and animal advocacy to counter some of the more abrasive techniques that have often turned the general public against animal rights advocates and their messages. A bit of the divisive and ineffective rhetoric often used in the animal rights world will also be examined.

538 - The Vegan Body Project

Wright
Western Carolina University, Cullowhee, United States of America

Session
Session Date
Time -
Location

Abstract text

My presentation is an introduction and overview of a monograph project on which I am currently at work, tentatively titled *The Vegan Body Project: The Cultural Construction and Performance of Vegan Identity*. This work is informed by an examination of mainstream discourse (primarily in the United States) surrounding and connecting animal rights and veganism, with specific attention to the construction of the physical vegan body as a contested site manifest in contemporary works of literature, popular cultural representations, advertising, and news media. Karen and Michael Jacobo, in their study *Vegetarians and Vegans in America Today*, note that "lingering stereotypes and dubious 'facts' plague the depiction of the lives and habits of . . . vegans" (58), and in a July 4, 2010 *Chronicle of Higher Education* article, "Vegans and the Quest for Purity," none other than Harold Fromm, the co-editor of *The Ecocriticism Reader: Landmarks in Literary Ecology* (U of Georgia P, 1996), had this to say about vegans:

The grandstanding of vegans for carefully selected life forms, to serve their own sensitivities "through their meat- and dairy-free diets, their avoidance of leather and other animal products" doesn't produce much besides a sense of their own virtue. As they make their footprint smaller and smaller, will they soon be walking on their toes like ballet dancers? And if so, what is the step after that? Pure spirit (a euphemism for bodily death)? If our existence is the problem "which it is" then only nonexistence can cure it.

Fromm's comments here and elsewhere throughout his essay point to varying conceptions of vegan identity as contradictory, elitist, ill-informed, and anti-social, but underlying these assertions is the very prevalent mainstream belief - even held by environmental advocates and ecocritics - that there should be a limit to an animal rights agenda that may approach, but not fully encompass, a vegan ideology. Furthermore, the acceptance of Fromm's essay by *The Chronicle* points to the ire that conceptions of veganism inspire - even in academic circles - but, perhaps more importantly, such acceptance points to the ways that veganism, as a sub-cultural movement, has entered the mainstream discursive fray and the ways that vegan identity has become a loaded idiom in mainstream culture.

My work examines not only the reasons for the often negative and inflammatory discourse surrounding vegan identity, but it also explores the sexualization and often-contradictory gender-specific rhetorical constructions of both vegan and animal bodies. For example, the feminist argument for veganism offered by such writers as Carol J. Adam's (whose foundational text, *The Sexual Politics of Meat*, provides a sustained analysis of the connections between meat eating and patriarchy), has very different gender-specific connotations from model and plastic surgery devotee Pamela Anderson's identification as vegan, as do multiple anti-vegetarian/vegan ad campaigns aimed at men, which associate meat eating with masculinity. The Hillshire Farms' ads in which men cheer, "Go meat!", for example, offer a starting point to examine mixed martial arts cage fighting champion Mac Danzig's (or, for that matter, Mike Tyson's) ultra masculine vegan (or "hegan") identity, at once derided as effeminate or unbelievable - many cage fighting discussion boards host numerous postings from people who doubt Danzig could acquire his physique without meat - and alternately embraced by animal rights entities like People for the Ethical Treatment of Animals.

539 - Measuring Speciesism: Scale Development and Validation

Grayson
California School of Professional Psychology, Alliant International University,, Los Angeles, United States of America

Session

Session Date

Time

Location

Abstract text

The construct of speciesism as "a failure, in attitude or practice, to accord any nonhuman being equal consideration and respect"(Dunayer, 2004) was explored through the development of a 33-item Speciesism Scale with a Likert-type 4-option format measuring the respondent's level of speciesism on a continuum. Items assessed both attitudinal and behavioural components of speciesism and were inclusive in their species focus. The scale contained such items as "Humans lead more valuable lives than other animals,""I wear clothing that comes from non-human animals (such as leather, fur, silk, and wool),"and "Buying and selling non-human animals is unacceptable."The scale yielded six factors: experimentation, food and clothing, power and law, general superiority, recreation and ornamentation, and property and domestication. A Cronbach's alpha of .963 was obtained, demonstrating strong internal consistency. A Pearson's r of -.93 demonstrated strong convergent validity with the Animal Attitudes Scale (AAS, Herzog et al., 1991). A weak correlation of .36 demonstrated divergent validity with the Satisfaction with Life Scale (SWLS, Diener et al., 1985). Exploratory analyses revealed significant effects for age, gender, political affiliation, religious affiliation, and dietary practices; specific demographic correlations are discussed. The Speciesism Scale is recommended as a linguistically and conceptually up-to-date, broader, and more inclusive self-report measure of the relationships between humans and other animals than other instruments currently provide. Implications for the use of this instrument, limitations of the research, and recommendations are discussed.

540 - Can speciesism be a moral illusion?

Bruers
Ghent University, Herentals, Belgium

Session

Session Date

Time

Location

Abstract text

The famous Müller-Lyer figure is an optical illusion whereby we intuitively perceive two line segments as having different lengths, although the lengths are in fact equal. If our brain generates optical illusions, we might ask ourselves the question whether moral illusions can exist. In this presentation we demonstrate that speciesism can be seen as a prime example of a moral illusion, whereby one moral intuition is in contradiction with other, stronger intuitions. We present five arguments why the species boundary is not morally relevant, and another five arguments why sentience is morally relevant. Together with psychological knowledge we arrive at a very coherent picture that implies that speciesism really is a moral illusion that can be compared with optical illusions.

541 - Predation versus transplantation

Bruers
Ghent University, Herentals, Belgium

Session

Session Date

Time -

Location

Abstract text

Do we have a duty to protect a human prey from a predator? Should xenotransplantation be prohibited? Those two moral dilemmas about predation and organ transplantation create an underestimated threat to consistent animal rights ethics. I point at two specific problems following from those dilemmas, indicate that answers given by anthropocentric and animal rights philosophers are not satisfying, and introduce three hypothetical principles to solve both problems. The principle of tolerated choice equality refers to a possibility to make intuitive judgments not in contradiction with antispeciesism. The principle of ecological uncertainty aversion and the triple-N-principle (which refers to the three criteria of a carnist ideology: normal, natural and necessary) can be used to make a morally relevant distinction between predation and transplantation. I demonstrate that this triple-N-principle is in agreement with the moral intuitions of many animal rights ethicists and correlates with the moral value of biodiversity. With these three principles animal rights ethics might become more coherent than speciesist ethics.

542 - Losing the Family Companion: A Pastoral Response to Pet Loss

Morrison
Yale University, Elmhurst, United States of America

Session
Session Date
Time -
Location

Abstract text

Memorializing the deaths of pets can promote moral concern for all animals. Hopefully, by providing pets with dignified deaths, we come to realize that all animals are entitled to comparable concern. In this sense, the pet of a death can be an opportunity for moral growth. Any experience where people can better appreciate the intrinsic value of animals has the potential to change hearts. In describing her love of animals, one grief counselor admits that caring for own animals and for those dealing with pet related grief was soon not enough. "I advocate for animals rights and welfare because there are so many wild and domestic animals who are abused and exploited and desperately need someone to be their voice."(Harris, 2003) Indeed, we need to start considering the welfare of animals beyond our immediate pets. Right now, as you read this sentence, 7 shelter animals are being euthanized at a shelter; 19,000 domesticated animals are being slaughtered in the U.S. alone; and 25 million intelligent higher mammals are trapped in cages waiting to be vivisected. Unfortunately, discussions on animal rights issues are notoriously absent from our legal and educational systems. Religion, then, has an opportunity to take on the responsibility of teaching society about compassion. There is no doubt, however, that religious leaders can take the first step in changing the attitudes of the communities, simply by offering pet related grief counseling and offering to preside over pet memorial services.

543 - Poetry and Animality

MACIEL
FEDERAL UNIVERSITY OF MINAS GERAIS, BELO HORIZONTE, Brazil

Session
Session Date
Time -
Location

Abstract text

Attempts to enter animal life and explore animal/human interactions have always challenged poets of all times, places, and traditions. Although many of these attempts have been made through the conversion of animals into mere symbols, metaphors, and allegories of the human (not to mention the artifices of anthropomorphism), the efforts to understand the otherness of non-human animals in poetry cannot be circumscribed within the limits of the metaphor. Especially in recent decades, we can find an expressive number of Western poets, such as the English Ted Hughes, the French Jacques Roubaud, the Mexican José Emilio Pacheco and the Brazilian Wilson Bueno, who have adopted different perspectives towards the question of animals, seeing the nonhuman beings as subjects endowed with intelligence, sensitivity, and with different competencies and knowledge of the world. My paper aims to discuss not only the representation of animal in contemporary poetry, but also how the mentioned poets have been dealing with "animal subjectivity" in their poems. My paper also examines the contributions of Jacques Derrida, Georges Bataille and J. M. Coetzee to recent debates on these topics in the field of Animal Studies.

544 - Assessing dog-owner interactions at the vet

EG ten Hove, S Van wingerden, A. Ortolani
Utrecht University, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

The aim of this study was to characterize dog-owner and owner-dog interactions in the vet consulting room. This study is part of a broader research study whose goal is to measure dogs' adaptive capacities to react appropriately to the prevailing circumstances as a potential assessment of their welfare state.

Dog behaviour was observed for five minutes after a standardized procedure (i.e. strapping a Polar® heart-monitor on the dog) was performed on the vet exam table. Dogs were filmed continuously during the "5 minute observation" period. The owners were allowed to interact with their dogs but the veterinarian had no contact (physical or verbal) with the dog during the observation. Eleven different Dutch veterinarian clinics participated in the study and a total of 105 dogs were observed with this procedure. All participating dog owners completed a 22 item questionnaire about their dogs before entering the consulting room.

Dog-owner and owner-dog behaviour exhibited during the 5 minute observation was analyzed from videos using JWatcher. The frequency and duration of 8 dog-owner behaviours and 18 owner-dog behaviours were scored. Owner-dog behaviours were further divided into 4 main categories: non-verbal control, verbal control, non-verbal comfort and verbal comfort. Interobserver reliability for all behaviours was above 0.85 (Kappa coefficient).

Our research questions were: 1) do owners' characteristics (e.g. gender, how nervous they reported to be) affect their interaction style with their dogs (i.e. comforting vs. controlling)? 2) Do dogs' characteristics (e.g. breed, health condition) affect the owner-dog interaction style? 3) Does the dog's behaviour exhibited in the consultation room affect the owner's interaction style, and vice versa?

Preliminary results suggest that owner characteristics do not significantly affect the interaction style of owners. However, owners exhibited more vocal control towards 'healthy' than 'sick' dogs. Furthermore, a trend was found between reported dog nervousness and owner interaction style. Owners showed more petting and vocal comfort and less non-verbal control with dogs that they reported to be more nervous. In addition, owners showed more vocal control and petting with dogs that they reported to be more anxious in new situations. These findings suggest that dogs' characteristics do influence owner-dog interaction style, in that owners are either more 'controlling' or 'comforting' towards their dogs at the vet.

545 - Evolving the Binary: Natural, Cultural and Political Perspectives

Bryson
University College London, London, United Kingdom

Session

Session Date

Time -

Location

Abstract text

Essentialism (the belief that objects and concepts have unchangeable, deeply intrinsic qualities) and the dichotomies that often result from such a thinking pattern shape the assemblage of concepts with which we humans perceive our surroundings. Consequently, we tend to pigeonhole our world into dualistic categories such as animal/human, black/white, male/female, heterosexual/homosexual, nature/culture, body/machine or good/bad - an inclination that is particularly well reflected in Cartesian Western philosophy. Such a binary approach is certainly practical, as it allows us to decide and communicate quickly and also provides some sense of security. A social anthropologist might not hesitate to understand dualisms as social constructs or "adaptive prejudices" that do not necessarily describe physical or biological realities correctly. A biological anthropologist, on the other hand, works much more readily within dualistic frameworks - and therefore encounters conceptual problems with phenomena such as hybrid animals, intersexuality, bisexual sexual behaviour or humans who depend on pacemakers. As a case study, I analysed how a traditional binary construct (apes versus humans) is subject to shifting boundaries in reports of UK newspapers over the last two decades, as I investigated whether humans categorised themselves as 'animals', 'primates' or 'apes'. There was a huge shift away from 1995 levels of inclusionality to 2010, where we are much less apt to acknowledge our own (biologically correct) animality. My analyses reveal that when scientific findings deconstruct existing dualistic categories, that these are not dropped, but simply readjusted - in both the popular as well as the academic discourse. This finding questions the objectivity of evolutionary theory and highlights the need to develop a non-dualistic framework of scientific thought.

546 - Assessing dog behaviour at the vet

S van Wingerden¹, E.G. Ten Hove², A Ortolani²

¹Universiteit Utrecht, Utrecht, Nederland

²University Utrecht, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

The aim of this study was to characterize dogs' behavioural responses to a standardized procedure performed in the vet consulting room. This study is part of a broader research study whose goal is to measure dogs' adaptive capacities to react appropriately to the prevailing circumstances as a potential assessment of their welfare state. Dog behaviour was observed for five minutes after a standardized procedure (i.e. strapping a Polar® heart-monitor on the dog) was performed on the vet exam table. Dogs were filmed continuously during the "5 minute observation" period. The owners were allowed to interact with their dogs but the veterinarian had no contact (physical or verbal) with the dog during the observation. Eleven different Dutch veterinarian clinics participated in the study and a total of 105 dogs were observed with this procedure. All participating dog owners completed a 22 item questionnaire about their dogs before entering the consulting room. Dog behaviours exhibited during the 5 minute observation were analyzed from videos using JWatcher. The frequency and duration of 32 dog behaviours were scored across 4 categories (e.g. head orientation, body movement, tail position and mouth behaviours). Inter-observer reliability for all behaviours was $k > 0.85$. Altogether dogs showed great variability in their behavioural responses to the standardized procedure. 'Panting', 'sniffing' and 'licking lips' were common responses shown by the dogs in the vet exam room. 'Panting' and 'licking lips' have been previously reported as being behavioural indicators of 'stress' in dogs, while 'sniffing' is considered to be a general indicator of exploratory activity. Behavioural indicators of "stress" were positively correlated with each other but negatively correlated with exploratory behaviours. We predicted that dog's behavioural responses to the standardized procedure would be related to: the dogs' characteristics (e.g. sex, age, and breed); the dogs' previous experience at the vet, as reported by their owners; and, the frequency of dogs' visits to the vet in the last 12 months. Preliminary results suggest that: - dogs that were reported as being more 'curious' during the previous vet visit showed more exploratory behaviours; - the longer the period of time between consecutive vet visits, the more "licking lips" is displayed; - breed type had no significant effect on dogs' responses except for 'panting' behaviour; - sex or age had no significant effect on dogs' behavioural responses.

547 - Animals and their Moral Welfare: A Capabilities Approach

K.C.A. Damen
Tilburg University, Goirle, Nederland

Session
Session Date
Time -
Location

Abstract text

This paper applies Martha Nussbaum's capabilities approach to the ethical treatment of animals. It is argued that the capabilities approach is superior to other ethical approaches, such as Kantianism and utilitarianism, both in its treatment of the issue of the moral status of animals and in the account it gives of well-being. An examination of the distinctive capacities typical of a species in its environmental context offers an objective account of a good life for (types of) animal. The view is neither speciesist, nor discriminatory between "higher" and "lower" animals. Nevertheless, the capacities approach does deepen our understanding of the more serious kinds of harms that can be inflicted on animals who possess more sophisticated capacities than other animals. The paper explores some of the potential problems facing this approach: the evidential basis for capacity ascription, whether capacities should be ascribed to representative types or individuals, and individuating capacities independently of environment. Answers to these three questions would allow one to discriminate between, for example, the capacities frustrated by the lives of laboratory animals, the capacities of animals in a natural environment and the trained capacities of domesticated companion animals. The flexibility of Nussbaum's approach is demonstrated in its ability to treat these different cases in relevantly different ways.

548 - Dutch veterinarians' opinions on dog welfare issues.

G.E. Winkel¹, A. Ortolani², F Ohl²

¹Medisch Centrum voor Dieren, Amsterdam, Nederland

²Faculty of Veterinary Medicine Utrecht University, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

Dutch veterinarians' opinions on dog welfare issues.

Authors: D. Winkel, A. Ortolani and F. Ohl.

The goal of this study was to characterize the opinion of Dutch veterinary practitioners about the frequency and importance of potentially dog welfare compromising situations encountered in their practice.

Following open interviews with 18 veterinarians and a literature search, we developed a questionnaire containing 36 potential welfare compromising situations that could be encountered in the vet practice. We asked respondents how frequently (from 'never' to 'more than once a week') they encountered each of the 36 potentially welfare compromising situations in their practice during the last year. We also asked respondents to rate how seriously (from 'not at all' to 'very seriously') they thought each situation could potentially affect dogs' welfare.

Moreover, we asked respondents to give their opinion ('strongly agree' to 'strongly disagree') about the following statements: 1) it is the veterinarian's task to assess dogs' welfare aside from their health; 2) it is the veterinarian's task to point out to the owners possible welfare impairing situations concerning their dog; and 3) veterinarians are not well enough equipped to assess dog welfare. Finally, the questionnaire asked respondents how often (from 'never' to 'always') they would use an instrument to assess dog welfare objectively if this was available.

The questionnaire was placed online and an invitation to complete it was sent via email to 500 randomly selected KNMvD veterinarians working in small animal and/or mixed (i.e. small and large animal) practices.

148 veterinarians completed the online questionnaire. The most frequently seen potentially welfare compromising situations were: "obesity", "severe dental problems" and "breed-related conditions", all of which were rated as '*seriously welfare impairing*' by most respondents. The top three most seriously rated welfare impairing situations for dogs were: "visible signs of physical violence", "dog left in an unventilated, warm place with high environmental temperature" and "owners who refuse euthanasia of the dog despite your (vet) advice". However, these situations were not encountered at all in the past year by most respondents.

Most veterinarians (94.6%) agreed or strongly agreed with the statement that it is the veterinarian's task to assess a dog's welfare state. 98.6% of the respondents agreed or strongly agreed that it is the job of the veterinarian to point out a potentially welfare impairing situation to the dog's owners. 60.8% disagreed or strongly disagreed with the statement that veterinarians are not well enough equipped to judge dog welfare.

42.6% of the respondents would "sometimes" use an instrument to objectively assess dog welfare if available, and 39.2% would use it "often". Although, the questionnaire's response-rate was not very high (29.6%), these results suggest that the majority of veterinarians that responded to the questionnaire are interested in dog welfare and would be willing to assess it as part of their routine consults.

549 - Differences in fearfulness between two commercial hybrids of laying hens

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¹Wageningen University, Wageningen, Nederland

²Behavioural Biology, Groningen, Nederland

Session

Session Date

Time

Location

Abstract text

An animal's underlying fearfulness can be affected by its genetic make-up. We studied if two commercial hybrids: Dekalb White (DW) and ISA brown (ISA) differed in their response to humans and a novel object, both in parent stock and in rearing flocks. Ten DW and ten ISA breeding flocks of 40 weeks were tested, and 20 rearing flocks (of both hybrids) were tested at one, five and ten weeks of age. Flocks were exposed to a **Novel Object** (NO) or **Novel Person** on six places (breeding flocks) or four places (rearing flocks) in the chicken-house. For both tests - conducted separately - every ten seconds the number of birds which approached within 25 cm were counted, until 120 seconds. Additionally the minimal distance of hens from the object or person was recorded. Flock averages (latency for first hen to approach and minimal distance) were calculated and analysed by a general linear model containing hybrid as fixed effect and farm as random effect. In breeding flocks, DW flocks had a shorter latency to approach the NO, but a longer latency to approach the NP compared to the ISA flocks (NO: 72.5 vs 101s ±38s, NP: 120 vs. 97 ±30s, $p < 0.05$). In the rearing flocks comparable results were found. At five and ten weeks of age, DW remained a greater distance to the NP than ISA flocks (wk5: 99 vs. 40cm ±19cm, wk10: 150 vs. 60cm ±26cm). No hybrid differences were found in the NO results during rearing. These recurrent findings, show that hens from a White leghorn (white) origin show higher fear for humans than hens from a Rhode island red (brown) origin. As fear can have negative effects on welfare and production, farmers might want to pay extra attention in reducing fear, especially for DW flocks. Methods of fear reduction can lie in, for example, increasing a positive human-animal relationship.

550 - Literature and contemporary art in Brazil.

e. j. DE OLIVEIRA
UFMG/ENS, Belo Horizonte, Brazil

Session

Session Date

Time

Location

Abstract text

It is through animality that we articulate literature and plastic arts. First, we venture to say that Brazilian contemporary art begins with a "stuffed pig", Nelson Leirner work from 1966/1967. The Brazilian critic Mário Pedrosa historically contextualizes his work between two different art 'techniques': the *readymade* and the taxidermy. In the same period, the artist Lygia Pape creates two works which the animal subjectivity is connected to a small fauna, organized on one side with ants, and on the other, with abject animals like cockroaches. In *Caixa de Formigas* (Ants Box), *Caixa de Baratas* (Cockroaches Box), Pape does not only play with the animal's symbolic power. She also discusses the collection and, looking for a new objectivity to Brazilian art, Pape creates an 'immanent sculpture.' More precisely, in *Caixa de Baratas* Pape seems to play even with Clarice Lispector literary strength, in *A paixão segundo G.H.* (The Passion According to GH). Lispector's book, published in 1964, focuses on the literary prose, "a experiência de desgastar pacientemente a matéria até gradativamente encontrar sua escultura imanente." ('the experience of wearing out the matter patiently until gradually find its immanent sculpture.') Finally, this immanence, which is an animality aporia, leads us to three different Brazilian artists' experiences such as Oswaldo Goeldi (1895-1961), Carlos Drummond de Andrade (1902 - 1987) and Nuno Ramos (1960). The animality as a matter - which includes the physical dimension of the human body - would have a root in Goeldi's 'tropical' Expressionism, that echoes throughout Drummond's verses in the poem 'A Goeldi' (To Goeldi) and the works that Nuno Ramos also dedicated to him.

551 - Development of technology to assess animal welfare in commercial settings

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⁴University of Milan, Milan, Italy

Session

Session Date

Time -

Location

Abstract text

Commercial livestock farming is dependent on the inputs of large-scale technology. From automated climate control to the timely delivery of food and water, technology has made it possible for producers to increase the number of animals in their flock or herd with fewer resources. While these systems are an efficient use of land and labour, a staggering ratio of farmers to animals has created new welfare problems. Many of these can be attributed to high stocking density, a lack of environmental enrichment, or simply too many animals for farmers to provide individual animal care. These types of animal welfare issues are rising in the social conscious as seen through new European legislation on housing standards, the rise of alternative farming systems, and presence in mainstream media coverage. At the same time, it is difficult to imagine industrial livestock farming going away - the demand for affordable animal protein is constant and increasing especially as developing countries adopt intensive livestock production systems. A solution requires a means for livestock to experience positive welfare in a commercial setting. The BioBusiness Project aims at providing such a solution.

BioBusiness is an EU-funded consortium comprised of five academic institutes, two research centres, and three industrial partners. The goal of the project is to create three technological tools that address specific welfare problems for dairy cattle, group-housed pigs, and broilers, respectively. Eleven early-stage researchers have been recruited as the project's fellows: eight from animal-related fields such as veterinary science, biology, and welfare science, two engineers, and one businessman. The fellows are subdivided into species groups and work together to build precision livestock farming tools that monitor the well-being of individual animals via cameras and sensors that register specific cues of animal physiology and behaviour. In addition, the fellows receive training in interdisciplinary subjects from research methods and mathematical modeling to product development and patent law.

The dairy cow group is designing an automatic detection system for lameness - using the cow's back arch, leg and nose positions for early diagnosis and automatic separation from herd for treatment. The pig group is designing technology capable of recognizing fighting in group housed pigs in addition to an actuator to automatically deter aggression. The broiler group is focused on improving the incubation and early post-hatch periods by shortening the hatch window and measuring early positive and negative experiences of the chicks. Improvements to incubation and hatcher conditions are assessed via bird health, welfare, and productivity during the entire broiler's life from grow out to slaughter. The end goal is to train biologically-educated people in the use of modern sensor technology so that welfare can be improved in commercial farm settings. Fellows obtain a PhD for their research, create welfare products ready for market realization, and gain valuable experience in international and multi-stakeholder collaboration.

552 - The housing of horses: the interplay between welfare and ethics

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²Department of Animals in Science and Society, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

Horses are social animals that tend to live in groups and are continuous grazers. In spite of this, they are often housed in confinement, in social isolation and/or with limited access to forage; any combination of which may result in compromised welfare. In spite of this, people are often either unaware or too blasé about the potentially negative effect this may have on the horse. This type of ignorance/nonchalance results in problems for the horse. We focus on confinement and social isolation as both an ethical and a welfare problem. From an ethical perspective, attention to equine welfare is essential as horses are sentient beings whose interests may be undermined if their welfare is compromised. Thus our first question is whether horse welfare is really at stake if confined and socially isolated. Research shows that this appears to be the case! Horses turned out for limited or no free exercise over extended periods are more likely to show increased or 'rebound' locomotor behaviour when released. Isolation and stable confinement may cause behavioural stress responses in horses which have been previously kept in groups. The performance of stereotypic behaviour is an indicator of compromised welfare. The risk of horses performing stereotypic behaviour increases due to various different management factors, of note, when box designs minimising contact between horses are used. Lack of free movement increases the chances of horses performing stereotypies. Furthermore, the likelihood of a horse having an oral stereotypy decreases for each additional hour per day it spends at pasture. However, with reference to the value of animal welfare, it is also argued that group housing should be avoided. It is argued that the risk of injury/stress to the horse is greater in group housing systems. These arguments are unwarranted as agonistic interactions between group-managed horses tend to be mild and only result in superficial injury if any. Where high level aggressive behaviour has been observed, unstable group composition, space restriction and inappropriate feeding regimes were an incriminating factor. Other arguments include that group housing systems are potentially more labour intensive, more costly or that horse owners don't have enough resources (i.e. space/land). Even if this were true, we argue that this cannot outweigh the potential equine welfare problems. If one takes the moral position of the horse seriously, its basic interests cannot be overruled by such arguments. Another solution is striving for a compromise. For instance, housing horses in looseboxes with extra windows, results in a reduction in weaving. Apart from the fact that it is questionable whether this meets the preferences of the horse, it touches upon another ethical problem. Animals do not only matter because they can suffer, but also because they have an intrinsic value that does not coincide with their functional value. Consequently, our actions do not merely strive for limiting harm, but should show respect to the animal. Is such respect reflected in current regulation? Although animals are recognised as being 'sentient beings' in the Treaty of Amsterdam which entered into force in 1999; European Union (EU) equine welfare legislation is nonetheless scant except for exemplary Swedish legislation; stating that the social needs of horses must be met and recommending that horses are kept with conspecifics. Pigs, sheep, goats and cattle are all social and typically kept in groups. Horses used for research are given far more consideration than others under EU Law. Why shouldn't the needs of the common horse be afforded the same considerations? If it is not possible or financially viable to provide living conditions for a specific animal species that guarantee their welfare then perhaps they shouldn't be kept!

553 - The role of animals as emotional support in Domestic Violence

M Tiplady¹, B dr Walsh², JC professor Phillips¹

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Session

Session Date

Time

Location

Abstract text

Animals are often viewed as members of the family. At times of stress this human/animal bond is of great importance. Our research has found that women who have experienced domestic violence have received emotional support from their companion animals, helping them cope with the trauma of abuse and relationship breakdown. Often these animals have also been victims of violence. I will describe the experiences of a group of women who lived with animals during a violent relationship. This research highlights the range of roles an animal may assume in the lives of women victims - protector, companion and reason to leave the violence.

554 - The Animal as Narrative

JF Kingsbury
The University of Sunderland, Henley, United Kingdom

Session
Session Date
Time -
Location

Abstract text

In Heidegger's *Animals*, the animal is seen by Elden as always lacking, as poor in world, without history, without hands, without dwelling, without space. Does the contemporary artist seek to re-establish the animal as one which has, as according to Regan, beliefs and desires; perception, memory, and a sense of the future, including their own future? Animal rights leader and philosopher, Regan questions how the moral status of the animal has been understood by thinkers who deny they have rights. Because animals lack the capacity for rationality and language they are seen as inferior. According to the 20th century German philosopher, Theodor Adorno, non-human animals have a sort of 'absent presence'. What is the nature of the contemporary artist's interest in animals?

The talk will explore the meeting place between human and animal and the thinking behind the resultant artworks. It proposes that the animal can act as metaphor, to form a narrative between the past and the present and between science and fiction.

In my work the medium is animal, the material glass, which confers a sense of absence - the absent presence - a play on negative and positive spaces. Road kill animals retain their form in a material which allows the viewer to consider the space that the animal once occupied. Within these ghost spaces all details are observable, the bones, visible.

555 - Morally Responsible Animals

G.K Harrison
Massey University, Palmerston North, New Zealand

Session

Session Date

Time

Location

Abstract text

In which I make the case for extending moral responsibility to animals. It is widely thought that animals are not morally responsible for their behaviour in any retributive sense. Two reasons are normally given. First, animals are not moral agents, so can do no wrong (or right), and thus cannot be morally responsible for doing wrong (or right). Second, animals lack the capacity for critically evaluating and modifying their preferences on the basis of higher order valuations. Such a capacity is generally considered a necessary requirement for possession of the kind of free will capable of grounding moral responsibility. However, the reasons given for excluding animals from moral responsibility are faulty. Moral responsibility requires far less than is commonly thought. It does not require the kind of moral agency that makes agents subject to moral obligations. An individual can be deserving of harsh treatment or reward without having done anything right or wrong. Nor does retributive moral responsibility require the capacity for critically evaluating preferences. I employ a variation of a famous thought experiment to show that moral responsibility requires little more than intentional action that expresses certain character traits: conditions that many animals satisfy. As a result, there is no good reason to keep animals out of the moral responsibility club.

556 - Methods for on-farm euthanasia of sick or injured livestock.

E. Lambooij, V.A. Hindle, H.G.M. Reimert, M.A. Gerritzen
Livestock Research Wageningen UR, Lelystad, Nederland

Session

Session Date

Time

Location

Abstract text

A summary of the latest EU legislature concerning animal welfare at killing and a discussion and evaluation of a number of euthanasia methods is provided. These include physical and electrical euthanasia methods, mix gas (mixtures), lethal substances and new (experimental) methods. These methods are evaluated in relation to: animal welfare, effectiveness, efficiency, aesthetic consideration of the operator (farmer), skills required, risks and restrictions.

The penetrating captive bolt in combination with exsanguination or insertion of a pithing rod (c. 15cm) into the cavity is the most effective and efficient of the physical methods used on pigs, cattle, sheep and goats. Pithing is forbidden for animals entering the human consumption chain and therefore only acceptable for animals that are to be destroyed. In addition, emotional stress can pose a difficult restraint on those performing the act. This can be due to physical contact with the animal and the force of impact on the skull of the animal. This method can be difficult to execute with active and larger animals and animals should be adequately restrained. It is not recommended for young animals and can be ineffective in adult pigs.

Electrocution is the major electrical method applicable. It is a humane, effective and efficient method. Disadvantages include violent tonic muscle cramps which are aesthetically displeasing. A recent development for on-farm electrocution has been the introduction of the SPEE mobile unit.

Use of CO₂ is the most suitable gaseous method. This method results in rapid unconsciousness, is analgesic and anesthetic. The gas is inexpensive and dosage is exact. Furthermore, it is non-flammable, non-explosive, and poses minimal hazard to personnel when used with properly designed equipment. However, there are problems with the CO₂-method which are: that CO₂ is heavier than air, incomplete filling of a chamber may permit animals to climb or raise their heads above the higher concentrations and avoid exposure, high concentrations of CO₂ are distressful to the animals due to irritation of the mucous membranes and eyes. Use with cattle and small ruminants would seem possible but as yet to be verified.

Carbon monoxide (CO) induces a rapid state of unconsciousness after which death ensues. This gas is inflammable at room concentrations above 12%. Death occurs rapidly at concentrations between 4-6%. Concentrations above 2% result in unconsciousness within a few minutes. Areas in which animals are killed have to be well ventilated (preferably open air). This to protect those operating the system against higher, potentially lethal CO concentrations.

Injection of lethal solvents is the most reliable method of performing euthanasia. However this method is not suitable for on-farm application. This method requires supervision by a veterinary surgeon and in practice often results in an unnecessary delay leading to a prolongation of the suffering of the sick or injured animal.

Use of water or CO₂ enriched foam is a relatively new method with potential. At present research in America involves large groups of poultry and one study involving piglets. Further research will have to be performed on larger and differing types of animals in variable types of containers. The foam method scores impressively well on animal welfare, effectiveness, efficiency, aesthetic acceptance, skill requirements and safety of operation.

557 - Judgement bias as indication of internal emotional states in mice

H Boleij, T van der Liet, van 't Klooster, S.S. Arndt, F Ohl
Utrecht University, Faculty of Veterinary Medicine, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

Animal welfare is considered to be guaranteed if an animal perceives its internal emotional state as positive. The assessment of welfare therefore should not only be focused on the absence of negative welfare indicators but also on assessing the (positive) internal emotional state of animals. This is a challenging approach because we cannot ask animals how they feel. However, by indirectly looking at cognitive alterations that occur in response to negative and positive emotions we might come close to measuring internal emotional states in animals. One of these so called cognitive biases is that ambiguous information is interpreted more negatively when animals are in a negative emotional state and interpreted more positively when animals are in a positive emotional state (judgement bias). In this line of reasoning in the last decade several labs have found that when animals were brought into a negative emotional state (e.g. by housing animals under unpredictable conditions (Harding et al. 2004) or by increasing anxiety (Burman et al. 2011)) they show a negative judgement bias. In addition it was found that animals interpret ambiguous information more positively when they are brought into a positive emotional state by for example cage enrichment (Brydges et al. 2011). The measurement of judgement bias is a promising method to get an indication of animal emotions and welfare because both positive as well as negative emotional states can be measured. In our lab we are developing a test that is aimed at measuring judgement bias in mice. Mice are frequently used in research and welfare issues might especially apply to this species because through the process of selection and inbreeding behavioural and emotional abnormalities can develop that could compromise their welfare. In our experiments we use an odour conditioning paradigm, one odour (CS+) is associated with a reward (almond piece) while another odour (CS-) is associated with an aversive taste (bitter almond piece). To investigate judgement bias the reaction of the mice to an ambiguous stimulus (mixture of the two odours) is investigated. It was found that mice from the BALB/c strain show increased reaction times to the ambiguous stimuli, comparable to their reaction times to the negative stimulus indicating a negative judgement bias. Further we have found that testing under bright light conditions (anxiogenic) increases reaction times to all odour stimuli, indicating a negative judgement bias as well. In further experiments we focus on ways to decrease negative judgement bias and on the effects of positive manipulations on judgement bias.

558 - Assessing the welfare effects of genetic diseases in companion animals

JK Kirkwood

Universities Federation for Animal Welfare, Wheathampstead, United Kingdom

Session

Session Date

Time

Location

Abstract text

Many types of companion animals, including dogs, cats, rabbits, pigeons, and goldfish, have been selected for hundreds or thousands of years for features preferred by their owners, resulting in dramatic deviations from natural, ancestral, form and behaviour in some cases. However, it is only recently that attention has begun to be focused on the welfare consequences. Genetic diseases (using the word in its broadest sense) have arisen in two ways: (i) because the feature selected for causes, or is, a disease state (as some consider, for example, the brachycephalic head shape of some breeds of dog and cat) and (ii) because breeding for particular features often involves breeding within a limited population and in these circumstances harmful mutations arising by chance and unintentionally can become prevalent. It has been suggested that, compared with societies' concerns for other aspects of animal welfare (eg on farms and in laboratories), there seems to have been some blindness to the severity and scale of genetic welfare problems in companion animals. Tackling a welfare problem depends on recognition and acceptance that the problem exists. The difficulty is that an animal's welfare, its quality of life, is about its subjective experiences - how it 'feels'. This is not something that can be objectively measured: it can only be inferred or assessed. Assessment of the welfare effects of genetic conditions and diseases is a two-step process. The first step is to describe the observable features - the clinical, pathological and behavioural signs - and the second is to make inferences about how the animal experiences these. The second step is unavoidably subjective, however this problem can be minimised by making the bases of inferences as clear as possible. If an animal has a bone tumour of a type that is known from human reports to be very painful and the animal shows behavioural signs consistent with this (eg lameness) - then most will agree that it is reasonable to infer that it is causing the animal pain. This is the approach taken at the UFAW website on genetic welfare problems in companion animals (www.ufaw.org.uk/geneticwelfareproblems.php). It is hoped that making welfare assessments as explicit as possible in this way will help drive the evolution of rapid welfare improvements in two ways. First, because it may help prospective pet owners decide which breeds not to keep. Second, it may help those developing breeding strategies for welfare, in deciding whether it is justifiable to strive for gradual improvements by continued in-breeding in situations where it is known that a proportion of animals will continue to be affected, or whether to recommend out-crossing with unaffected breeds, or to not continue breeding at all.

559 - What are our responsibilities for the welfare of free-living wildlife?

JK Kirkwood

Universities Federation for Animal Welfare, Wheathampstead, United Kingdom

Session

Session Date

Time

Location

Abstract text

As the human population has grown and its demands for food, water, space and other resources, and its production of various wastes, have increased, there have been major adverse consequences to many free-living wild animals at both population (conservation) and individual (welfare) levels. The traditional position has been that we are responsible for the welfare of our kept animals but not for those free-living in the wild (except to try to avoid causing harm to them). However, it is perhaps often the case now that the fate and quality of life of a free-living animal can be as dependent on our (collective) actions (eg by degrading its habitat) as is that of a kept one on its owner. Also, not infrequently, actions for the welfare benefit of kept animals may adversely affect the welfare of some in the wild. Arguably, these situations impose a stewardship role on us - not just relating to conservation of species but with some responsibility also for welfare. However, there has been rather little discussion about the nature and extent of responsibility for the welfare of free-living animals and responses when welfare problems occur are inconsistent and often develop in an *ad hoc* way. The focus of welfare concern has tended to be largely on kept animals even though welfare impacts on wild ones may be of a major scale (eg use of anticoagulant rodenticides; introduction of myxomatosis into the European rabbit population). There will always be economic and practical limitations to what can be done for wildlife welfare but what principles should guide approaches? Should we intervene only to tackle welfare problems that have an anthropogenic basis? Modern veterinary medicine can be, and increasingly is, applied to treat injuries and diseases of some free-living wild animals but, in contrast, it can be very difficult to raise funds to find ways to prevent anthropogenic welfare problems in others. How should resources be divided between treatment and prevention? How should priorities be decided?

560 - Loyalty: speciesism revisited?

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Utrecht University, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

Based on research in apes, Frans de Waal has developed the idea that human morality has evolutionary roots and that social instincts, shared by all primates, are at the basis of this. Based on this idea, he states that *loyalty* is a moral duty, rooted in this evolutionary development of morality (De Waal, 2008). Loyalty as a moral value has so far not been discussed in the relationship between animals and humans. In this paper I aim to explore what a notion of loyalty might add to current debates in animal ethics.

I define loyalty as having special duties towards our human species just because of our membership of this species. At first sight it is clear that loyalty is not always right and certainly not an absolute value. Not all human interests prevail above animal interests. The notion of 'speciesism' was introduced by Peter Singer to point this out. However, does this mean that we have to abandon use of notions of loyalty in animal ethics at all? I want to explore further whether a notion of loyalty can be upheld within the debate about human animal relationship.

Consider the following. Although nowadays we tend to see ourselves as autonomous, individual human beings, we are very dependent of (on) the social group. Without social contacts we would not survive and for our welfare we are dependent of (on) others. This is not out of free choice but out of sheer necessity. In that context loyalty could be justified. In other words: Interdependence leads to justified expectations concerning mutual assistance. I will argue that loyalty has a role to play in the debate about human animal relationship. It explains and justifies the fact that in practice we tend to give more weight to human interests than to comparable animal interests.

Although loyalty may justify partiality concerning humans, it does not follow that humans have no responsibility towards animals. We still have the responsibility to minimize suffering for example. The point about loyalty is that our first duty is to minimize *human* suffering before minimizing animal suffering. Loyalty gives a priority, not an absolute value. I will argue that a notion of proportionality is important in this respect. When the interests at stake are not comparable, animal interests can outweigh human interests. For example using animals to test cosmetics may not be justified because the aim (cosmetics) does not outweigh the suffering and killing of animals. So next to loyalty we need a concept of inter-specific justice.

Within this framework of human loyalty and inter-specific justice interesting questions remain to be explored. For example what is the status of my pet dog, which is often said to be "member of the family"? Or what about faraway humans, do their basic interests prevail above nearby animals? So accepting human loyalty poses interesting (new) questions.

Loyalty is deeply rooted in our evolution and hence in our psychology, inter-specific justice is not. Theories of inter-specific justice are based on reflection and ratio, which are fairly new from an evolutionary standpoint. As a result loyalty works as an automatic pilot, responsibility towards animals ask for more conscious deliberation. Hence choosing (being a human) against human interests feels "not natural". This may explain why in practice we preach inter-specific justice but practice unlimited human loyalty. Accepting loyalty as an explaining and justifying concept, may lead to (partly) different preaching (" yes we have more duties toward humans") and more conscious and better practicing of inter-specific justice (" but we have to take our responsibilities toward animals more seriously ").

561 - Australian wool industry in crisis over expose

Pearson
Animal Liberation (Australia), XXXX, Australia

Session
Session Date
Time -
Location

Abstract text
of routine cruel operation

The Australian economy was once said to be riding on the sheep's back. Well now this humble animal has bitten back with a very crippling blow. After a video of 'mulesing' (a procedure where a dinner plate size piece of flesh is cut away from the area around the anus with no pain relief) was taken by Mark Pearson and circulated internationally the world was shocked- it led to an international boycott campaign that has brought the industry to its knees and led to a commitment to analgesia and the phase out of the practice. But this campaign has a strange twist - the brutal practice of mulesing is used to reduce the likelihood of dying from a long lingering death from fly strike. So it has been a fascinating campaign where no position can be without negotiation.

562 - Ghosts of the City: Re-wilding our Urban Narratives

McVaugh Seegert
University of Utah, UT 84103 Salt lake city, United States of America

Session
Session Date
Time -
Location

Abstract text

They are called tricksters, song dogs, and ghosts of the prairie. Indigenous to North and Central America, the Coyote has been revered in the stories of indigenous tribes, trapped and hunted by ranchers, and maligned in Saturday-morning cartoons. Recently, the multi-textual coyote has assumed a new role, that of "patroller" in downtown Chicago. This role came to light in November, 2010 when a local news station featured a video of a coyote running down State Street in Chicago. That video was then highlighted on National Public Radio's online "Krulwich Wonders" blog. This science blog included not just the video of the coyote in flight, but also reported on the "The Cook County, Illinois, Coyote Project" which studies 60 coyotes with radio collars who "patrol" the urban wilderness of concrete and glass while addressing Chicago's rat, mouse and vole problem. The Krulwich blog responded to the video of the Chicago coyote in several ways. It included the video itself, photographs associated with the biological study focused on the Chicago coyotes, and its own interpretation of the event.

These texts reveal an overarching narrative of the culture/nature binary which prescribes which bodies belong in which specific environments and in the process establishes a hierarchy of anthropocentric culture over wild nature. The event of a coyote running down the streets of Chicago asserts a breach "what some humans might interpret as a threat" regarding the social order and which bodies belong in the urban space. The presence of a wild coyote ruptures boundaries surrounding culture and allows for the possibility of resignification, to use Judith Butler's term, of the overarching culture/nature narrative. Butler's notion of resignification holds that rather than permitting language to "become sedimented in and as the ordinary," language enters into a realm of contestation and assumes new meanings through repetition and use. The coyote's breach of the culture/nature narrative requires a resignification of that narrative which seeks to keep nature outside of the urban boundaries. In the news report and the blog, this resignification occurs through the framing surrounding the character of the coyote in the urban setting. Rather than having its wildness highlighted, the coyote is instead domesticated and placed under human control. Just as with public discourse, dissent is repressed by being tolerated, an indeed, incorporated into the dominant narrative. Because the wildness that is now accounted for is disciplined, we can permit it into our narrative framework. Due to the incongruity between setting (i.e. downtown Chicago) and the character in that setting (i.e. the wild coyote), the nature/culture narrative is renegotiated and resignified through the themes of domestication and control. These two major themes attempt to stabilize the narrative and place control back into human hands and away from the paws that pound pavement as noses guide gangly hirsute bodies towards the scents of dinner.

563 - Herman Melville's Moby Dick and the problem of animal minds

Peterson
Tufts University, Xxxx, United States of America

Session
Session Date
Time -
Location

Abstract text

The medieval European universe was filled with minds: from the mind of God on high to the minds of angels and demons, the minds of people and animals, and the mind of Satan himself. This imagined universe cohered because all minds shared some fundamentally human-like qualities. The mystery of how humans could be both physical and intellectual beings was explained by a theory of souls, which was simultaneously a theory of mind. Plants had vegetable souls, accounting for growth and reproduction. Animals incorporated vegetable souls within a sensitive soul, giving sentience. Humans maintained both vegetable and sensitive souls within a rational soul, and with that rational soul a person could hope to touch the intelligence of the angels below God. At the same time, possessing a sensitive soul kept humans in communion with the sentience of animals, which was a surprisingly rich and flexible kind of intelligence.

The medieval vision of animal minds as intelligent entities constructed in a humanoid form "under-endowed human minds" can be called the First Way of thinking about animals. The system replacing it, a Second Way, is sometimes associated with the writings of René Descartes. In his Discourse on Method (1637), Descartes described a world stripped of intelligence and emptied of minds, save for those belonging to God and humankind. Animals, Descartes wrote, "have no reason at all," and as a result "nature acts in them according to the disposition of their organs, just as a clock, which is only composed of wheels and weights is able to tell the hours and measure the time." Animals are machines made by nature.

564 - Animal Rights in Islam

Haleem
Islamic Foundation for Ecology and Environmental Sciences, London, United Kingdom

Session
Session Date
Time -
Location

Abstract text

What does Islam teach about Animal rights?

Both the Qur'an and the sayings of the Prophet Muhammad (Hadith) frequently mention animals. The Qur'an declares that God does not shy away from drawing comparisons, even with a gnat, and two of the Suras (chapters) are indeed named after insects: the ant and the bee. The Qur'an speaks of animals being 'communities like yourselves', a phenomenon Western zoologists now study more fully and document in film and scientific reports. Animals and humans all share in the bounty of God's creation.

One of the Prophet's followers was surprised to hear him urge kindness to animals and state that people would be rewarded for it, so it seems that animal rights were not widely recognised at the time. Even when killing animals for food, Muslims are instructed to treat them with kindness and consideration and do the deed well, ever mindful that they are God's creatures. It is not just a question of whether stunning kills the animal or not, but whether it is a kindness to the animals or not. In fact the Prophet himself ate very little meat.

Islamic law as it evolved through interpretation (fiqh) does not always enshrine the full spirit of the teachings of the Qur'an and the Prophet, on which it is based, and can be inconclusive, but it does provide some measures beneficial to animals, such as a general prohibition against harming them, recognition of the rights of animals to be provided with food and drink, and provision of hima (reserves / sanctuaries), as well as prohibitions against eating and selling certain classes of animals.

565 - The Animal You See

Salih
University of Toronto, XXXX, Canada

Session
Session Date
Time -
Location

Abstract text

In this paper I probe what it means for western readers/viewers to be drawn to and to gaze at images of animal suffering and death in war-torn neo-colonial spaces such as the Gaza Strip. In particular, I want to follow W.G. Sebald's suggestions in *On the Natural History of Destruction* concerning the way we respond to such images: describing the destruction of Berlin Zoo in World War Two, Sebald observes that such images fill us with a particular horror because unlike images of human suffering, they have not been precensored. It is important then, to pay careful attention to the functions of our (western) horror, the meaning of the zoo in places such as Gaza, as well as the ways in which such media images occlude the suffering of animals who are much closer to 'home' but who we don't see - i.e., the intensively-farmed animals who are consumed in vast quantities in the industrialized west. While I want to argue that media images and narratives about Gaza's zoos between 2007 and 2009 provided readers/viewers with a culturally reassuring means of distraction, I also want to think about whether other kinds of images and/or narratives might prompt human consumers to alter their practice with regard to animals. In this regard, I pay careful attention to an image from Sue Coe's *Dead Meat*, in which 'modern man' is followed by the ghosts of animals he's eaten. I'll place this single, singular image alongside a sequence from cartoonist-journalist Joe Sacco's recent *Footnotes in Gaza* in which two bulls are slaughtered for the feast of Eid al Adha. Having juxtaposed these non-photographic images with media reports about zoos in Gaza, I conclude that the former may have the power to draw our attention to suffering animals and possibly to change our orientation towards them.

566 - Wildlife Need Habitat Off-Limits to Humans!

Vandeman
N/A, XXXX, United States of America

Session
Session Date
Time -
Location

Abstract text

In 6 million years of human evolution, there has never been an area off limits to humans -- an area which we deliberately choose not to enter so that the species that live there can flourish unmolested by humans. Yet, our observations and intuition about wildlife suggest that most want and need such seclusion in order to survive. Recent research confirms this: even recreation traditionally considered harmless is actually detrimental to wildlife. Restoring true wilderness will require rethinking and redesigning all land uses and wildlife management regimes, as well as changing how we relate to wildlife.

Most species don't like being around people. It therefore follows that, in order for wildlife to thrive, there must be areas that are off-limits to all humans. Designation of human-free areas is also educational for people: it teaches people a biocentric outlook, and what wildlife need to survive. Therefore, there should be human-free sections in every natural area, including city parks.

567 - Ecological Inclusion and Animal Ethics

Bennison
Minding Animals International Board of Directors, XXXX, United States of America

Session
Session Date
Time -
Location

Abstract text

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.

568 - Politics of the Fish

Timofeeva

Jan van Eyck Academy (Maastricht), New Literary Observer magazine (Moscow), Moscow, Russian Federation

Session

Session Date

Time

Location

Abstract text

What do philosophers have to say about fish? Indeed, general philosophical attitude towards fish is inscribed into traditional pattern of ascending hierarchy, according to which, starting from Aristotle's ethics and politics, animals are "better" than plants (and among animals mammals are "better" than fish), as well as humans are "better" than animals, men are "better" than women, free citizens "better" than slaves etc., - not because whatever inferior is "bad", but because whoever superior knows better what is "good". Thus, in Hegel's "Philosophy of Nature", fish is regarded as the least perfect of animals. However, besides this dominant disregard, there is something special in what we can outline as philosophy or political ontology of the fish.

In Western metaphysical tradition, from Leibnitz to Deleuze, through classical German philosophy and Marx, the image of a fish staying in water was traditionally taken to demonstrate the idea of immanence, immediacy, continuity, coincidence of being with its essence etc. Unlike humans, who are often described as being which never coincide with itself and defined through negation, capacity for dialectical interruption and therefore even changing the world, the fish is almost invisibly, silently present in the margins of the history of thought, being a peripheral example of conformity of a living being, an animal body to its own element or environment, that is, as an example of an animal par excellence - with no language, no voice, no legs and unable to stay anywhere except of water. But at the same time fish metaphor in philosophy has own history and its analysis can be unfolded into a kind of genealogical narration, which not only tells us something about philosophers and their symptoms, but also brings a new light to the very philosophical idea of animality.

The paper presents an overview of ontological exemplification of the fish, problematizes, through this seemingly marginal topic, certain strategies of philosophical subjectification and draws an "animal" connection between the idea of immanence from the one hand and the idea of negativity and action from the other.

569 - Herman Melville's Moby Dick and the problem of animal minds

Peterson
X, X, The Netherlands

Session
Session Date
Time -
Location

Abstract text

The medieval European universe was filled with minds: from the mind of God on high to the minds of angels and demons, the minds of people and animals, and the mind of Satan himself. This imagined universe cohered because all minds shared some fundamentally human-like qualities. The mystery of how humans could be both physical and intellectual beings was explained by a theory of souls, which was simultaneously a theory of mind. Plants had vegetable souls, accounting for growth and reproduction. Animals incorporated vegetable souls within a sensitive soul, giving sentience. Humans maintained both vegetable and sensitive souls within a rational soul, and with that rational soul a person could hope to touch the intelligence of the angels below God. At the same time, possessing a sensitive soul kept humans in communion with the sentience of animals, which was a surprisingly rich and flexible kind of intelligence.

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570 - Wildlife Need Habitat Off-Limits to Humans!

Vandeman
X, X, The Netherlands

Session
Session Date
Time -
Location

Abstract text

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Most species don't like being around people. It therefore follows that, in order for wildlife to thrive, there must be areas that are off-limits to all humans. Designation of human-free areas is also educational for people: it teaches people a biocentric outlook, and what wildlife need to survive. Therefore, there should be human-free sections in every natural area, including city parks.

571 - Ecological Inclusion and Animal Ethics

Bennison
X, X, The Netherlands

Session
Session Date
Time -
Location

Abstract text

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.

572 - Nature of animal welfare law in the U.S. and Australia

Baum
, The Netherlands

Session
Session Date
Time -
Location

Abstract text

Abstract: The law and practice in Australia regarding treatment of animals in disasters and treatment of animals used in laboratory research share common elements with the law and practice in the United States but there are also distinctions between the two countries' implementation of these laws. This presentation will review initial comparative research undertaken on the treatment of non-human animals in Australia and the United States in the two specific contexts of weather disasters and laboratory research to explore the impact of legislation on the welfare of animals. The presentation will identify ways in which animal welfare legislation differs in the two countries and the ways in which the law in both countries is symbolic rather than providing real protection for non-human animals.

Both the U.S. and Australia have animal welfare laws that place non-human animals in a special category for consideration in disasters and in laboratory experiments. Both countries have created emergency management systems that include human and animal evacuation and rescue plans. Both countries provide standards for treatment of animals in research with oversight by special committees at research facilities.

However, the legislative language and the implementation differ between the U.S. and Australia. Some of the implementation differences result from enactment at the federal level in the United States versus the state level in Australia. State enactment results in greater variation among jurisdictions but provide opportunity

573 - The advocacy-science interface in farm animal welfare work

Shields
X, X, The Netherlands

Session
Session Date
Time -
Location

Abstract text

Concerns about farm animal welfare often get trivialized as overly emotional, and therefore dismissed. While an emotional reaction to the mistreatment of animals in intensive agricultural confinement operations is appropriate, there is also a scientific basis for such concerns. The long history of animal welfare science, traced back to the publication of Ruth Harrison's book, *Animal Machines*, provides ample evidence that confinement of animals to battery cages, gestation crates, and veal crates, for example, results in frustration, physical ailment, and suffering. This type of scientific work is not always disseminated in an influential way. Nongovernmental Organizations (NGOs) are using a variety of platforms to highlight the relevant science for campaign work, policy making, corporate outreach efforts, and influencing the public by making that information more accessible to a lay audience. Science is also used to remind animal-use industries that there are two sides to the factory farming debate. Teaching future animal activists to use scientific information in a careful and appropriate way can strengthen the movement. These are a vital part of the work of Humane Society International (HSI), Humane Society University (HSU) and The Humane Society of the United States (HSUS).

At the most basic level, HSUS/HSI produces white papers on various animal welfare and related topics. These are thorough reviews. While researchers make an effort to be objective, science is not value free (Rollin, 2009). It is important that experts with an eye toward animal protection delve into the primary scientific literature, because an alternate perspective can lead to a different conclusion based on the same results. Common misperceptions can be dispelled and the outcome can be surprising. For example, the predominant dogma among egg industry representatives in the United States was that salmonella levels are higher in cage-free housing for laying hens and that water-bath stunning of poultry at slaughter was humane and effective. When HSI members performed a more holistic examination of the data, we found that there was not strong support for either case, and in fact, the exact opposite is likely true. We have since published accounts on both topics. White papers such as these form the foundation of many of our other projects and aid the work of the organization as a whole.

Science is the basis for the Farm Animal Welfare Policy course taught at Humane Society University. Students explore the history and implementation of farm animal welfare science, and classic concepts such as measures of welfare, animal behavior, preference testing, and motivational assessments, for example. They also learn how animal welfare science is applied to practical solutions on the farm, and how science could be useful in the drafting of farm animal protection laws. Students and interns are cautioned on the misuse of research results, problems with selective citation, and restraint to avoid making exaggerated claims. Students at HSU have varying backgrounds, but many are budding activists, and both scientists and non-scientists benefit from an educational program that introduces them to the world of animal welfare research.

Animal welfare science is also used to support campaign work at HSUS and HSI. It is used in corporate outreach efforts, to bring authoritative, credible evidence to the table when convincing major retailers to redirect purchasing habits and policy makers to support legislative changes. For example, a discussion of the behavioral needs of animals can strengthen the case for procurement of cage-free eggs and crate-free pork and veal. It is the backbone of much of the effort to change public policy, to negotiate with industry, and to sway public opinion. The discussion can be heated, and science is an important anchor.

574 - Dit is een test

E. Maurer
C&E, Utrecht, The Netherlands

Session
Session Date
Time -
Location

Abstract text

Dit is geen abstract, maar een test van Evelyn

575 - Dit is test twee

E. Maurer
C&E, Utrecht, The Netherlands

Session
Session Date
Time -
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Abstract text

Ik dien nu een tweede abstract in

576 - Dit is een derde

E. Maurer
C&E, Utrecht, The Netherlands

Session
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Abstract text
jwrfjsdljf

577 - Killing for Art: Ethics of the Animal in Art

Zammit-Lucia
Independent Scholar, Sag Harbor, United States of America

Session
Session Date
Time -
Location

Abstract text

The moral considerations surrounding the use and representation of animals in contemporary art are complex and unclear. Some vehemently oppose any instrumental use of animals. Others just as vehemently take a stand against any limitations on freedom of artistic expression. These entrenched positions are predictable and the ensuing debate risks becoming stale and unproductive. But are we right to look solely at control, potential censorship and discussion of 'ethics' when evaluating boundaries surrounding the use and abuse of animals in artistic expression? This paper will argue that it may be more productive to examine the culture of the art world itself. What are the incentives that drive artists to the edges of animal abuse in their work? Through rewarding sensationalism and 'newness' at any cost, is the art establishment complicit in artists' animal abuses? Does the culture of a Conceptual Art driven by rationality and eschewing almost any form of aesthetic or emotional content inoculate artists against feelings for their subjects? Does the art world provide moral cover for animal abuse? This paper will explore these and other questions, focusing on what artists may believe they are achieving by pushing the envelope rather than on whether such activities should be controlled after they have been, maybe unwittingly, encouraged. It will put forward suggested approaches that do not rely on trying to draw up rules which will be both difficult to define and to implement but rather to establish institutional mechanisms that allow the debate around the ethics of using animals in art to get a seat at the table. The proposed approaches shift the focus of the debate from censorship and control to addressing the culture that may play a part in driving the mis-use of animals in artistic expression.

578 - 'The Uncertain Relationship between Marx and Meat'

Cohen
X, X, The Netherlands

Session
Session Date
Time -
Location

Abstract text

The writings of Karl Marx and Friedrich Engels have affected scholars across many disciplines. Similarly, many who write about eating animals do so in multi and interdisciplinary ways. Additionally, there is nothing like consensus in scholarly literature (or popular media) on the ethical, economic and political implications of eating animals. Therefore, it is unsurprising that there are alternately (and sometimes simultaneously) massive disagreements, slight variations in uses of terms and sometimes complete accord in the literature that utilizes Marxism to discuss eating animals (or, in the alternate, uses eating animals to discuss Marxism). This paper will analyze works that discuss Marx and animals, in order to determine how Marx is being used and by whom, and for what for what larger purpose(s).

In discussing "eating animals" this paper will focus both on the issue as-applied to real-world contemporary animal consumption, which includes widespread factory farming, as well as theoretically, to the implications of eating animals in an abstract moral sense.

From this comparative cross-discipline study, this paper argues that these differing accounts of Marx and meat do not seem to be in dialogue with each other, and that this often appears to be the case even for accounts within the same discipline. This paper concludes by trying to begin this dialogue, so that those who wish to continue discussing Marxism and eating animals will have a framework from which to build upon, as opposed to contributing yet another fascinating work that does nothing to contribute to an understanding of how this philosopher and issue relate to each other.

579 - Nussbaum and the Capacities of Animals

Kasperbauer
X, X, The Netherlands

Session
Session Date
Time -
Location

Abstract text

Nussbaum and the Capacities of Animals capacities is sufficient to qualify an animal for moral standing. The problem with the disjunctive approach is that, if it is right that capacities depend on environmental stimuli, many of which are controlled by humans, it is then the case that humans are capable of choosing which disjuncts an entity will have. This ability to bring entities into and out of moral standing makes the disjunctive approach an awkward addendum to the capabilities approach.

My solution to these problems is for advocates of animal well-being to focus on preference testing. The normative guidance provided by the capabilities approach stems mostly from its use of species norms. Preference testing, I argue, uses species norms profitably, but it does so within a much larger and less problematic system of assessing an animal's well-being. Preference testing is helpful because it attempts to identify what individual animals desire, and in so doing also assesses the full range of capacities of particular species.

Setting aside species norms in preference testing has produced many counter-intuitive results. For example, pigs sometimes prefer plain concrete floors to straw, depending on the temperature. And cows don't appear to mind the use of rubber rings for tail docking. Though it would seem that *any* type of tail docking would be stressful, based on species norms associated with tail behavior, rings somehow go mostly unnoticed.

Anyone interested in welfare must be willing to consider the possibility that unnatural settings "divorced from species norms" are the most beneficial for an animal. Preference testing can assist in exploring these options, thereby uncovering previously unnoticed species dispositions. The way ahead, then, is for preference-testing to be applied to the capacity for animals to learn and respond to a variety of environmental situations.

580 - Partnership between Australian National University and MAWA Trust leads to

S. Watson
, Australia

Session
Session Date
Time -
Location

Abstract text

The aim of The Medical Advances Without Animals Trust (MAWA) is to advance medical science and improve human health and therapeutic interventions without using animals or animal products. The Trust is taking a leading role in animal replacement in medical research in Australia and deliberately fosters dialogue with the scientific research community to discover common ground to achieve its goals.

MAWA operates an independent medical research trust fund which facilitates the development and utilisation of non-animal based experimental methodologies. To stimulate greater interest and activity in this regard, MAWA awarded funds to The Australian National University (ANU) for a Fellowship and the appointment of an Associate Professor in Alternatives to provide scientific leadership in replacement research.

A key objective of the partnership between ANU and MAWA is to establish *The Australian Centre for Alternatives to Animal Research (ACAAR)*, to encourage and support the development of alternatives across Australia. The ongoing research focus associated with the Centre will be directly on human biology, and thus has the additional advantage of encouraging the translation of fundamental medical advances to the clinic. The ANU based research programme has begun by developing alternative methodologies in computational biology and bioinformatics.

Given it is widely recognised internationally that "Replacement" is the neglected R of the 3Rs (Replacement, Reduction and Refinement), and that ACAAR will be the first university based Alternatives Centre in the world with a focus on replacement only, MAWA's Executive Director and MAWA's ANU Fellow would like to conduct a workshop to discuss how to engage academics and increase efforts towards replacement.

581 - On the Belief/Behavior Mismatch Concerning Animal Welfare

Goldberg
Arizona State University, Tempe, United States of America

Session
Session Date
Time -
Location

Abstract text

There exists a disparity between what many people believe about animal welfare and how those same people behave towards animals. Polls taken in many Western countries show that most people believe that animals should live lives free of suffering, be protected from cruelty, not be killed for fur or sport, or that there should be severe limits on genetic engineering of animal subjects even if the purpose of the testing is to save human lives. Yet, most of these same people eat meat, buy products tested on animals, and use pharmaceuticals developed through testing on animals. In this paper I present an argument that not only explains this particular disconnect concerning beliefs and behavior relating to animal welfare, but also shows that moral evaluation ought to track behavior rather than beliefs.

In her essay "Alief and Belief" Tamar Gendler explains that beliefs are not alone in guiding human action. Alongside beliefs, we have "aliefs" that guide our actions often in ways contrary to how our beliefs might guide us. I argue that aliefs are inherently motivational because they are produced by what the agent cares about, and cares are inherently motivational. Moreover, one can be held morally responsible for acting upon one's cares even without choosing to do so. According to Harry Frankfurt, an agent desires to desire in a certain way and wants those desires to move her effectively to act. When the agent wants a certain desire to be her will, then she has a second-order volition. Second-order volitions are motivated by what one cares about. Hence, caring consists in guiding oneself along a distinctive course or in a particular manner. But one need not be able to choose one's cares in order to be held morally responsible for acting upon them. An agent enjoys freedom of the will when she conforms her will to her second-order volitions. That is, her will is free when she can have the will she wants to have. The agent can be held morally responsible for her actions when she has the will she wants to have even when she does not choose to be guided by her cares from among various alternative possibilities. Therefore, I argue, an agent can be held morally responsible for what she cares about and what she alieves.

This framework is extremely helpful in evaluating moral character. The majority of Westerners who believe that animals should live lives free of suffering, be protected from cruelty, not be killed for fur or sport, or that there should be severe limits on genetic engineering of animal subjects even if the purpose of the testing is to save human lives, do not alieve the same things. The aliefs are absent because the cares are absent. This absence explains why people eat meat, buy products tested on animals, and use pharmaceuticals developed through testing on animals while simultaneously believing that animals should not suffer. Therefore, when we morally evaluate how people treat animals it is more important that someone care, alieve, and thereby act such that animals live lives free of suffering, rather than merely believe that animals should live lives free of suffering. Given the strength of aliefs over beliefs, it is more morally significant what one cares about than what one believes.

In this paper I argue that moral evaluation ought to track what a person cares about rather than merely what a person believes. I support this thesis by examining Gendler's account of aliefs, Frankfurt's account of cares, and the mismatch between people's beliefs and behavior relating to animal welfare.

582 - RANKING MORAL ANIMAL

Coltro
UNOPAR, Londrina, Brazil

Session
Session Date
Time -
Location

Abstract text

The interest in the human-animal relationship has expanded considerably in recent years, both intellectually, politically and legally. This interest, according to Maria Esther Maciel (2011) allowed even the emergence of a new field of research, under the name of animal studies, has been established as an area of intersection of several disciplines derived from human and biological sciences in around two main areas of discussion: the relation to the animal properly and had to call animal and what turns to the complex and controversial human-animal relationships. Therefore, it becomes apparent the emergence of cross-subject as a phenomenon, which cuts obliquely across different fields of knowledge and provides new ways to reconfigure, outside the realm of antropocentrismo and speciesism, the very concept of human.

Why should we restrict our theory and moral practice restricted to humans? What makes something an object of our moral concern, moral worth our attention? What brings something to our moral arena, which makes 'something' object of our ethics?

583 - Semantic Theories and Animal Concept Possession

Wezenberg
Humboldt University Berlin, Luxembourg, Luxembourg

Session
Session Date
Time -
Location

Abstract text

<p align='JUSTIFY'>This paper discusses the theory of concepts in light of the question whether animals possess them. Its main aim is to draw conclusions for animal cognition research from recent philosophical developments in semantic theory as applied to human concepts, specifically for the hypothesis of animal concept possession (ACP) used to explain higher-order cognitive capacities in animals.

<p align='JUSTIFY'>The paper begins by defending Carruthers view that animals can be taken to possess concepts even if these are embedded in a syntax of limited generality as compared to humans. The argument is that respecting a weak version of Evans' generality constraint is sufficient for the assumption of an animal Language of Thought (LOT), as a stronger version is required only for linguistic competence, a constraint that, pace Carruthers and others, is arguably met by humans.

<p align='JUSTIFY'>The acceptance of animal concepts raises an important question about their content. It asks for a semantic theory to provide an adequate notion of content for animal concepts. To address this issue, the paper starts from human concepts, and argues that only a recently developed semantic theory, Semantic Relationism, provides an adequate notion of content for human concepts. The reason is that it alone provides a satisfactory solution to the so-called type-identity problem for LOT symbol tokens. The defining feature of the theory is its division of content into two components, reference and coordination, the latter of which is grounded systematically in either intrapersonal syntactic facts or facts of interpersonal communication.

<p align='JUSTIFY'>The remainder of the paper draws out the implications of this result for the question of ACP. It is argued that the required semantics has important consequences, both positive and negative, for the theory of content of animal concepts. Roughly, the result is that there is a substantial notion of content that is meaningfully ascribable to animal mental representations, but that there are also strict limitations. The reason is that a notion of content adequate for human concepts is partly grounded in communication, which presupposes linguistic capabilities animals lack, as it requires conceptual capacities in accordance with the stronger generality constraint that only humans meet. This still means that animals can possess concepts, with a content that partially, if not entirely, matches that of humans.

<p align='JUSTIFY'>Besides contributing substantially to the question of ACP, this also explains the impasse of the current debate. As an adequate semantics entails that the content of animal concepts partially matches that of humans, neither simply attributing nor simply denying them concepts akin to ours is satisfying. Although this reconciliatory position is not without precedent, the paper adduces different reasons for it, and is based on a well-developed semantic theory for human concepts that allows for a systematic explanation of both the basis for, and the boundaries of, animal concept attribution. The approach hence partially vindicates Davidson's influential skeptical position by corroborating his stance against full-fledged de dicto belief ascription to animals, while rejecting his other arguments, thus undermining his overall skeptical conclusion. The outcome is to make belief ascription to animals permissible, if the limitations on content are duly respected.

<p align='JUSTIFY'>The final part emphasizes the general applicability of the proposal. It remains both required and viable even if an animal LOT cannot be empirically confirmed, but only singular mental representations without syntax. Several arguments in the literature on this topic are discussed, with the conclusion that the evidence either way is inconclusive to date. Even though rather modest, as seems appropriate given the empirical nature of that question, this outcome, together with the demonstrated general applicability of the theory, suffices to secure the relevance of the paper's principal points.

584 - Confucianism ethics and benevolence to nonhuman animal

J. Li
China Agricultural University, Beijing, China

Session
Session Date
Time -
Location

Abstract text

Confucianism ethics focuses on "humanity" and "benevolence" (仁, "ren"), claims a profound person not only should love his family members and relatives, friends and other social people, but also should extend this love to everything on /between heaven and earth. Confucians defend that everything on /between heaven and earth including human and human society is a holistic system and belong to a great life world, and its universal law (' , "dao" or "tao") is life and life creation. When human realized the universal law, humanity would be his or her inherent nature and benevolence would be his or her virtue. So Confucianism was regarded as humanitarianism by some Chinese scholars because they clearly declare should treat people with humanity. For example, in "Analects", once, "the stall being burnt down, he asked, 'has any man been hurt?' he did not ask about the horse." In Confucius' age, a horseman is a sheer slave whose price is less than a horse. Though Mencius (孟子, 372-289 B.C) emphasizes it is the "four beginnings" of virtues (benevolence, obligation, rites and intelligence) that differentiate man and animals, he declares by the different sequence of love that "one should have feelings of family affection for the members of one's family, but humanity for people; humanity for people, but love for things", extend the humanity and benevolence to things including nonhuman animals. It is an intuition but accords with common sense. Xun Zi (荀子, 313-238 B.C) firstly explains the difference between human and other things by alleging "water and fire possess forces but are without life, shrubs and trees have life but no knowledge; birds and beasts have knowledge but no righteousness. Man has force, life, knowledge and also righteousness. Hence human is the highest being on/between heaven and earth" in "Xun Zi". Righteousness (义, "Yi") means the "oughtness". It is a categorical imperative, so Xun Zi emphasizes human should keep benevolence to animals and other nonhuman entities by the universal law in order to realize the great harmony among entities on/between heaven and earth, for example, no overfishing and so on. Later Confucian Zhang Zai (张载, 1020-1078) insisted the people and I are brethren, and everything and I are of the same kind. Another Confucian Chen Yi (程颐, 1033~1107) said the people and everything are the same kind, the profound person believes the everything on/ between heaven and earth include human and nonhuman animals is a holistic entity or system and touches his relationship with everything in lifeblood. Therefore, according to Confucian, the people and everything includes animals and are equal and harmonious. Moreover, Confucianism also stresses the esthetics the value of livelily life existence and sincerely enjoyed this poetic existence which humankind harmonizes with animals and plants. Some confucians oppose any animal imprisonment for human benefit and believe it is miserable and inhuman to confine free of birds only for my amusement. In general, Confucianism ethics based holism about everything on /between heaven and earth including human and nonhuman animals is an enlightening theory, its gradualism tactics which realize humanity and benevolence to animals by a different sequence of love not only highlight the subjective of human and moral duty to nonhuman animals, but also go beyond dichotomy between human and nature and empower an appropriate inherent value to everything on /between heaven and earth including human and nonhuman animals. Maybe we can development a new ethics of animals which will benefit to understand our duty to animals and respect the life value of animals.

585 - The Asymmetry of Pleasure and Pain: Implications for Animal Welfare

Shriver
Washington University In St. Louis, Saint Louis, MO, United States of America

Session
Session Date
Time -
Location

Abstract text

Many philosophers writing about what it means for a life to go well for oneself have assumed that pleasure and pain are two sides of the same coin. As such, many discussions have proceeded as if, as Henry Sidgwick put it, "any statements made with respect to pleasure may be at once applied, by obvious changes of phrase, to pain." On such a view, at least without the introduction of further considerations, there is no reason to think that a reduction of suffering is intrinsically better than the promotion of a similar amount of happiness.

Other philosophers have challenged this assumption of symmetry and have argued that the moral significance of pain far outweighs that of pleasure. For example, both Hurka and Mayerfeld have put forward views that suggest that decreasing the intensity of a pain by half is more morally important than doubling the intensity of a pleasure. They have further suggested that decreasing the intensity of a major pain is more morally significant than decreasing the intensity of minor pains. On these views, we have a much stronger duty to prevent intense suffering than we do to promote intense happiness.

These debates have relied heavily on familiar philosophical maneuvers such as appeals to intuitions and thought-experiments, but have not provided much in the way of explaining *why* pleasure and pain might play very different roles in our well-being. I argue that we can start to provide this explanation by taking a deeper look at the cognitive science of pleasure and pain. In particular, I will show that well-established literatures in psychology and the neurosciences (1) clearly show that pleasure and pain have an asymmetrical influence on well-being and (2) help to reveal some of the morally significant properties of the two phenomena.

In psychology, there is a wide body of research that suggests that, as Baumeister put it, "the bad is stronger than the good" when it comes to the influence of negative affect and positive affect on our behavior. For example, people have a much more difficult time adapting to negative events, negative experiences capture far more of our attentional resources in procedures like the Stroop task, and negative primes have stronger effects than positive primes. More importantly for my argument, researchers on well-being have found that negative affect has a roughly three times more powerful influence on self-reports of subjective well-being than does positive affect.

In the neurosciences, I argue that evidence has shown that while pain and pleasure are complimentary systems that can inhibit one another, they nevertheless ultimately depend on different circuitry and should be regarded as two separate systems. Furthermore, I claim, they relate to our desire/reward system in fundamentally different ways, with pleasure being easily dissociated from our desires but the affective component of pain being crucially linked to a strong aversive desire.

I argue that these differences between pleasure and pain and the general finding that "the bad is stronger than the good," have important implications for ethics and particularly for our treatment of nonhuman animals. These findings strengthen the claim that the suffering caused by factory farming cannot be justified by appeal to gustatory pleasure or cultural enjoyment. More interestingly, the findings suggest that while animal experimentation that causes suffering might be justified if it leads to the prevention of more suffering, it can never be justified merely by leading to increased levels of happiness.

586 - The Phenomenological Contribution to Minding Animals

Nethery
Duquesne University, Pittsburgh, United States of America

Session
Session Date
Time -
Location

Abstract text

Though it may seem counterintuitive, Edmund Husserl and his phenomenological project has supplied philosophy with one of the greatest tools for the *minding* of animals. That this seems counterintuitive should be of no surprise, as phenomenology takes place through the first-person perspective, thus cutting off, in principle, our access to the *minds* of animals. This 'cutting-off in principle' can also stand as a specific formulation of the more general problem as to the minds of animals. If we do not have access to the minds of animals, how are we to know that they actually have minds, and are not, for instance, automatons (*a la* Descartes)?

However, if we look to various clues in two of Husserl's texts, *Cartesian Meditations* and *Crisis of European Sciences and Transcendental Phenomenology*, we can begin to outline a general answer to this question. This general answer is as follows: In the pre-scientific experience of the life-world (*Lebenswelt*), we find an experience of animal life as *minded* - as beings with consciousness. In fact, the intersubjectivity of the world (with the constitution of ourselves as objects *within* the world) is partially built upon our basic experience of animals as minded. It is through the Galilean 'mathematization of nature' that this basic experience of animals within the life-world has been covered over and concealed. That is, it is through Descartes' importing of Galilean mathematization into philosophy that we have been forced to ask *how do we know that animals have consciousness*, which thereby ignores our general pre-scientific experience of them as possessing consciousness.

I will argue for this understanding of the problem of minding animals through focusing on Husserl's descriptions of modern philosophy given in the *Crisis*. Using this general understanding of the consequences of the spread of Galilean mathematization into philosophy, I will then turn to Husserl's *Cartesian Meditations* to show how it is that we constitute animals precisely *as minded* (having consciousness) at the most primordial layer of our experience, which is what science has covered over and concealed. It is my hope that the framework which I lay out for thinking about animal consciousness will contribute to the fight for animal rights.

587 - How primatologists come to know what they know: Capuchins' case.

Bezerra de Melo
École Normale Supérieure and Universität Bielefeld, Paris, France

Session

Session Date

Time

Location

Abstract text

Among primates a basic distinction is made between great apes and monkeys, the later being regarded as ranking psychometrically lower. Even though 40 million years of independent evolution divides capuchins and chimpanzees, human's phylogenetically closest species, comparison between the two groups led to challenging discussions, because they have shown remarkable convergence in their overall success in problem solving and tool use. More recently, this convergence, once thought to occur only in the laboratory under induced conditions, gained a new dimension since capuchins were found to systematically employ stone tools in the wild to crack open nuts. Chimpanzees' tool use in nature has frequently been labeled "culture" and scholars see evidence for Theory of Mind in this great ape species. On the other hand, no Theory of Mind is ascribed to monkeys, including capuchins, so that if capuchins have a culture, their culture has no mind. Drawing on a vast corpus of studies on capuchins (*Cebus*) and interviews, I would like to discuss to what extent what we know and attribute to these animals is conditioned by how they are studied according to given systems of measurement, adjustable parameters and frameworks of understanding.

588 - Facial Coding of Pain in Animals: Problems and Prospects

Fink
Institute of Cognitive Science, Osnabrück, Germany

Session
Session Date
Time -
Location

Abstract text

Darwin was the first to track the expression of emotions in humans back to those of animals in *The Expression of Emotions in Man and Animals*. Yet, this phylogenetical psychology was only successful in those species that are closely related to homo sapiens, i.e. higher primates. A breakthrough beyond our immediate ancestry has been made by the group of Dale Langford in 2010: the facial coding system for pain in laboratory mice. Langford et al. established five parameters to distinguish emotional status in mice: orbital tightening, nose bulge, cheek bulge, ear position, whisker change.

As pain is one of those mental states with a high moral impetus, it is important to see the limits and presuppositions of this approach. If the method of Langford et al is successful, it would give us a valuable tool to establish the moral worth of animals outside of frameworks that ascribe this to them in toto.

First, we need to distinguish between the experience of pain and the expression of pain. The experience of pain is independent from the expression, even though leakage is common. Therefore, if a facial coding system (FaCS) is impossible to apply to a species, one cannot make the conclusion that it doesn't feel pain.

Second, we need to distinguish between pain sensation and pain affect. As the pathology of pain asymbolia in humans proves, pain sensation can be retained while pain affect with its facial expression is lost. Therefore, if individual of a species score low in FaCS, we cannot conclude that they feel no pain.

Yet, emotions are most often expressed bodily. Studies concerning the relations between akinetic mutism and emotionality suggest that the inability to express emotions bodily leads to lack of emotions in the long run. The ability to move seems to be then at least an enabling conditions for the ability to feel. FaCS would then be a great tool to assess emotionality towards pain for a species. And, as I argue with the example of pain asymbolia in humans, it is not pain sensation but pain affect that is the proper target of our moral concern. Therefore, FaCS would have high impact to establish scientifically the degree of moral concern we are obliged to provide a species for its own good where the worth of moral considerations is under attack.

There are, however, two major concerns for FaCS. First, it only targets facial expression of emotionality towards pain, and not all animals can express emotions facially. Therefore, other tools to assess emotionality need to complete the picture sketched by Langford's group. Second, to establish FaCS for a species, one needs to put numerable individuals in pain and record their expression. This raises the following moral concern: How much should we weigh the pain of individuals in gaining a better empirical understanding and support for claiming that the species of these individuals have moral rights beyond doubt? Thus, while FaCS provides strong empirical support for moral claims, it (a) has its limits, and (b) is due to its empirical nature reliant on inflicting pain in animals.

589 - What social representations of pigeons reveal about human/animal relations

Skandrani
Museum of Natural History Paris, Paris, France

Session

Session Date

Time

Location

Abstract text

Departing from the stark change in the image of pigeons during twentieth century from a highly positively valued to a nuisance animal, I asked what social dynamics and representations are behind these changes and use hence pigeons as a model to illuminate human representations of human/animal relations more generally.

With constant reference to the history of human/pigeons interactions, I analyze the issues at stake causing this depreciation and find a chain of related concepts (hygienic considerations revealing the space allocated to animals, related itself to categorizations of animals by "authorities" in wild/domestic animals) pointing out the historically omnipresent and constantly renewed representations of dominance and utility relations towards animals.

Based on the theory of social representations (enlarged to animals as beckoned by Latour for social theory in general), I hypothesize that through their deeply grounded representations of dominance and utility towards animals, humans construct their identity outside of animality and define their status in the midst of species. Returning to my starting point, it appears hence that, as a former domestic animal, pigeons pose, beyond the often cited arguments of their nuisance, the problem of constantly and visibly challenging the effort of human identity definition.

Still based on my historical reconstruction of human/pigeons relations, I hypothesize in a second step, as representation formation depends on power relations, that authorities (in a large sense) or the dominant paradigm is the driving force in this definition of human identity in their relation of utility and dominance towards animals.

Lastly, based on positioning theory, I further state that an identity brings always with it rights and duties. As a consequence, if humans are defined in their relation of utility and dominance towards animals, animal exploitation appears as an evident right, related and justified by human identity itself. In conclusion we can say that the dominant paradigm in western society constructs human identity on representations of utility and dominance on animals assuring this way social acceptance of animal exploitation.

590 - The hidden camera and the death in animal rights documentary

BSD Dantas
Unicamp, Campinas, Brazil

Session
Session Date
Time -
Location

Abstract text

In animal rights documentary the image of torture, grief, and inflicted death on sentient animals are present in the moral and ethical dimension of animal rights documentary activity. Indeed, they seal the engagement between the filmmaker, the characteristics of audiovisual medium itself, and the viewer. Therefore, the ethical stance of the documentary resides in disclosing the images of horror, and thus the image of death cannot be presented as a deduction from the viewers' imagination; it must materialize before their eyes.

This presentation intends to reflect on the American production *Meet Your Meat*, a short documentary produced by PETA in 2002 narrated by Alec Baldwin. It was selected to depict practices of food industry, to utilize image of torture and death of animals, and because it was shot with a hidden camera. The analysis will stand up on Bill Nichols documentary theory, having on the horizon its enunciation and circumstance of its shooting, though I discuss the status of the image of torture and death compared with other similar images found in the virtual space.

An image taken by a hidden camera is a non-authorized picture, in other words, the individuals depicted in that are not aware of its presence, and their actions are not consciously mediated by themselves. This particular kind of image is very common on broadcast shows and investigative reporting. It is associated to criminal actions, without which the truth could never be disclosed.

Regarding shooting, we find that the presence of the camera device changes the way individuals act before it. If a person performs when he or she is being observed by a camera, what could we conclude about an individual that does not know about its presence? Their actions would be free and clear of self-representation, since there is no awareness that their performances are being recorded? The way individuals behave in the private space is different from how they behave before the eyes of others? I suggest the answer is a resounding "yes", especially regarding animal slaughterhouses, which rarely authorize images to be taken.

The image of inflicted death by violent action occupies a particular space on the animal rights documentary representation, and it is included in the education ethics which aims the filmmaker. This type of image appears to be the most effective way of representing the animal exploitation and give visual perspective of it.

The use of a hidden camera is a common practice in this kind of film that carries the complaint in its interior, and the uniqueness of this picture resides in a power denial to the represented to represent themselves before the gaze of another, and also resides in the exclusive power and the presence of a silent filmmaker shooting events that was not supposed to be shot and the ability of the photographic medium to capture the course of events before the lens.

Besides that I suggest the conclusion that the representational expositive mode (NICHOLS, *Representing Reality*, 1991) of documentary is the most utilised kind of representational mode because it responds to the educational ethics of the animal activist filmmaker. I also wonder if this kind of film needs to have its techniques and methods matured in addition to the classic character documentary representation, beyond the boundaries of ethics education paradigm, and beyond object representation of inflicted death. [i]

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[i] References:

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591 - The animal rights documentary and educational approach on documentary tradition.

BSD Dantas
Unicamp, Campinas, Brazil

Session
Session Date
Time -
Location

Abstract text

The intention of this presentation is to reflect on several tendencies of animal activist documentary from the educational ethics on British documentary tradition. I manage to compare, though initially, its characteristics from the recognition by Grierson's educational ethics approach and its influence on the animalist documentary field.

John Grierson's systematic thought together with his deep conviction of a particular style and his meaningful work introduced in British scenario a distinguished kind of film in its purpose, in its style and in its function, which was called by himself as "documentary" in early 30's. Indeed, he was the very first to establish a pattern for the documentary movie and to put it into practice. Plus, time and practices passed, the field enhanced; in short, other forms were developed insofar humankind has learned doubting of objective representations of reality.

Nowadays the different forms of filmmaking documentary and the profusion of animal rights documentary allow us to look at this subject as a specific part in movie production. Therefore, it is necessary to point out the importance of film productions concerning animal rights on dissemination of ethical approach and moral consideration on the behalf of non-humans sentient living creatures with who we share Earth and also reflect on these issues: is the educational ethics documentary style (in which animal rights documentary production seems to be attached) the best contribution for animal cause? Looking at contemporary tendencies on documentary field, how could animal rights films *develop aesthetically* in order to increase the scope of individuals affected by animal rights ideas?

Animal rights documentary is a kind of picture that carries out the fierce proposition of displaying an ethical mission and reveals the social hidden truth about how humankind has been using non-human sentient creatures - as food, clothing, entertaining, companionship, in medical experiments, among other forms of exploitation - proposing debate, and several changes. This style of film, indeed, can be normally characterized as a picture which seeks for values in catharsis that is brought by images of horror, death and by images of grief and pain.

In this scenario, Dutch Nicolaas G. Pierson Foundation represents an exception. So its work will be studied by the parallel between their first feature film, *Meat the Truth*, and Al Gore's movie, *An Inconvenient Truth*, both regarding global heating. The experience of the film will be analyzed as a successful example of combining animal rights theories and proper use of documentary contemporary aesthetics.

It is expected the conclusion that technical expertise, and film aesthetic preoccupation are fundamental challenges for animal documentary filmmaker; however innovations in technological area have been facilitating the process of filmmaking, the growth of animal movement and individuals involved in it, the profusion of animal rights theories, and the development of documentary aesthetics itself, are substantially contributing for innovation and growth of animal rights cinema. [i]

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592 - Aping

Ulrich
University of Potsdam, Berlin, Germany

Session
Session Date
Time -
Location

Abstract text

To ape means to "imitate (someone or something), especially in an absurd or unthinking way". The first hypothesis of the presentation is, that the imitative characteristic of artistic practice is divided in two parts, with the help of the metaphor 'to ape' and with the allegory of the monkey respectively the ape as symbol for artistic production. In the history of philosophy and art history, artistic imitation has been split in an active, valuable, human activity on the one hand and a passive, worthless, unreflective, animal or ape activity on the other hand. In Fine Arts, the monkey as allegory stands in some cases for worthless imitation. Monkeys are associated with artistic activity since the 17th Century. The monkey as artist even becomes an independent subject. This motif is historically related to the view, that human art, which tries to imitate the work of God, has no value (*ars simia naturae*). Within this pictorial setting, the devaluation of the monkey was used to construct art as slavish imitation. The second hypothesis of the presentation is, that this separation between worthless aping and valuable imitation functions as part of a strategy to distinguish man from beast. Particularly concerning monkeys and apes, the clear distinction between *Homo sapiens sapiens* and other primates is seen as endangered because of many obvious similarities. Because a key commonality in the behaviour of humans and monkeys respectively apes is to imitate, humans ascribe the latter a practice of worthless mimicry, while they consider their own imitations to be valuable. With the help of these ascriptions, a criterion is invented to separate hominoids from another. Man seems - after this epistemological intervention to be clearly separable from apes. But there are also positions in cultural history that question this system. Friedrich Nietzsche for example takes up this division and hierarchy and enables new interpretations of the notion 'to ape' due to multiplications and inversions of this metaphor. In Nietzsches published and unpublished writings, apes, monkeys and the connected field of expressions play a crucial role. It becomes clear, that Nietzsche's writings reflect an ambivalent attitude within cultural history towards apes and monkeys. He imitates different clichés in the humanities and in the natural sciences about apes, monkeys, imitation and about the borderline between humans and apes. By exhibiting and multiplying these assumptions, he enables new perspectives on these stereotypes. To do that, he himself uses the strategy of aping.

593 - The concept of animal welfare: a public perspective

Vanhonacker¹, Verbeke¹, Pieniak¹, Tuyttens²

¹Ghent University, Ghent, Belgium

²Institute for Agricultural and Fisheries Research (ILVO), Melle, Belgium

Session

Session Date

Time

Location

Abstract text

Many conceptions of farm animal welfare have been criticized for diverging reasons, among them often the failure to incorporate the public concern and opinion. The objective of this presentation is to develop a conception of farm animal welfare that starts from the public's perception and that integrates the opinion of different stakeholder representatives along the livestock production chain, thus following a fork-to-farm approach. In a qualitative, exploratory research phase, four qualitative citizen focus group discussions (n=29) have been carried out, with the goal to develop a quantitative questionnaire. This questionnaire has been completed by a sample of Flemish citizen (n=459) in April 2006. This sample closely reflected the Flemish adult population in terms of gender, age, living environment and province. Exploratory and confirmatory factor analyses were applied to develop a conception of farm animal welfare starting from an extended list of aspects that relate to animal production and that associate with farm animal welfare in the public's perception. In depth interviews with stakeholder representatives were used to match and adapt the structure of the animal welfare conception model. Producers, retailers, welfare organizations as well as scientists were involved. The resulting conception revealed seven dimensions grouped in two different levels. Three dimensions were animal-based: "Suffering and Stress," "Ability to Engage in Natural Behavior," and "Animal Health." Four dimensions were resource-based: "Housing and Barn climate," "Transport and Slaughter," "Feed and Water," and "Human-Animal Relationship." The subdivision in two levels contributes to the current discussion on the relative absence of animal-based parameters in welfare legislations, welfare assurance schemes or welfare indices. Animal-based parameters are more reliable for their direct impact on the animal's welfare, though are more difficult (and costly) to obtain in a valid, reliable, repeatable and feasible way. The model, although based on measurements among lay persons, has many common grounds with the conceptions available in literature, be it in a format that betrays the limited awareness and low practical knowledge base of the public in relation to animal production practices.

This conception is distinct from earlier attempts since it is based on public perceptions; it addresses the opinion of different stakeholders, and it distinguishes empirically between animal-based and resource-based dimensions in the conceptualization of farm animal welfare. The relevancy of a popular definition is supported by the present demand oriented economy, in which animal welfare is a non-trade concern, and mainly left to the market where consumers still mainly act as individuals who calculate and weigh pros and cons. These insights should allow to better align public perceptions with scientific facts, for instance through communication about animal welfare criteria, whose importance is unknown by the lay public.

594 - Darwin the Ethologist: the Ascent of Animals

Robert
University of Geneva, Geneva, Switzerland

Session
Session Date
Time -
Location

Abstract text

Darwin is often reduced to a single book, *On the Origin of Species*, and to his theory of descent with modification by means of natural selection. This theory immediately became both a slogan and a caricature of Darwinism. As a slogan, descent with modification by means of natural selection represents Darwin's tentative to unify his evolutionism, or more precisely his transformism. As a caricature, it illustrates the reduction of Darwin's thought to natural selection. Such a reductionist reading of the Darwinian theory has strong implications with respect to animals. Indeed, animal behaviour is left unexplored or limited to the explanation of instinct. An entire chapter of *On the Origin of Species* is dedicated to the question of instinct, in which Darwin argues against his previous Lamarckian theory, developed in his notebooks and still recognised in the draft of the fourth chapter of *On the Origin of Species*, in favour of a selective theory. Animal behaviour is the result of the selection of advantageous spontaneous variations. In short, structure precedes function. The animal of the early Darwin can be related to the Cartesian animal-machine.

However, in *The Descent of Man* and in *The Expression of the Emotions in Man and Animals*, Darwin abandons such a Cartesian definition of animals. The possibility of the selection of advantageous spontaneous variations is not refused but the precedence of function over structure is reintroduced to explain most animal behaviours. The observation of animals leads the naturalist to attribute their behaviour to reason or at least to habits gained by reason during phylogeny, which represents a new instance of Lamarckism. Such an attitude towards animals represents what can be called the ascent of animals. Indeed, animals are rising from a Cartesian definition to an anthropomorphic consideration. In short, the animal of the late Darwin is interpreting, constructing and reacting to its own world.

Thanks to this more generous consideration of animals, Darwin can develop his ultra-gradualist theory of evolution with respect to humanity. There is not any *saltus* between animals and human beings. Only a *hiatus* can be accepted. The differences between the lowest and the highest species in the scale of evolution are only quantitative. Indeed, the source of every human faculty and even every human behaviour can be identified in animals that are not particularly high in the scale of evolution. Anthropomorphism is perfectly assumed and is seen as a means to diachronically reconstruct the evolution of man from synchronic evidence, i.e. from animals and more particularly animal behaviour.

After having explained the construction of the mechanistic Darwinian animal of *On the Origin of Species*, I will study what could be called the ascent of animals in the late Darwin's works. I will show that by returning to a certain instance of Lamarckism and by avoiding a reductionist selectionism, Darwin can explain the premises and emergence of what is generally thought, by his contemporaries but also by some of our contemporaries, as human characteristics, such as, for example, reason, language, culture etc. As an observer of animals using anthropomorphism as much as anecdotes and undertaking a generous approach of animal faculties (that could be qualified as Popperian), Darwin will appear as an example for today's ethologists.

595 - Inarticulateness of Nonhuman Animals and their Exclusion from Liberal Justice

Schoonbroodt
Not relevant, Heeze, Nederland

Session
Session Date
Time -
Location

Abstract text

One of the biggest problems for the recognition of animal rights, when compared to other social justice struggles, is the inarticulateness of nonhuman animals: they cannot stand up for themselves. Apart from a practical side, it also has a political dimension in liberal theories of justice. Liberal justice can be characterised by its general focus on moral agency as a requirement for inclusion in justice. This offers a problem for animals since they are not regarded as capable of moral agency. Because of the strong influence of liberal ideas in most western societies this problem is very significant. In this paper I will answer the question, how and to what extent does the inarticulateness of nonhuman animals play a part in their exclusion from liberal justice? From an animal rights position, I will argue for the importance of seeing the claims of animals in a justice framework. By looking at key liberal thinkers, I will study what can be regarded as the central tenets of liberal justice, which serves as a way of explaining how the inarticulateness of animals plays a role in it, both in a moral sense and in a legal sense. This exposes two major problems for animals in liberal justice. On the one hand is the argument of having to be able to claim rights in order to have them, exploited in liberal justice as one for excluding animals from justice. On the other hand is the inarticulateness of animals further problematised in liberal legal justice. While one could argue that beings who have moral rights but cannot claim them themselves deserve extra attention to ensure their protection, in the current situation first, animals cannot be represented directly. Second, their legal status is that of an object; of property. Both problems, i.e. regarding exclusion from justice as well as in representation, have various problematic consequences for animals and the recognition of their rights. However, these can to a large extent be made undone by including animals in liberal theories of justice and by granting them legal standing. This in turn would affect liberal justice itself. One consequence for liberal justice would be that one only looks at the actual capacities that an individual possesses, instead of looking at the group to which they belong, in order to decide who qualifies as a recipient of justice.

596 - Can dogs relax during animal-assisted interventions?

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²Webster University, Department of Psychology, Vienna, Austria

³Institute of Clinical, Biological and Differential Psychology, Vienna, Austria

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Session

Session Date

Time -

Location

Abstract text

Introduction: Human-animal contact influences psychological and physiological parameters important to human health and welfare. Thus, animal-assisted interventions (AAIs) have become widely distributed and underwent various implementations. AAIs aim to improve diverse parameters such as communication, social and emotional competences in psychiatric, geriatric or neurological patients. While considerable effort has been devoted to the research on human welfare associated with AAIs, potential effects on therapeutic animals have been underestimated. Therapeutic dogs that undergo special training are required to cope with stressful conditions, deal with unfamiliar people and strange situations. The aim of this study was to determine baseline and work-related levels of cortisol, a glucocorticoid hormone that is known to vary with physiological arousal, in therapeutic dogs.

Material & Methods: 14 certified therapy dogs aged 5.3 ± 3.9 (Mn \pm SD), 7 dogs in AAI program 1 (P1; dogs on-lead during work) and 7 dogs in AAI program 2 (P2; dogs off-lead during work), participated in the study. Pre-post experimental (on 2 working days) and baseline (at home) salivary samples were collected and analyzed with enzymimmunoassay.

Results: There were no differences between P1 and P2 dogs according to home baseline ($Z = -0.492$; $p = 0.535$) and experimental baseline ($Z = -0.703$; $p = 0.657$). However, significant differences between P1 and P2 were found during experimental testing ($F(4, 9) = 4.011$; $p = 0.039$; $\eta^2 = 0.641$) on working day 1 ($p = 0.009$) and working day 2 ($p = 0.050$).

Conclusion: The present study has been designed to examine the effects of two AAIs by assessing physiological parameters in dogs. Results of this investigation shall contribute to increase the quality of life in therapeutic dogs. Preliminary analysis of the results revealed that cortisol levels in dogs performing AAI P1 and P2 vary significantly during therapeutic work. These insights suggest that P2 dogs which are off the lead during intervention show decreases in cortisol and hence, seem to be more relaxed.

597 - Non-Human Otherness: Animals as Others and Devices for Othering

Borkfelt
Aarhus University, Aarhus V, Denmark

Session
Session Date
Time -
Location

Abstract text

By definition, non-human animals are, and always have been, considered as antithetic to the basic idea of being 'human'. The 'animal' is, in a sense, a kind of ultimate other, which is considered as belonging to an entirely different category and largely as incomparable to the human others, whom we might also find alien, but whose otherness we can somehow better contemplate as having a proximity to the self. Nonetheless, the otherness of human others and non-human others is comparable in a number of ways, one of which is the subject of this presentation.

I argue - using a number of examples from representations of non-human animals - that there are close connections between the exotic otherness of non-Occidental animals in Occidental representations and the othering of some non-Occidental human groups. Therefore, discourse on imperialism, colonialism and postcolonialism provides a framework within which the connections between human and non-human otherness may be explored. Moreover, I argue that there is a need for discussing new ways of representing non-human animals in order to avoid traditional othering and stereotypes. Some authors, such as J.M. Coetzee and Barbara Gowdy, have tried to grapple issues of animal alterity in their fiction and have benefitted from their postcolonial context in doing so. Yet both the traditional stereotypes of animal otherness and contemporary attempts at dispensing with these raise questions and dilemmas when it comes to representing non-human animals.

598 - When Animals Have a Voice: Literature Against Silenced Animality

Gonçalves
Universidade Federal Fluminense, Niterói, Brazil

Session
Session Date
Time -
Location

Abstract text

Narratives of oppression have long been entwined with animality. The connection between the wildness of slaves and animals, for instance, supports the literary depiction of the black men as a potential threat just as the need of forceful domestication endorses the violence suffered by the colonized in the hands of the colonizer. Between nature and civilization there is not only an abyss: there is a mass grave crammed with hybrid literary *personae*, created in the image and likeness of animals. Slaves, black people, half-breeds, Jews, expats: literature never fails to accentuate their animal traits, reinforcing an old association between animals and our perception of mischievous malignity. This paper aims to examine the ways in which the use of animal attributes in the narratives of oppression contributes to a cultural and political segregation and whether narratives of animality are responsible for a change in the attitudes towards what we reckon as minorities.

For such, we have chosen J.M. Coetzee's *Disgrace* and Milan Kundera's *The Unbearable Lightness of Being*. We will show how its authors used their main characters to subvert the typical characterization of heroes and villains by putting both in touch with their animal nature, but at the same time avoiding a simplistic dualism in which the beasts occupy an inferior place.

With a broad range of themes such as sexuality, castration, exile, domestication and animal euthanasia, both novels tackles disturbing issues found on the realm of Animal Rights and Animal Protection. Proving that animality is not a prerogative of the Horror genre, the postcolonial literature suggests that our submissive nature when confronted with a mighty oppressor connects us to animals in a deeper level, forcing us to acknowledge that we do share the same obscure marginality. Does it imply the rise of the beast or the decay of men?

In times of fast paced political changes, it seems worth examining who takes the place traditionally occupied by the animals when radical otherness is concerned: the oppressor or the oppressed? When both display animal behavior, it is no longer easy to recognize the protagonist from the antagonist.

Our analyses will focus on four main issues, namely: 1- Men, A Colonizing Animal: Colonial Otherness and Animality; 2-"Your Days are Over, Casanova": Sex and castration 3- Of Dogs and Men: Domestication as Resistance 4- This is Africa: Vegetarianism and Violence.

Conclusion: the presence of human-animal relationship issues in narratives of oppression does not work only as an allegory to convey the author's views on power and autonomy, slavery and domestication. By placing a significant importance on animals in their work, Coetzee and Kundera contributed to a much needed rupture in the traditional model of character's construction that usually identifies animality as a flaw or a sign of evil. Thus, otherness becomes recognition and narcissism, unexpected empathy.

The silence of the animals writes a story of quiet subjection. Therefore, Literature needs to address their issues and promote a lasting memory on readers. Coetzee and Kundera painted a cleverly camouflaged portrait of the animal within, thinly disguised as men.

599 - STUNNING AND ANIMAL WELFARE FROM ISLAMIC AND SCIENTIFIC PERSPECTIVES

NAKYINSIGE, B. Che Man, AWIS
UNIVERSITI PUTRA MALAYSIA, KUALA LUMPUR, Malaysia

Session

Session Date

Time

Location

Abstract text

The transformation of an animal into pieces fit for human consumption is a very delicate operation. Rather than argue about halal slaughter without stunning being inhumane or stunning being controversial from the Islamic point of view, we discuss slaughter, stunning and animal welfare considering both Islamic and animal welfare legislation requirements. With the world Muslim population close to two billion, the provision of halal meat for the Muslim community is important ethically and economically. However, from the animal welfare standard point of view, a number of issues have been raised about halal slaughter without stunning, particularly, about stressful methods of restraint and the rate at which animals lose consciousness as this influences the length of time the animal could experience pain or distress following the cut.

Stunning is acceptable in Islam, as long as the method is reversible. Head only electrical stunning, non-penetrative captive bolt stunning and water bath stunning of poultry have been approved by many Islamic authorities. The stun to neck cut time is a critical point for the Shariah requirement of the animal being alive at the time of slaughter and the welfare requirement of the animal being bled while still unconscious. Appropriate and scientifically approved indicators should be available to the Muslim supervisor to verify that the animal is still alive but unconscious.

The stunning equipment should be used under the control of a trained Muslim supervisor or slaughter man and periodically monitored by a competent Islamic authority or halal certification authority. In order to achieve maximum efficiency, the equipment must be well designed and maintained and the slaughter men must be well trained in welfare aspects of the most relevant production steps of slaughterhouses such as unloading animals to lairage facilities, handling animals from lairage to stunning facilities, restraining, stunning, hoisting and bleeding so as to operate the equipment correctly. Scientific study of animal welfare is important so that decisions are made on factual rather than emotional grounds.

600 - Sustainable aquaculture: between science, ethics, and policy

B. Bovenkerk, F.L.B. Meijboom
Ethics Institute, Utrecht, Nederland

Session

Session Date

Time

Location

Abstract text

As the world population is growing and government directives tell us to consume more fatty acids, the demand for fish is increasing. Due to declines of wild fish populations, we come to rely increasingly on aquaculture. However, aquaculture may in itself contribute to the decline in wild fish populations, for example by the use of fishmeal and pollution. Compared to livestock farming, the aquaculture sector is still in its infancy, and we could still steer this sector in a favourable direction. If we want to avoid similar problems as the ones we have experienced with livestock farming, we need to generate knowledge of the biology, profitability, environmental aspects, consumer awareness and product appreciation of particular fish species. This requires a discussion about sustainability.

In this special session we will link theories of moral status to concrete empirical research questions regarding fish welfare. We will also broaden the discussion by considering aspects of aquaculture sustainability besides the fish welfare aspect. There will be one presentation by a fish biologist about fish capacities, one by a biologist about practical implementation of welfare standards at the farm level, and ours about animal ethics.

Questions we will address are:

'what capacities do fish need to possess before we can speak of their moral considerability and to determine their moral significance? ;

'what do ethicists mean by specific capacities they hold basic for the attribution of moral status, such as 'desires' and 'preferences'?';

'on what other aspects of sustainability should we focus?'.

One important question frequently asked regarding aquaculture is how we should treat fish, raising the question whether and why fish matter in our moral deliberations. Animal ethicists' most common strategy is to argue that moral status depends on the possession of a certain property or group of properties. These could be either intrinsic or extrinsic properties. Candidate intrinsic properties are, for example, sentience or capacity to suffer, conscious experience, possession of desires, self-reflective agency, or autonomous activity. Extrinsic 'properties' refer to relationships between the entity and its surroundings (for example, its place in an ecosystem) or between the entity and moral agents. Establishing both types of properties requires empirical research; in the case of the first knowledge of the capacities of fish, and in the case of the latter knowledge of ecological relationships and human-animal interactions. However, the terms used by ethicists are not always easy to translate into empirical research questions. Therefore, we want to explicate a number of specific properties and start a discussion about how these could be relevant in empirical research. Moreover, we want to make an inventory of other than welfare aspects of sustainability and discuss what type of research would be needed to address these.

Much is still uncertain when it concerns fish; this is partly because there are so many fish species and there is so much variety between them, and partly because it is more difficult to make observations in fish than in terrestrial animals; we cannot (easily) read their behavior or facial expressions, and if they vocalize we cannot hear it. A lot more empirical research needs to be carried out in order to fill in the many blind spots. Victoria Braithwaite will address the questions what we already know about fish from empirical research and what strategies we could use to fill in the blind spots. Hans van de Vis will build on the knowledge we already do have and address the question how this knowledge can be translated into practical implementations at fish farms. In a panel discussion we will ask participants to reflect on the link between science, sustainability and ethics.

601 - Confused Animality: When Horror Gives Animals a Bad Name

Gonçalves
Universidade Federal Fluminense, Niterói, Brazil

Session
Session Date
Time -
Location

Abstract text

This paper aims to study the human-animal relationship in the Horror genre, analyzing its antagonistic characters. Villainous hybrids and troubled souls with enhanced animal traits were the Horror genre's main contribution to the equation Otherness + Animality = Monster. My work is mainly focused on three characters: Dracula, Heathcliff and Carmilla. As far as the literary vampire myth is concerned, no other author deserves more credit than Bram Stoker and his 1897 spawn, Dracula. With its first chapters set in mysterious Transylvania, the novel quickly shifts its unbridled action to 19th century London, where we recognize an Empire menaced by its own wild conquering dreams. England was constantly watching its back from fear of foreign invasion, reversed colonization and the bitter acknowledgment of the frailty of human identity. Darwinian concepts were lurking in the shadows and not even all the new scientific findings could help Victorians put behind their undying fears of the Other. Whether through their love/loath relationship with freaks or their hunger for the sensational penny dreadful, Victorians craved for monsters. And no other genre could provide the perfect balance between romance and fear than Horror. Thus, by blending the unknown with the bestial, the Monster was born, creating an undying bond between Animality and Evil. Dracula stands for the ultimate man-animal body: the foreigner with recognizable animal traits. By giving its main character not only fangs and long sharp nails that stood for animal claws, Stoker set a long surviving standard. Dracula not only can be seen as an animal, he actually has the ability to change into one at will. The bat and the wolf would never be the same. From the Big Bad Wolf that haunts fairy tales to the werewolf made popular by the movies, no other animal has set its claws so ferociously on literature as the wolf. Worshipped, feared and admired, its literary persona includes the devouring beast, the ambassador of malice or the herald of sexual maturity. The wolf came to symbolize the animal within, our most voracious and atavistic instinct, the beast that creeps through the crevices of our superego. To become a wolf, it is not enough to be no longer man: one must erase all memory of humanity. Emily Brontë's *Wuthering Heights* celebrates nature in its most brutal aspect through its anti-hero Heathcliff, whose uncivilized rawness represents the wolf in its multiple masks. Our aim is to analyze how an author who detached herself from humans while saving all her fondness for animals used animality to compose her characters and to question whether any moral function of animals can be found in the work of "an intense animal lover". Aside from the serpent, no other animal is so commonly associated with women as the cat. While in Ancient Egypt, Greece and Rome hybrid figures depicting female werecats were worshipped, the Hebrew tradition saw women and cats in a different light. Enter the femme fatale, the evil woman who finds in the cat a kindred spirit, an animal to share its supposedly untrustworthy character and dubious nature. From the vampire Carmilla, who turns into a black cat, to the troubled Irena Dubrovna, a character twice explored in both versions of the movie *Cat People*, our aim is to identify in the modern view of cats as treacherous the bad seed of Horror literature and visual arts. Conclusion: Animal representations on Horror Literature and Cinema reinforced our perception of animality as an undesired human trait and caused a serious impact on the lives of what we recognize as "bad" animals.

602 - The Democratic Representation of Non-Human Animals

Matarrese
Independent researcher, Bra, Italy

Session
Session Date
Time -
Location

Abstract text

In practice, in politics and in parliament, the question of the status of animals and our relation towards them has been evolving over the past years. The political saliency of the issue, evidenced by recent events such as the emergence of political parties committed to the non-human case and the granting of fundamental rights to Great Apes in Spain, have proved there is a need for a theoretical discussion on the possibility of democratically representing animals in order to ensure and promote the adequate protection of their interests. Extensive debates have taken place in the last twenty years where future generations are concerned, but in the case of non-human animals *there remains an academic void*, leaving unexplored but extremely fertile territory to discover. The aim of this study is to enquire into and redefine the traditional approach to representation and democratic citizenship, given the undeniable fact that we are faced with a new set of emerging actors and problems. The objective of the study will be to answer the following research question: given that the morally considerable interests of non-humans are affected by our actions and decisions and given that we accept the evolution of the "boundaries" of democracy in a progressive sense, should these interests be represented democratically?

In order to answer this question, the research addresses the traditional concepts of representation and the criteria for being granted citizenship within the *demos*. The theoretical and practical obstacles of democratic representation, such as the problem of legitimacy, are carefully analysed. The models of representation put forward by Goodin, Ekeli and Dobson are confronted in an attempt to ascertain the best way to guarantee a democratic process whilst ensuring the promotion of non-human interests.

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603 - Animal Human Friendships and Ethical Responsibility: A Philosophical Examination

Harbom
American University, Washington D.C., United States of America

Session
Session Date
Time -
Location

Abstract text

This paper examines the possibility of friendships between humans and animals, relying primarily on a concept of friendship as presented by Aristotle. By examining the way in which humans interact with animals and specific accounts of human-animal relationships, it is argued that these relationships do fulfill the Aristotelian conditions for friendship. The assertion is made that human relationships with animals can be placed in-between Aristotle's categories of friendships of mutual benefit, and friendships of virtue. This paper then examines how such friendships affect the kinds of moral obligations that humans have to animals. The primary ethical argument elaborated is that the recognition of human-animal relationships as friendships is important for the fulfillment of the ethical obligations inherent in friendships, and that recognizing these friendships will introduce a fundamental shift in the way in which society at large acknowledges and values animals as important members of the community.

604 - Enviropig™: A New Development in the Real Subsumption of Nature

L. Clark
Ursinus College, Collegetown, PA, United States of America

Session
Session Date
Time -
Location

Abstract text

The real subsumption of nature under capital refers to the production of capitalist forms of nature, from ecosystems to nonhuman organisms. Using the case of the Enviropig[TRADEMARK], the first breed of livestock ever genetically engineered to solve an environmental problem, this paper contributes to the literature on the real subsumption of animal bodies. The Enviropig[TRADEMARK] is not the first capitalist breed of livestock, or even the first capitalist pig, but it does represent an important new development in the ongoing process of subsuming animal bodies under capital. Though often described as “environmentally friendly,” the Enviropig[TRADEMARK] could just as easily be described as “regulatory friendly,” for this breed was developed at least partly to help factory farms keep the cost of complying with environmental regulations in check. By creating legally induced scarcity in the natural conditions of capitalist production (i.e., nature as a source of raw materials, a sink for the disposal of wastes, or a site for production), environmental regulations can become obstacles to capital accumulation. What the case of the Enviropig[TRADEMARK] suggests is that the need to overcome these kinds of regulatory obstacles is one of the forces driving the real subsumption of animal bodies under capital.

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605 - Do you think I ate it?

Hecht¹, Miklósi², Gácsi²

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²Eotvos Loránd University, Department of Ethology, Budapest, Hungary

Session

Session Date

Time

Location

Abstract text

Dog owners ascribe guilt to dogs, and we explored this attribution with pet dogs and their owners using a questionnaire and experiment. The questionnaire found that the majority of owners perceive dog behavior as guilty in certain situations and believe that dogs know when they have committed a disapproved act. As a novel finding, the questionnaire revealed that dog presentation of guilty behavior could lead owners to scold dogs less.

The experiment aimed to investigate the owner-reported anecdote that dogs sometimes greet owners displaying guilty behavior. Owners claim to be unaware of a dog's misdeed and assert it is the guilty behavior that informs them of the dog's infraction. We studied whether dogs that were disobedient in owners' absences showed associated behaviors of guilt (ABs) upon owners' return to a room. We also assessed whether owners could determine their dog's disobedience by relying solely on the dog's greeting behavior.

Behavioral analysis revealed no significant difference between obedient and disobedient dogs in their display of ABs after having the opportunity to break a rule in owners' absences. Analyses at the individual level, however, revealed a significant increase in presentation of ABs only by dogs that transgressed in owners' absences. While owners appeared able to determine whether or not their dogs ate in their absences, a subset of owners "" those whose decisions were most likely based solely on dog greeting behavior and not earlier experiment-generated behavioral cues "" were not better than chance in their determinations. Taken together, our findings suggest that dog presentation of ABs during greetings is not necessarily a reliable indicator whether or not a dog engaged in a misdeed. The investigated phenomenon appears to be very sensitive to the social condition, which includes owner prior experience with their dog in specific contexts.

606 - The Political Philosophy of a Vegan Ethos

Royer
Université de Montréal & Université catholique de Louvain), Montreal, Canada

Session
Session Date
Time -
Location

Abstract text

In this presentation, I shall attempt to legitimize a specific application of principles of justice to the ethos of a society. More specifically, I shall argue that duties of justice towards nonhuman animals require that a just society be characterized by a *vegan ethos*. Many liberal political philosophers have followed in the footsteps of John Rawls's philosophical investigations and have argued that principles of justice govern only the institutional basic structure of a just society. I don't believe this is a successful approach. *Pace* Rawls and the basic structure argument, I believe that it is essential to *also* apply principles of justice to dominant patterns of social behavior. Justice is also a matter of social norms.

By way of prelude, I shall explain briefly what I mean by a 'social ethos'. Paraphrasing G. A. Cohen's understanding of the concept, I take the social ethos to be a set of moral norms and informal pressures characterizing a given society. I shall afterward argue for the legitimacy of two requirements of justice that fall on individuals. We could call the first one « Gandhi principle », that is, individuals should be committed to implementing in their own lives (so far as they can) the norms of equal consideration of interests that they prescribe for social and political institutions. The second requirement I should call the « rawlsian principle », that is, individuals should be committed to uphold and promote just institutions when such arrangements are not yet established (when this can be done without too much cost to them).

Accordingly, following Gary L. Francione's abolitionist approach to animal rights, I will contend that animal justice must be achieved through the promotion of a vegan education *and* abolitionist institutional reforms. Indeed, I believe one can understand Francione's insistence on a vegan education as a way to take seriously both moral demands and duties of justice, and not as a neglect of the political and institutional dimensions of the struggle for animal liberation. One can think that we should *and need to* both convince people that a vegan lifestyle is a demand of justice (regardless of personal conceptions of the good life) *and* reform society's institutional structure according to standards of justice (achieving legal abolition of all forms of animal exploitation, granting legal status of personhood to nonhuman animals). Ethical veganism must in other words be the reflection on the individual level of standards of justice that must also prevail at the institutional level.

My arguments are grounded on the distinction between justice and moral conceptions of the good. I contend that issues concerning nonhuman animals belong to the first category. The 'struggle for animal liberation' should not be reduce to a matter of moral pluralism, individual moral codes or personal conceptions of the good life. For animal rights activists should not advocate a perfectionist state. On the contrary, I believe the state should give nonhuman animals *what they are owed*, i.e., the state has the responsibility to achieve justificational neutrality between human and nonhuman animals. In a dworkinian fashion, we could say that the recognition of fundamental rights has precisely the function of preventing the tyranny of majoritarian human interests at the expense of nonhuman animals and of taking seriously the equal considerations due to every living animal.

607 - Digging and Scratching: Paula Rego's Canine Bodies

Varino
State University of New York at Stony Brook, Brooklyn, United States of America

Session
Session Date
Time -
Location

Abstract text

<div>Paula Rego's *Dog Woman* series began with a 1994 painting where a woman on all fours looks up, open-mouthed, as if snarling or barking. Since its inception, the series has continued to trouble the boundaries between animal and human, with female figures in dog postures displaying animal behaviors that include barking, digging, scratching and snarling.</div>

My paper looks into how this human-animal assemblage is performed in Rego's paintings through an interspecies embodiment. I will be particularly following Gilles Deleuze in his application of the notions of athleticism, becoming-animal, and the body without organs. A dog-woman is a hybrid, a compound that provokes estrangement of both gender and species at once, revealing the habitual associations either category invokes. In Rego's works, woman becomes an animal just like any other animate being in the physical world, or as Deleuze puts it in *The Logic of Sensation*, an organicity that is nothing but *meat*. But woman as an animal, and specifically as a dog, whose key characteristics include obedience, dependence and docility, also functions as an obvious metaphor for the status of women in history, in political life, and as social beings.

According to Deleuze, athleticism (or what I refer to throughout my paper as corporeality) is one of the key features that interrupt the narrative tendencies of painting. In Rego's case, the dog-women's faceless bodies, all density and matter, prevent any possibility of coherence, causality or unity offered by an individualized psychology. Instead, a collective mass emerges, barely human, becoming animal, meat rendered alive in paint. My paper looks into how Rego uses cultural memory as a strategy for invoking the very narratives that are then disrupted through the inclusion of the animal body, forcing us to rethink the ethical encounters between human and nonhuman life.

608 - Telling the time with turtles in an age of extinctions

Bastian
University of Manchester, Liverpool, United Kingdom

Session
Session Date
Time -
Location

Abstract text

One of the key roles of the clock in modern life is to provide a mechanism for coordinating ourselves with others. However, despite our seeming obsession with time, we are in a context where we find ourselves failing to coordinate ourselves effectively with, and thus responding adequately to, climate change, resource depletion and mass extinctions. This paper poses the question of how we might therefore develop new modes of 'telling the time' that are better able to orient us in a world of complex and contradictory change. Drawing on arguments from sociology and anthropology that stress the role of time in managing understandings of relationality, I explore what it might mean to tell the time in ways that challenge human exceptionalism and instead provide mechanisms that foreground our place within multi-species communities. Focusing particularly on the precarious lifeways of the leatherback turtle, I suggest that turtles might be better placed to tell the story of our times than the dependable and unchanging caesium atom that currently gives us time through the atomic clock.

609 - What can philosophy teach us about animals? Answers from literature.

Le Goff
University of Picardie, Paris, France

Session
Session Date
Time -
Location

Abstract text

While animals have become in the past decades a subject of great importance for philosophy, philosophy still struggles to find the right approach to understand them. It is apparently confronted with a dilemma of two unsatisfying ways of conceptualizing animals. Firstly, the difference between humans and animals may be regarded as non-significant, and concepts used to think of human life are applied to animal life. Such a view is accused of being anthropomorphic. It seems that what is left is a radical and unthinkable difference. As Thomas Nagel famously put it, we cannot know what it is like to be a bat. It is as far as philosophy can go about animals. Is philosophy bound to fail to conceive of the otherness that the animal is?

I will argue that a way to overcome this apparent failure of concepts is to place the questions we raise about animals in a context. Such a contextualization is widely provided by literature. I will use as a basis the short stories by the French writer Alain Leygonie in *Les animaux sont-ils bêtes?* Leygonie tells stories of his or someone else's life with an animal. He allows us to stop thinking of the abstract concept of "the" animal by introducing us to a wide variety of individual animals. The variety is among the species (from the spider to the frog to the cow...) but also in terms of their situation within the human world. This situation is always complex. For instance Leygonie remembers the pig on the farm of his parents: people loved it and nevertheless killed for meat. Literature allows us to regain the complexity of our relationship to animals, hence our concepts of animals. And while in philosophy it is possible and tempting to separate the subject of thought from its object (the human thinker from the thought animal), the stories show that it is much more complicated: our lives are intertwined with theirs. Even the so-called "wild" animals have a specific "protected" place in our world and concepts. Whether we like or not, we cannot think of *them* without thinking of *us* at the same time. This is what the stories show, yet they do not attribute the roles beforehand, they don't have ready answers: the humour that runs through the text makes the human reader as well as the writer fall from his/her pedestal. In these pages, we enjoy the company of animals and become able to see them for what they "hence to conceive of them.

Yet, the contextualization implies that the portrayed relationships are always between *individuals*. This gives way to a major objection to a literary approach of animals: its flaw is that it can merely offer anecdotes. For that reason, it cannot be considered philosophical: philosophy aims at general knowledge. I will argue that what Leygonie does is both literature *and* philosophy. He does not aim to generalize the story of the homecoming dog to all dogs. Yet, this story is not merely an anecdote in the sense of a funny detail with no consequence: each of these stories teaches us something on what animals are and do. And on these matters, there is actually no better way to discover it than to explore individual encounters.

610 - Post-human Genomics: Conservation Biology in the Age of Extinction

JPM Metcalf

University of California - Santa Cruz, Santa Cruz, United States of America

Session

Session Date

Time

Location

Abstract text

<p class='p1'>New efforts to expand the scope of genomic research to incorporate vast numbers of species present significant complications regarding the scope and purpose of data-intensive modes of conservation biology. Until recently, the social purpose and epistemic formations of genomics have been oriented around the figure of the human. Even when non-human species have been included in genomics, assembling and representing animals' genomes have used "the human" genome as an informatic reference point"all genomes must pass through the human in order to become constructed as a genome. This odd situation results from a necessity of bioinformatics to have a reference genome to align and make use of new data, but it is also an artifact of generating social utility and funding legitimacy through relationships with human biomedical research. However, this particular ontological and epistemic formation cannot survive an explosion of new animal genomes because of computational limits.</p>

<p class='p2'>

<p class='p1'>This paper will draw on philosophical and empirical research conducted on Genome 10K, a recently launched effort to sequence 10,000 vertebrate species within the next decade that focuses on evolutionarily/phylogenetically important species and species threatened with extinction (there are presently only 46 species available at the publicly accessible Human Genome Browser, genome.ucsc.edu). G10K researchers are attempting to develop a "reference-free" mode of bioinformatics in which data does not need to pass through the human to be made sensible. However, as a result of not having a single reference point, all multispecies comparisons will require the constitution of posited hypothetical species, a ghostly trace of long extinct (or, more precisely, never actually existing) last common ancestors. In other words, nearly half of the species in the premier conservation-oriented genomics database will be computational artifacts. Reference-free multispecies genomics will enable the formulation of important new questions that cannot be asked with an apparatus of human-centered genomics, but it will thus introduce pressing questions about how the tools of informatics meet or disrupt the demands of conservation biology. </p>

<p class='p2'>

<p class='p1'>How conservation genomics develops will bear on how we imagine post-human life might be put together and what practices of care can be capacitated in a data-intensive world. Conservation genomics will replicate the core problematic of human genomics"how is it possible to make meaning out of vast quantities of data?"and yet it will have far shallower and disparate access to the types of worldly attachments that are necessary for data to become knowledge. How do the bodily practices of care at the heart of conservation efforts travel in a world that is composed of algorithms? Despite the technophilic imaginaries of disembodied, digitized, and infinitely manipulable knowledge, conservation genomics will need to be made fleshy to be successful.</p>

611 - Profitable Welfare

L. Hoedemaker, Council for Animal Affairs
Council for Animal Affairs, the Netherlands, Den Haag, Nederland

Session

Session Date

Time -

Location

Abstract text

In May 2012 the Council for Animal Affairs (the Dutch Animal Welfare Advisory Council) will publish the report *Profitable Welfare*. In this report the Council has analysed several practical cases and has determined under which circumstances animal welfare innovations may lead to an improved economic position of the farmer. Thus, by determining the preconditions for profitable welfare, advices for government, farmers, retailers and other stakeholders are distilled in order to make economics a driver in improving farm animal welfare.

The report will cover several topics, e.g. animal welfare innovations, consumer choice, price transmission, production chain management, labelling and quality assurance.

612 - Veterinary experiences of human and animal abuse - a multi-country survey

M Tiplady¹, B dr Walsh², JC professor Phillips¹

¹University of Queensland, Gatton, Australia

²School of Social Work and Human Services, University of Queensland, St Lucia, Brisbane, Australia

Session

Session Date

Time

Location

Abstract text

Domestic violence is an endemic problem across the globe with population reports estimating that at least one in three women around the world are victims. The resultant impact on health and welfare of those people directly affected is incalculable but there is another aspect to this issue which is that animals are also harmed. Over 60% of households in Australia have animals in their care and given the prevalence data on domestic violence it is likely that animal exposure to domestic violence will occur in a substantial number of these households. A number of studies have reported that animals have been subject to injury as a result of domestic violence so it likely that veterinarians are treating some of these animals but may not be aware the owner and pet are from a violent home. To date, there has not been any multi-country research reporting on the personal experiences of abuse in veterinarians and whether or not they have had adequate training to manage this phenomenon in their professional practice. This paper will present detailed results of a multi-country survey to describe the veterinary experience of human/animal abuse.

For the purposes of this study domestic violence was defined drawing from the United Nations definition of domestic violence. It was defined as acts of violence that occur between people who have, or have had, an intimate relationship. It can include physical, sexual, emotional and psychological abuse and behaviours to control a partner through fear.

Threats and actual harm and killing of animals may be seen in domestic violence situations as part of coercive control. We defined animal abuse as the harm, deliberate neglect or misuse of animals, causing them physical and/or emotional harm and included physical, verbal and sexual abuse; neglect and hoarding.

We administered an online survey to veterinarians in several English speaking countries - Australia, USA, Canada, New Zealand, UK and South Africa to determine their attitudes towards and experiences of human/animal abuse. Over 300 veterinarians self-selected to participate in this study, uncovering a range of experiences and attitudes in human/animal abuse.

Our hypothesis was that veterinarians are seeing human/animal abuse in practice and this has a negative emotional impact on them due to inadequate preparation and training. The aim of this research was to understand more about the experiences of veterinarians in order to learn more about how they support human and animal victims of violence and to identify gaps in their veterinary training.

We found that most veterinarians in the surveyed countries are encountering cases of animal abuse in practice and over half feel distressed by this. Suspected perpetrators of the violence are more often male than female and more often someone known to the animal rather than a stranger. Cats and dogs are the species most commonly abused, particularly physical abuse, neglect and hoarding. Over three quarters of veterinarians had experienced abuse from veterinary clients.

In conclusion, the results supported our hypothesis. We found that veterinarians who participated are seeing suspected cases of animal abuse and domestic violence yet feel their training did not equip them to deal with this effectively. Some veterinarians reported that were also victims of violence themselves, either from partners or by veterinary clients and colleagues.

As a result of our findings we have identified a number of gaps in the preparation and training of veterinarians and recommend that training institutions address this. It is our view that training is needed at both an undergraduate level and as a topic for ongoing professional education. In addition, attention is required to address personal safety as an occupational health and safety issue in professional practice.

613 - In vitro meat and our relations with animals

C.N. van der Weele
LEI/Wageningen University, Den Haag, The Netherlands

Session

Session Date

Time

Location

Abstract text

<div>The idea of in vitro meat is to produce muscle tissue (meat) from animal stem cells through tissue engineering. In vitro meat involves no animal suffering, because it involves no animals. This prospect inspires great moral hope for our relations with animals. If in vitro meat can be developed into a tasty and attractive product, the demand for "real" meat might decrease substantially. The remaining demand might be so modest that it could perhaps be met by animals raised in animal friendly ways. If in vitro meat thus helps to put an end to factory farming, it will be a great aid in the improvement of our relations with animals.</div>

<div> </div>

<div>Yet in vitro meat also generates worries about human relations with nature, and with animals in particular. In some lines of reasoning, an ever greater dependence on technology for the production of food is associated with an ever greater estrangement from nature. Simon Fairlie, for example, who favours a future of slow food, permaculture and modest amounts of real meat, envisions a road that leads in the opposite direction, towards factory-produced processed forms of protein, away from animals and nature. He sees in vitro meat as "the dream that lies at the end of this road"(Fairlie 2010: 228).</div>

<div> </div>

<div>This paper compares these widely different expectations with regard to the impact of in vitro meat for our relations with animals. It discusses some respective ideals, priorities and assumptions, with a special focus on global problems and the appreciation of technological fixes to solve them. The paper will wonder whether and how in vitro meat can become a technological fix that is beneficial for our relations with nature and animals.</div>

<div> </div>

<div>Fairlie, S. (2010). Meat, a benign extravagance. Chelsea Green Publishing, White River Junction.</div>

614 - Buying better welfare: purebred dog purchasers' decision making

L Wilks
Sustainability and Social Research Group, Sydney, Australia

Session
Session Date
Time -
Location

Abstract text

Incidences of serious health and welfare problems associated with some dog breeds are well documented. There are different, but inter-related, welfare issues. The exaggerated anatomical features of some breeds can directly and severely reduce quality of life. Heritable problems resulting from the cumulative effects of inbreeding, linebreeding, and the breeding of dogs based solely upon appearance are known in many breeds. Added to these issues is the existence of a virtually unregulated market for 'purebred' dogs. While some breeders' primary interests are in showing, an unknown, but large, number of 'puppy farmers'/backyard breeders supply the companion animal market, often with little apparent regard for animal welfare. Reported problems include overbreeding, inbreeding, overcrowding and poor care.

These issues, plus the fascination of buyers with particular breeds, who are eager to acquire dogs, have contributed to the present situation where many animals suffer unnecessarily due to health and welfare conditions they have been bred- deliberately or otherwise- to have.

Despite these problems being well known and of widespread concern, the incidence of health and welfare problems among purebred dogs is not likely to decline significantly in the present climate. Current legislative approaches to animal welfare focus on anti-cruelty statutes and duty-of-care requirements. A growing body of scholarship on Animal Law has tended to either focus on the welfare of farmed animals, or has formed part of an animal rights-based critique/challenge to welfarist approaches which has not yet reached the stage of proposing workable reforms. This type of emotionally-charged area, with polarised viewpoints, tends to be difficult for law-makers. Despite calls for compulsory registration of breeders, tighter regulation of sale/ownership arrangements etc, this situation is unlikely to change in the absence of heavy-handed legislative compulsion driven by determined political will, and whilst the attraction to certain dog breeds persists among prospective owners.

Little information exists on what drives dog purchasing decision-making. A lot of information is available on problems in certain breeds. RSPCA and other awareness campaigns, in addition to interest stimulated by 'Pedigree Dogs Exposed,' have contributed to this prominence of welfare-related information. However, this does not appear to have deterred many buyers. As most buyers are dog lovers who would be distressed if their dogs suffered, this perverse response strongly indicates that other factors are in play.

This project treated the welfare problems suffered by many purebred dogs as a result of an unregulated supply to a large demand. We looked at the 'demand' end of the transaction. Understanding what attracts buyers to breeds, and what might cause buyers to more fully consider welfare implications will facilitate the development of more effective informational resources and approaches.

The question: why do prospective owners want this particular breed of dog? was addressed using qualitative analysis of interviews with dog owners. Other relevant information (breeders'/sales materials/breed association/animal welfare materials/web pages etc) was incorporated into the analysis with the aim of constructing a picture of dog buyers' choice-making. Areas amenable to advisory and/or educational material can then be identified.

By understanding how dog buyers evaluate which types and sources of knowledge and information, the findings of this project will strengthen the ability of welfare-focused organisations, veterinary practices, responsible breeders, animal shelters, and other interested parties to be more effective sources of advice to prospective dog owners about the welfare implications of their choice.

More reasoned and informed decision-making means that purchasers are likely to reconsider or more closely scrutinise their choice of breed and/or supplier. A reduction in demand will inevitably lead to a reduction in supply and the fewer dogs that are bred to suffer welfare adversities, the better from a welfare viewpoint.

615 - Beagles in laboratories and the ethics of experimentation in Brazil

A.L.R. Lamas
State University of Londrina, Londrina, Brazil

Session

Session Date

Time

Location

Abstract text

This presentation purports to discuss the present condition of the Beagles confined at the State University of Maringa, in Parana, Brazil, as they have been, until recently, subjected to various experiments aimed at improving dental implant techniques. A petition with more than ten thousand signatures was delivered to Maringa's Environmental District Attorney in 2010, asking for the abolition of the experiments and the release of the dogs. As requested by the Attorney, the Regional Veterinarian Counsel examined the facilities where the dogs were confined. The report revealed that the dogs were sick, many of them suffering from buccal infections, and stressed as they did not have appropriate places to live and were continuously subjected to painful procedures without proper care. In 2011, the University of Maringa went on trial and the judge determined the provisory end of the experiments, but did not recommend the liberation of the dogs, who are still confined at the University. Despite the fact that Brazilian Constitution prohibits any form of cruelty against non-human animals, it is still lenient on various levels, particularly experimentation. The case elicits, hence, the question of whether it is ethical to experiment on animals, regardless of possible results, even those beneficial to humans. My claim here is that experiments such as the ones practiced at the State University of Maringa constitute a form of institutionalized cruelty, suitably acknowledged by the research community and, therefore, supported by Brazilian law.

616 - New look, old challenge: zoos and complex thinking

Seba
COPPE/UFRJ, Niterói, Brazil

Session
Session Date
Time -
Location

Abstract text

This study seeks to determine the human-animal relationship in contemporary society from the experience and analysis of the history and evolution of one of the most polemical institutions concerning animal issues, the zoo. The ordinary apparatus found in urban areas around the world need to be reassessed before the current ecological and educational guidelines, especially as far as the animal protection philosophy is concerned. What should be the role of this institution today? Is it possible, in the light of animal rights, to re-position its function and representation? With a lasting existence that has seen a period of great prestige during its heyday in the 19th century, before being cast into the almost marginal place it occupies today, the zoological garden remains a challenge to those trying to accommodate its educational and conservational purposes with the modern concepts of animal liberation. Whether as a leisure facility, a permanent exhibition with a live collection or a research center, we can identify important issues hovering over the concept of the zoo. In its controversial and even unwanted existence, we can still identify its core purpose: man's ancestral wish to capture, handle and examine animals. In our urban reality, long severed from nature, the zoo stands as the ultimate place of man's physical encounter with the Other. Perhaps the persistence of zoos is men's silent acknowledgement of a disturbing reality: in our desire to conquer an identity through animal's radical otherness, we have all fallen prey of a dysfunctional relationship with beasts. The research therefore seeks, through a holistic vision guided by the theories and understanding of a complex, multidisciplinary world to contextualize the reality of the zoo today, and thus reposition the institution, proposing a new role for the third millennium. The analysis will begin with a brief look at the human-animal relationship in the West, investigating the Jewish-Christian notions of morality as well as the anthropocentric foundation that lies embedded in our thinking and finally with a look at the concepts of preservation, activism, remorse and victimization of animals in our days. Then we will address the core of our work: the zoo itself. Its history and evolution, the current status of the institution by the animal rights standards and finally propose a new perspective to the zoo based on third millennium ecological, philosophical and cultural needs and anchored in the theory of complex thinking. Conclusion Our aim is to identify the strength and weaknesses of the zoo in modern society in order to soften its edges and fit it into a more sustainable, ethic model that can still be functional and useful on a scale of priorities whose primary goal is animal conservation and welfare, presenting the new concept of the visitor-friendly animal condominium.

617 - Humanity towards animals

Somers
Curtin University, Birmingham, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Is the language of rights useful for animal advocacy? By looking at how animals are referred to in rights documents and at notions of humanity contained in these documents, I will show how rights language creates the idea of humans being separate and superior to animals, and of animals being resources for human use. Humanity has come to mean not only humankind but also a spirit of the human species as being kind and compassionate. The perpetuation of rights language has played a large part in this conflation. Human rights documents, such as the Universal Declaration of Human Rights and other United Nations declarations, covenants and conventions, put forward notions of 'the inherent dignity of the human' to the exclusion of other animals, which are referred to in these documents as 'fauna', 'natural resources', 'wildlife'. The ideal of the human as a compassionate species - and of this compassion being the correct way to be human - is conveyed in rights documents intended to protect the notion of human dignity. These ideas are also perpetuated in the terminology of what is in/human and in/humane behaviour. Human acts which are considered inhumane when directed towards other humans can be considered humane when directed towards other animals. This further perpetuates the idea of the human as essentially different to other species, separated by its 'humanity'. Only a human can be thought to be 'humane' and therefore compassionate; when animals show compassion towards humans or other animals, we do not have the language to describe this. Thus compassion becomes an essentially human trait. Applying to animals the language of rights, as perpetuated in UN documents, meets with resistance because of its association with the idea of humanity as being separate and superior. Rather than using rights language to advocate for animals, would appealing to a human's sense of 'humanity' be more useful? What are other languages that can be used to show that animals are not resources for humans to use?

618 - A Confucian Perspective of the human-animal-environment Triangular Relation

Lee
National Central University, Zhongli, Taiwan

Session
Session Date
Time -
Location

Abstract text

The turning to eco-centrism remain a controversial issue and the possibility of ecological hegemony sounds unsatisfactory. Evanoff's transactional approach provides a good starting point for a deep intra-dialogue with the Confucian Principle of Harmony with Difference of Confucius. This paper argues for a more satisfactory picture that embraces the triangular union of the wellbeing of human being, animal, and environment. I employ the concept of moral status for the explication of the human-animal relation embedded in the holistic perspective of Confucianism explicated by the Song-Ming Confucians to a full-blown Confucian holistic worldview. With the idea of gradation of love, we could accommodate our primordial moral experience of the internal relationship of human beings, environment and animals without the sacrifice of a balanced view of human-animal and human-environment relationship. I try to argue for an intermediate position for animals with an intimate human-animal relationship.

619 - 'Kuhpraktiker' - Welfare improvement through education and encouragement of Austrian dairy-farmers

Cimer, Winckler, Leeb
Division of Livestock Science, Vienna, Austria

Session
Session Date
Time -
Location

Abstract text

There is a vast wealth of information available on measuring farm animal health and welfare and the identification of related risk factors. Besides experimental studies of animal behaviour increasingly methods to measure animal welfare on farm level were developed. Despite this some challenges as the level of lameness in dairy herds remain unsolved. Since more than 10 years between 20 and 25 % of cows in dairy herds across Europe are likely to be lame. Therefore strategies need to be developed to move towards improvement. Most parameters affecting health and welfare are influenced by humans, especially by farmers. Therefore trans- and interdisciplinary approaches are needed, animal welfare scientists need to understand human behaviour and learn about advisory principles. To change human behaviour awareness of problems coupled with knowledge how to manage these problems are important. However, awareness through education is only the first step towards improvement. Encouragement should always be included as the basis for communication and motivation towards generous improvements (Whay and Main, 2010).

The concept 'Kuhpraktiker' ('cow practitioner training') was developed as an innovative strategy for education and encouragement of Austrian organic dairy farmers. The concept was developed in cooperation with an organic farmers association (BIO AUSTRIA), supported by a welfare organisation (VIER PFOTEN) and based on several research projects. This included on farm welfare assessment using animal based parameters (WelfareQuality®), herd health and welfare planning (Hovi, 2004) and Stable Schools (ANIPLAN, Vaarst et al., 2011) as a participatory tool to share farmer's experiences and knowledge. The 'Kuhpraktiker' courses started in 2010 in 6 different areas in Austria and are still ongoing. So far about 50 farmers were trained in four key aspects during six workshop-days. The first key aspect concentrates on animal based parameters (e.g. lameness, body condition score, lying down behaviour); the second includes analysis and interpretation of treatment records and milk recording data. Thirdly, the concept of animal health and welfare planning as a strategic improvement tool is introduced to the participants and farm specific data derived from animal based assessment and data analysis are included. Additionally intervention guidelines based on expert opinion and values from comparable farms allow review of those data. Finally farmers learn about the participatory tool 'Stable School' to share their experiences and knowledge with other farmers. A main aspect of the 'Kuhpraktiker' is visiting different farms and discuss about relevant topics. A qualitative evaluation was carried out as quality assurance and further development. Two anonymous questionnaires of 43 (before) and 38 (after) participants focused on: expectations, training success, general evaluation and practicability.

The first two out of three goals (objective assessment of animal welfare, strategic improvements, training of multipliers) coincided with the main motives to participate. After the course self-evaluated training success could be shown for all key aspects of the course. Farmers evaluated their mean knowledge increase between 50% and 70%. Especially the 'discussions', 'excursions' and atmosphere were evaluated positively. 37% of the participants indicated to include animal based assessments in their daily routine, 32% noted that the 'Kuhpraktiker' lead to farm specific improvements as changes in milking routine, claw trimming or optimizing housing details.

The 'Kuhpraktiker' is a new tool to improve farm animal health and welfare. Two main strategies to motivate change are included: Education to improve farmer's knowledge and awareness and secondly encouragement through benchmarking, success stories and participating in Stable Schools. This allowed farmers to feel as a part of a group with common goals and common challenges. It remains to be shown, that the 'Kuhpraktiker' leads to actual changes in animal welfare measured on the animal.

620 - Adornos Animals and Horkheimers Skyscraper: Critical Reflections upon Critical Theory

AMIR
Academy of Fine Arts Vienna, Vienna, Austria

Session
Session Date
Time -
Location

Abstract text

<p class='p1'>Two important thinkers of the 'Frankfurt School', Theodor W. Adorno and Max Horkheimer, reserved places and spaces for the critical thinking of animal oppression as part of radical social theory. While their conceptualisations grant useful insights into the dialectics of nature and culture the very same epistememes pose serious problems for a progressive position concerning the relationship between animals and society.

<p class='p1'>Thus, the presentation will start with focussing on two dimensions of their work on animals and animality: The first section of the presentation will be devoted particularly to the analysis of the spatial and architectural stages of their zoophilosophical theater - as portrayed in Horkheimers famous image of *The Skyscraper* and Adornos *Negative Dialectics*. The second section will deal more generally with the politics of mimesis and domestication in their accounts. In the third and final part of the presentation I will argue why it is necessary to move beyond essentialist assumptions of animal agency and victimologist approaches of animals as part of social assemblages. The obvious aim: the end of animal oppression (as we knew it) - also *in* critical theories of animal oppression.

621 - Minding elephant and human lives: internecine conflict to intelligent coexistence

T. R. Raman, Mudappa, M Kumar
Nature Conservation Foundation, Mysore, India

Session
Session Date
Time -
Location

Abstract text

Despite the widespread cultural value and tolerance that Asian elephants (*Elephas maximus*) enjoy across India, these wide-ranging mammals face serious threats due to loss and fragmentation of their habitat. Increased interface between elephants and people and human land-uses has resulted in conflicts such as damage to crops and property, injury and loss of life of people, and retaliatory killing of elephants. Loss of human life due to elephants, in particular, erodes traditional tolerance and increases antagonism towards elephants, posing challenges for conservation efforts. Such incidents receive deservedly high attention in media reports that describe people trampled or gored by elephants (labelled 'rogues', 'serial killers', 'vicious', 'on the rampage' etc.) and in scientific literature where they are termed 'manslaughter'. With a focus on individual elephants rather than underlying causes, proposed management measures target removing the 'problem' elephant by capture and translocation or removal into captivity. Killing elephants is rarely proposed as a solution because it has little cultural acceptance in India, and occurs usually due to other causes.

Here, we analyse the spatial and temporal context and circumstances of 37 human deaths due to elephants in a fragmented landscape of plantations and forest in the Anamalai hills, India. The study was carried out in the 220 km² Valparai plateau containing over 90,000 people in a tea and coffee plantation landscape with embedded rainforest fragments inside the Anamalai - Parambikulam Elephant Reserve. We tracked elephant herds and recorded conflict incidents (mainly property damage and loss of life) from 2002 and also collated past incidents from Government records from 1994 onwards on human deaths due to elephants. We established the context and circumstances of the 35 incidents involving the death of 37 people (26 men, 11 women) occurring between 1994 and 2012 through interviews with local people, friends and family of the deceased, visit to site of incident, and examining relevant records.

Results indicate that human deaths due to elephants were primarily in the form of unanticipated accidental encounters between people and elephants in the plantation landscape, by day or night. Most (23) deaths occurred within open tea plantations and along roads (27). Of the 14 deaths in coffee and eucalyptus plantations or rainforest fragments, half occurred away from roads (e.g., during collection of fuelwood). Most (65%) deaths occurred during a 3-month period (Dec - Feb). Examining the context further indicated that 16 deaths were due to accidental encounter because of lack of awareness of presence or movement of elephants, 13 involved inadequate worker safety (at home, e.g., lack of power supply, toilets) or occupational safety (in fields, e.g., work allocation in unsafe areas), three involved people with infirmities, one was indirect (from injury while running away), and two involved people who were warned of elephants but apparently chose to ignore it.

We conclude that the pattern of human deaths is primarily in the nature of accidents and inadequate safety and facilities for plantation workers, which is insufficiently captured by the generic term 'manslaughter'. We found no evidence suggesting the presence of 'rogue' elephants in this landscape. An approach that gives high regard to human lives but also considers elephant lives and behaviour suggests that implementation of measures to prevent accidents (e.g., early warning systems) and improve worker safety and facilities can benefit both elephants and people and help transform internecine conflict to intelligent coexistence. We describe an innovative approach underway in partnership with local stakeholders that is helping save human lives by providing information on elephant presence to local people using local cable TV channels, mobile phone bulk messaging, and remotely-operated safety lights.

622 - Cattle welfare is better at the beginning of indoor period

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²Ghent University, Faculty of Veterinary Medicine, Melerelbeke, Belgium

Session

Session Date

Time

Location

Abstract text

In the EU-project Welfare Quality® (WQ) protocols were developed and proposed as international standards for the assessment of farm animals. The dairy cattle protocol comprises 32 welfare indicators. Contrary to earlier methods in which welfare status was derived from a description of the housing and management conditions, WQ® gives preference to welfare indicators that are measured on the animals (as these are believed to be related more directly to their welfare). These scores can subsequently be integrated into aggregate-scores for 11 welfare criteria, which in turn can be integrated into aggregate-scores for 4 welfare principles. On the basis of these principle scores the overall welfare status of the farm can be categorized as 'not-classified', 'acceptable', 'enhanced' or 'excellent'.

The dairy cattle protocol ought to be carried out during the indoor period because it is impossible to do some measures while the animals are on pasture. There are no other restrictions with regards to the timing of the farm visits. As these assessments are relatively time-consuming, it is poorly feasible to visit each farm repeatedly. For large-scale monitoring purposes it is presumed, therefore, that a single assessment is valid for an extended period of time (insofar that the circumstances have not been changed considerably).

This assumption, however, has barely been tested. For cattle that are kept indoor during winter and are given access to pasture during summer, it may be questioned whether a welfare assessment at the beginning of the indoor period is comparable with one at the end. There are indications that access to pasture can have positive (eg. leg health, mastitis) and negative (eg. heat stress) effects on various welfare indicators. We expect these effects to have a stronger influence at the beginning than at the end of the indoor period.

In order to test this possibility, we carried out the WQ® protocol on 10 commercial farms in Belgium both at the beginning (November 2010) and end (February - March 2011) of the indoor period. On all farms cattle were kept in cubicle houses and were given access to pasture in summer. Each farm was assessed independently by 2 trained observers. The paired T-test was used for testing differences in welfare scores (averaged for the two observers) from the beginning versus end of the indoor period.

Three of the 11 welfare criteria were not considered because they are based on resource-based indicators which could not have been influenced by the time of visit (i.e. 'ease of movement', 'pain induced by management procedures', and 'expression of other behaviours'). The mean scores for the remaining criteria were higher at the beginning versus end of the indoor period, except for 'human-animal relationship' (for which the difference was small). These differences were statistically significant for 'absence of disease' and 'positive emotional state' ($P < 0.05$). The aggregate score for 1 ('good health') of the 4 welfare principles was also significantly higher at the beginning versus end of the indoor period ($P < 0.05$). Not a single farm received either the lowest ('not classified') or highest ('excellent') overall welfare category. All farms were categorized as 'acceptable' or 'enhanced'. Eighty percent of farms were categorized as 'enhanced' at the beginning of the indoor period. This dropped to 60% at the end of the indoor period.

To conclude, when assessing the welfare of dairy cattle between and within farms it ought to be taken into account that some aspects of cattle welfare (health, behaviour) are better at the beginning than the end of the indoor period. The results also suggest a positive influence of access to pasture on dairy cattle welfare.

623 - Derrida's Animal: In and against Heidegger and Levinas

Evans
Independent, Brussels, Belgium

Session
Session Date
Time -
Location

Abstract text

In the last fifteen years of his life Jacques Derrida made a radical challenge to the way in which the philosophical tradition has thought of animals. Yet this work remains little discussed outside the specialised world of deconstruction and contemporary continental philosophy. The aim of my paper will be to present this revolutionary rethinking of animality in a format comprehensible to those with no background in post-phenomenological philosophy. In particular, I will show how Derrida's thought of the animal comes out of an engagement with the work of Martin Heidegger and Emmanuel Levinas.

Heidegger, as is well known, presents a philosophy that is a critique of metaphysics but that is also a critique of humanism. His work attempts to undermine Plato's positing of the centrality of humans as 'rational animals' and to counter the consequent deep vein of anthropomorphism that runs through the entire philosophical tradition. Yet as Derrida points out this only goes so far. Heidegger describes the animal as 'poor in world' and man as 'world forming' or he says that the ape has no hand. What is implied is the idea that there is a single boundary between the animal and man. Against Heidegger, Derrida argues for a multiplicity of demarcations, something he sums up in his coinage of the neologism 'l'animot'. In multifarious ways this term rescues animality both from the condescension of the tradition and the supposed radicality of Heidegger.

In recent years it has been common to link the explicitly ethical turn in Derrida's later work to his reading of the philosophy of Emmanuel Levinas. What interests Derrida is the idea of an ethical call that challenges our preconceptions and which exceeds existing knowledge. Yet in his writings on Levinas Derrida notes the irony of such a thinker consistently failing to accord such a treatment to the question of the animal. Time and again, Levinas refuses to be ethically challenged by animality himself. In 'Totality and Infinity', he even goes so far as to ethically equate bread and a cow. The incoherence of his position was exposed when during questioning in interview, he said he would accord ethical status, a 'face', to a dog but could not answer regarding a snake. Derrida complicates his thinking of ethical status, of the 'face', through a reference to 'visors' and 'visitation' which allows us finally to establish a Levinasian ethical relation to animality.

In the final section of my paper I will try and explore what this might mean practically. Derrida argues that while Heidegger infamously compares modern factory farming to the Holocaust he fails to question 'sacrifice', the killing of animals for human purposes. In opening this question Derrida seeks to avoid self-congratulatory good conscience by insisting that it is impossible to establish a relationship to animality and the environment that is without any trace of violence. Linked to this is Derrida's objection to Singer's attempt to ground animal rights which he says is in danger of occluding animality philosophically and subordination it to humans practically. Our only option is to eat well ('bien manger')

style='font-family: Verdana, Arial, Helvetica, sans-serif; '>without any assurance that
we have finally got it right.

624 - The monstrous animal: human or animal?

Jonquiere
IDEXX, Hoofddorp, Nederland

Session
Session Date
Time -
Location

Abstract text

The purpose of this research is to show how animals are being represented in audio-visual media as having monstrous characteristics. This has been done by using contemporary theory from the fields of Animal Studies and Film Studies, including work by Jonathan Burt, Erica Fudge and Noell Carroll's research on horror film and applying it to both fictional and non-fictional representations of animals in film and television. Key concepts are the Cartesian view of the animal as a machine, anthropomorphism, Theriophobia and Carroll's notion of impurity. It became clear that the animal on the screen has multiple metaphoric significances. There are many examples of the animal being depicted as traditional monsters (sharks, crocodiles, snakes etc). However animals are also often portrayed as embodying human emotions and motivations. Although this can be used to make animals seem more like us, and one would presume, also make them more *likeable*, this research demonstrates that in fact there are also many cases where this usage of anthropomorphism has the opposite effect: the "humanness" of the animal is what makes the animal even more monstrous. This complies with Carroll's concept of impurity as a stipulation for the creation of feelings of horror. Although Carroll's theory has traditionally been used to explain the mixing of human characteristics with animal characteristics in a physical way, this paper shows that it is in fact often more a case of the creation of impurity in the monstrous animal on a *mental* level than a *physical* one.

625 - Moral duties to animals in Kantian theory

Kaldewaij
Universiteit Utrecht, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

Do we have moral duties to nonhuman animals, and if so, what duties? The answer to these questions depends on our view of what morality is and how moral claims can be justified.

I discuss this question from the point of view of Kantian theory, where I use this term as referring to a specific view of the nature and justification of morality. Moral duty is regarded as *categorical*, which means that we ought to act in certain ways regardless of whether this is in our interest. A *transcendental* argument is used to justify such duties. This entails that it is shown that moral agents already implicitly accept certain duties if they make certain (minimal) assumptions, e.g. if they regard themselves as rational agents. It is important that such an argument does not presuppose any *substantive* ideas on what is morally right.

Traditionally, it has been thought that these kinds of arguments can only justify duties to other moral agents, or agents who can act on rational principles. I criticize this claim, and investigate the role of our sensuous nature (our inclinations and desires) in these arguments. I argue that, if these arguments can indeed justify duties to others, we also have reasons to accept certain duties to animals, if these animals act on the basis of desires (e.g. if they want to avoid pain).

I criticize certain Kantian authors who have argued that, if we are committed to a categorical duty, we have to respect specifically *moral* agents as whole beings, including their nonmoral (or merely permissible) ends. We would have no comparable reason for respecting the well-being of animals. However, because these authors regard moral duty as being based in pure practical reason, and not at all in the sensuous nature of agents, their arguments cannot succeed. If this is so, moral agents have to value their ability to act morally, but not their ability to act for nonmoral or merely permissible ends.

Other Kantian authors rather argue that we, as rational agents as such (whether we act for moral ends or for other ends), have to accept certain categorical duties. When we investigate these arguments in detail, however, we see that it must here be assumed that agents cannot regard themselves as rational unless they accept that other rational agents have certain duties with regard to their nonmoral ends, based in their desires. Nonhuman animals may also be regarded as being able to act for such ends, and therefore relevantly similar.

Arguments such as those mentioned above, which take place from the standpoint of the *individual* rational agent, have been criticized by authors who think that we can only justify moral duties on the basis of *interaction*, such as holding each other responsible or debating about what we should do. These authors convincingly argue that we have special duties to other moral agents. In as far as we e.g. hold others responsible, it would be contradictory to e.g. coerce them: they must be able to act on a duty they (must) accept. However, these duties cannot be all there is to morality. We must then treat other moral agents in a certain way *for the sake of* determining or doing what is morally right. In the scope of what is morally right, we can have duties to nonhuman animals too.

I will argue that this idea of the nature and justification of morality leads to specific normative implications. If these arguments are valid, there is a justification for strict duties to individual animals rather than e.g. a duty to maximize total welfare.

626 - Cat Control Plan Belgium: reaction of shelters and public respondents

H.M.N. Vervaecke
KAHO Sint-Lieven, Sint-Niklaas, Belgium

Session
Session Date
Time -
Location

Abstract text

Over the last years, the stray cat population has grown in Belgium. Animal shelters are overpopulated and euthanasia occurs more frequently. To tackle the problem, the department of Animal Welfare & CITES of the Federal Public Service of Belgium proposed the "Multiannual Cat Control Plan". By means of systematic castration/sterilization, identification and registration the plan attempts to achieve its goals in six phases by the end of 2016. Early castration (<6 months) is also part of the plan to prevent more unwanted nests. Implementation starts in shelters and extends to breeders and private owners. In this study, the opinion of shelters and private cat owners about the "Multiannual Cat Control Plan" was questioned by means of surveys. Private persons were questioned via the internet (www.kattensite.be; www.kattenforum.be; www.FWF.nu; facebook) and by e-mail. 185 surveys were completed (83,24% were cat owners, mostly non-breed cats). 14 Flemish shelters were interviewed.

84% said to have concerns about the cat overpopulation problem. 69% of the cat owners reported they had their cats castrated before or within 3 months after adoption. The majority of the respondents were in favour of castration, both for male and female cats. About 30% of the respondents were opposed against obligatory castration and against early castration (i.e. from 8 weeks). Some respondents considered early castration of female cats problematic and sported the idea that a female should have had one litter in her life in order to be healthy. 96% of the respondents agreed with the statement that cats for adoption in shelters should be vaccinated. Most respondents agreed with the statements that cats in shelters should be chipped and tested on feline aids (70%) and leucosis (86%) before adoption. Euthanasia of the "rest population" after completion of the Cat Plan was opposed by 71% of the respondents, and 15% did agree (the rest had no opinion). 88% of the respondents said not to be discouraged to obtain a cat in the future by the costs of sterilisation/castration. 50% said to be willing to pay 100 à 200 euro for a non-breed sterilised, vaccinated and registered kitten. 35% of the respondents said to be willing to pay > 200 euro for a pure breed kitten.

Regarding the interviews in the 14 shelters, 9 of them reported that cats were castrated when they are older than 6 months. Only one shelter did not agree with obligatory castration. The other shelters all thought it was a good solution to counter overpopulation. The shelters suggested that castration should become less expensive. The average adoption cost in shelters of a castrated male is 50 euro and 75 euro of a female cat. Few shelters were informed about the positive and negative effects of early castration. There was opposition by all the shelters to the fact that not-castrated, not-chipped freely roaming cats would be euthanized after completion of the "Multiannual Cat Control Plan". Overall, shelters support the idea for obligatory castration more than the average cat owner. There is a lack of information about early castration. The euthanasia of the rest population as a final step in the Cat Plan was not strongly supported by the current sample of respondents. There is a need for more information to broaden the public support of the plan.

627 - Using Graphic Narratives to Challenge Commercial Dog Breeding Operations

C. Hurley, Bruins
Luther College, Decorah, United States of America

Session
Session Date
Time -
Location

Abstract text

According to The American Society for the Prevention of Cruelty to Animals (ASPCA) a puppy mill is “a large-scale commercial dog breeding operation where profit is given priority over the well-being of the dogs”(aspc.org). Unfortunately, in these operations animals are produced without concern for their genetic quality; that is, dogs are bred despite having genetic attributes that produce poor temperaments, congenital diseases, and physical abnormalities. Puppy mills are also notorious for keeping dogs in squalid surroundings and treating them poorly. Even in the cleanest facilities breeding animals do not receive the necessary physical and mental stimulation required for a flourishing life and puppies are not properly socialized with humans during key developmental periods in their lives. Puppy mills then contribute to animal suffering and produce dogs that are potentially dangerous to people.

There are numerous ways that activists challenge puppy mills. Writing to state legislators, publishing articles in newspapers, picketing at the sites of breeding facilities, and keeping blogs and websites with pictures of and articles about animal misery are among the most common tactics. These strategies have had success in calling attention to the problem and underscoring the need for legislation that would regulate the care of animals bred to be companions. While we support the above efforts wholeheartedly, we want to introduce another way to oppose puppy mills: the graphic narrative. In this paper we will present our graphic narrative about puppy mills, share some of the challenges we faced in creating the story, discuss the theoretical issues regarding graphic narratives as venues for social change, and suggest specific ways that such a text might be used to discourage the purchase of dogs from commercial breeding operations and pet stores.

There are a number of graphic narratives that have carefully and thoughtfully engaged such difficult social and political issues as ideological intolerance (e.g. *Persepolis*), the holocaust (e.g., *Maus*), and the gay/lesbian experience (e.g., *Fun Home*). We believe that the genre can also be an effective means for addressing the exploitation of non-human animals. Graphic narratives work well for dealing with these kinds of issues because readers easily identify with cartoon characters. In his book *Understanding Comics: the Invisible Art*, Scott McCloud argues that readers of graphic narratives are able to see themselves in a cartoon image of a person or animal because it has a generalized form, but when looking at a more realistic drawing of a living being they see someone else. Thus, McCloud writes, “the cartoon is a vacuum into which our identity and awareness are pulled”(36). In other words, people will identify more easily and intimately with a cartoon character of a puppy experiencing pain than with a dog in a photo seen suffering in the same way. Moreover, commenting on Art Spiegelman’s *Maus*, scholar Roger Sabin in his book *Comics, Comix, & Graphic Novels: A History of Comic Art* suggests that the use of animal characters in graphic narratives to depict human agony like that experienced in the holocaust allows readers to personalize these horrors in ways not otherwise possible (182). Perhaps cartoon animal images mediate the human tendency to shut down or deny horrific depictions of brutality. We would argue that the cartoon figure of a puppy, though in our case not symbolic of human suffering, nevertheless will allow readers to more completely understand what life is like for an animal in a commercial breeding facility. It will help people identify with the animal as a living being--a subject-of-a-life to borrow animal rights philosopher Tom Regan’s terminology--and not regard it merely as an object or commodity.

628 - ProPIG - Organic pig health, welfare and environmental impact across Europe

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²FLI, Celle, Germany

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Session

Session Date

Time -

Location

Abstract text

Organic production is perceived by consumers as being superior in animal welfare and sustainability and the demand for organic pork products is slowly increasing. Within the past ten years a variety of husbandry and management systems have been developed across the EU, ranging from farms with pigs outdoors all year round using local breeds to farms with housed pigs having concrete outside runs and using conventional breeds (CorePIG, Rousing et al, 2011). So far, mainly clinical parameters have been used to describe the health situation on organic pig farms, identifying some key problems, such as weaning diarrhoea and piglet mortality.

Organic pig production is - amongst others - characterised through a holistic approach based on the EU Regulation (EC) No 834/2007 and the IFOAM principles: 'health, ecology, fairness and care'. This clearly states that health is more than absence of clinical symptoms and, the relation between animals and their environment is identified: 'Health' is defined as 'the wholeness and integrity of living systems. It is not simply the absence of illness, but the maintenance of physical, mental, social and ecological well-being' (IFOAM; 2006).

Concepts of animal welfare include physical and mental welfare as well as the concept of naturalness (Fraser 2003), which is often interpreted as the ability to perform natural behaviour. Verhoog et al (2003) describe three main approaches within organic agriculture's concept of nature and naturalness: the no-chemicals approach, the agro-ecology approach and the integrity approach.

Applying those concepts to organic pig production can highlight potential conflicts: outdoor systems are perceived as the optimal housing system for pigs, as they allow natural behaviour such as rooting. However, this behaviour can cause damage to the grass cover and furthermore the manure fate in outdoor areas needs to be considered. A few studies on outdoor pig production have shown a clear N and P surplus and a high degree of distribution heterogeneity in outdoor areas, increasing the risk of N and P losses (Watson et al. 2003). Robust and competitive organic pig production needs to encompass low environmental impacts and good animal health and welfare. So far few studies have quantified both aspects in different pig husbandry systems. In addition, the theory that improving animal health and welfare reduces environmental impacts through decreased medicine use, improved growth rate and feed conversion efficiency has still to be verified.

The aim of the CoreOrganic2 project ProPIG (2011-2014; carried out in eight European countries) is to examine the relationship between health, welfare and environmental impact. On-farm assessment protocols will be carried out on 75 farms in three pig husbandry systems (outdoor, partly outdoor, indoor with concrete outside run). Environmental impact will be assessed using both Life Cycle Assessment and calculations of nutrient balances at farm and outdoor area level. Animal health and welfare will be evaluated from animal based parameters including clinical and selected behavioural parameters. Results will be fed back and used by the farmers to decide farm specific goals and strategies to achieve these goals. As an outcome, all farms will create their individual health, welfare and environmental plan, which will be reviewed after one year to allow continuous development.

This will provide the opportunity not only to investigate, but also improve the influence of organic pig farming systems on animal welfare and environmental impact. This fulfils the fourth IFOAM principle of care: 'Organic Agriculture should be managed in a precautionary and responsible manner to protect the health and well-being of current and future generations and the environment' (IFOAM, 2006).

629 - Quality management in AAI: Observation meets Endocrinology

Stetina
Webster University, Vienna, Austria

Session
Session Date
Time -
Location

Abstract text

Although animal-assisted interventions (AAI) are established in many settings few studies examine the effects concerning the determining interaction-partner, the animal. Also measurements for assessing the well-being of all individuals (including the animals) participating in AAI are rare and not internationally available. In order to fill this gap, the aim of this study was to assess the interactions in AAI using observation and endocrine measures (Salivary Cortisol) for all participating beings.

Four recorded AAI sessions, standardized using a shooting schedule, served as basis for assessment. To gain information for the improvement and modification of the relevant aspects, a qualitative pretest (N = 10) was conducted. Based on this feedback the items and the response format were adjusted. Observers were recruited by using snowball-sampling (N=136). The data collection was conducted with small groups of participants (N < 10). One of the four videos was shown randomly and following the observation protocol, a demographic survey and the Pet Attitude Scale modified (Templer et al., 1981) were handed out.

For the analysis of the protocol exploratory factor analysis and reliability analysis were computed. Meaningful factors for the interaction (Cronbachs $\alpha = .742-.888$) and two factors for the attitudes towards the dog (Cronbachs $\alpha = .794-.819$) were found. Although there were differences between the ratings of pet-owners and non-pet-owners (likewise between dog-owners and non-dog-owners) the stress level and emotional status of the dog as well as of the trainer and participant was observed accurate in comparison with their psychological testing and endocrine samples.

It seems that relatively simple strategies to assess therapy animal welfare, such as observation using a standardized protocol, show quite valid results. Observation following a protocol and endocrine measures show similar results and even naïve observers are able to rate relevant behaviors. There is no reason to neglect quality management in that field any longer. The work with a bio-psycho-social healthy therapy animal should be a prerequisite for all AAI professionals.

630 - Gender Differences in the Outcome of AAT programs: Example Prisoners

Stetina¹, Klee², Wischall², McElheney³, Handlos⁴

¹Webster University, Vienna, Austria

²Faculty of Psychology, University of Vienna, Vienna, Austria

³Penitentiary Vienna-Favoriten, Vienna, Austria, Vienna, Austria

⁴Vienna School Council, Vienna, Austria

Session

Session Date

Time -

Location

Abstract text

Most therapeutic interventions (in prison and anywhere else) have at least slightly different effects on men and women. In addition there are relevant differences male and female incarcerated people that are relevant regarding rehabilitation.

In a special prison for drug addicted criminal offenders (Justizanstalt Wien-Favoriten) 83 male and 22 female prisoners participated in the dog-assisted therapy MTI. Using a pre-post intervention study design all participants were asked to fill out a series of questionnaires on emotional status and emotional competencies. During all ten intervention sessions open behaviour observation was used to include additional aspects, which might be overseen in the self-description questionnaires.

Although group dynamical processes were observed relevantly different in men and women it seems that both genders could profit from the intervention. Both groups enhanced their emotional status and emotional competencies with some interesting details to present (after detailed analysis of the brandnew data).

Working with dogs in a therapeutic group setting might enhance our options for gender sensitive work. The dogs instinctively react on the needs of each person and to the group dynamics. Especially that result shows the relevance of working with naturally behaving dogs that kept as most of their natural reactions (e.g. leaving a place when a situation is getting tense). The special bond between humans and dogs can be used to enhance the rehabilitation process.

631 - Rethinking animal political agency. A new approach to human-animal conversations

ER Meijer
University of Amsterdam, Amsterdam, Nederland

Session
Session Date
Time -
Location

Abstract text

In their recent book *Zoopolis* (2011), Sue Donaldson and Will Kymlicka argue that domesticated non-human animals are capable of exercising democratic political agency. This is an important step forward in the (public) debate about animal rights and challenges the way in which we consider non-human animals and (political) relations with them. In my paper I will use their ideas about animal agency as a starting point to think about the transition from a model of an exclusively human democracy to a shared human-animal democracy and about establishing new forms of political representation in human-animal communities.

Donaldson and Kymlicka argue for a 'trust based dependent agency', in which agency is relational and domesticated animals need human 'collaborators' to exercise their political agency. While a focus on the relational character of agency is indeed convincing, I think that a model based on trust might not be sufficient for thinking about the political agency of animals. Some animals cannot trust people (because of bad experiences), for example, or may not be able to establish long-term relationships with humans, or they might simply not like to be around them. Also, the idea of a 'collaborator' as one person (or a small group of people, like a family) can make animals vulnerable, because it could lead to a unilateral (or even biased) way of interpreting what they express. I therefore want to argue

a) for an account of democratic / civic / political conversations with animals. These conversations are not based on trust but on a shared language. For this I will draw upon Wittgenstein's theory of language games. In my presentation I will argue that we can view different kinds of encounters and interaction with non-human animals as different language games, some of which will be political and some not, depending on their form, context and subject matter and the types of animals involved (liminal, domestic or wild); what happens in these conversations will sometimes need to be translated by experts, where some will be intuitively / immediately clear to everyone - for example if someone (a human or non-human animal) is in pain.

(b) that in order to strengthen / foster the political agency of non-human animals we need a model of human - animal relations / interactions that is less reliant on trust and more strongly based on equality. Therefore, I propose to complement the figure of the collaborator with a figure I call 'interpreter' or 'translator'. An interpreter would in this context be someone who knows how to interact with (a certain type of) animals in a meaningful way, who understands and / or speaks their language and who is able to amplify animals' voices in a conversation or debate. As such, interpreters could play an important role in moving from a model of human democracy to a shared democracy and in finding new ways of democratic representation in human-animal communities. Interpreters can support the democratic agency of domesticated animals, but they can also guide the way in interacting with liminal animals and wild animals.

I will illustrate (and further explain) this by giving some examples; including a current research project on how social behaviour might benefit the growth and welfare of pigs (*Seeking Sociable Swine*, WUR/VU), interacting with pigeons in cities, and living together with a dog.

632 - Quality management in AAI: Observation meets Endocrinology (incl co-authors)

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⁴Vienna School Council, Vienna, Austria

Session

Session Date

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Abstract text

Although animal-assisted interventions (AAI) are established in many settings few studies examine the effects concerning the determining interaction-partner, the animal. Also measurements for assessing the well-being of all individuals (including the animals) participating in AAI are rare and not internationally available. In order to fill this gap, the aim of this study was to assess the interactions in AAI using observation and endocrine measures (Salivary Cortisol) for all participating beings.

Four recorded AAI sessions, standardized using a shooting schedule, served as basis for assessment. To gain information for the improvement and modification of the relevant aspects, a qualitative pretest (N = 10) was conducted. Based on this feedback the items and the response format were adjusted. Observers were recruited by using snowball-sampling (N=136). The data collection was conducted with small groups of participants (N < 10). One of the four videos was shown randomly and following the observation protocol, a demographic survey and the Pet Attitude Scale modified (Templer et al., 1981) were handed out.

For the analysis of the protocol exploratory factor analysis and reliability analysis were computed. Meaningful factors for the interaction (Cronbachs $\alpha = .742-.888$) and two factors for the attitudes towards the dog (Cronbachs $\alpha = .794-.819$) were found. Although there were differences between the ratings of pet-owners and non-pet-owners (likewise between dog-owners and non-dog-owners) the stress level and emotional status of the dog as well as of the trainer and participant was observed accurate in comparison with their psychological testing and endocrine samples.

It seems that relatively simple strategies to assess therapy animal welfare, such as observation using a standardized protocol, show quite valid results. Observation following a protocol and endocrine measures show similar results and even naïve observers are able to rate relevant behaviors. There is no reason to neglect quality management in that field any longer. The work with a bio-psycho-social healthy therapy animal should be a prerequisite for all AAI professionals.

633 - Parallels in trauma, pain, and suffering in humans and animals

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²Physician's Committee for Responsible Medicine, Washington, DC, United States of America

Session

Session Date

Time

Location

Abstract text

It is widely acknowledged that nonhuman animals (hereafter: animals) often experience pain and distress in the course of their use in scientific experimentation (Gregory, 2004; National Academy of Sciences, 2009). However, human interventions to minimize pain and distress in animals commonly focus on reducing the numbers of animals used and changes to specific protocols rather than evaluations of the suffering individual animals experience over the course of their lifetimes. This differs from our consideration of human suffering, in which we examine the impact of acute, recurrent, and chronic trauma on individuals. Since animals are frequently used in research, there is an ethical imperative to better understand the cumulative effects of captivity and the rigors of laboratory research on animals.

In 1789, moral philosopher and legal scholar Jeremy Bentham noted that it is the ability to suffer, not the ability to reason that should be the "insuperable line" (1789/1836, p. 236) that determines the treatment of other beings, including infants, adults with particular disabilities, and animals. According to Bentham, "A full-grown horse or dog is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day or a week or even a month, old. But suppose the case were otherwise, what would it avail? The question is not, Can they reason? Nor, Can they talk? But, can they suffer?" (p. 236)

Our knowledge of pain, psychological distress, and suffering in humans and other animals has evolved significantly since Bentham's statement was first published. Yet only in relatively recent history have scientists and physicians acknowledged that human infants experience pain (Bellieni & Buonocore, 2010; Chamberlain, 1989). Furthermore, some have suggested that babies and young children may experience more pain than adults because they have not yet developed a mechanism which may reduce pain severity (Dombrowski, 1997; Pluhar, 1993).

Suffering has been characterized in several ways. For example, DeGrazia (2002) has posited that suffering occurs "when the source of pain is unknown, when the meaning of the pain is dire, or when the pain is apparently without end" (p. 35). Morton and Hau (2002, p. 538) define it as "a negative emotional state which derives from adverse physical, physiological, and psychological circumstances, in accordance with the cognitive capacity of the species and the individual being, and its life's experience." As such, suffering can be defined as a set of negative emotions such as fear and pain, and recognized operationally as states caused by negative reinforcers (Dawkins, 2008). Thus suffering can manifest as physical or mental experiences or both.

Drawing on Bentham we address the following questions: In what ways do animals suffer physically and psychologically as a result of their use in laboratory research, and what are some of the general factors that can lead to their suffering? We review anatomical, physiological, and behavioral similarities between humans and other animals as they relate to the capacity for pain, psychological distress, and suffering, drawing upon an evolutionary framework, which acknowledges convergence and divergence across species (Brüne, 2008; Cantor & Joyce, 2009; Marino, 2002). We explore evidence regarding the association between laboratory research conditions, including captivity, and indicators of pain and psychological distress. We identify parallels between established traumatic conditions for humans and existing laboratory conditions for animals. Finally, we examine four case studies of common animal research protocols in order to illustrate research conditions that can lead to animal suffering.

634 - Animals in advertising: The absent referent

Merskin
University of Oregon, Eugene, United States of America

Session
Session Date
Time -
Location

Abstract text

Advertising has gone to the dogs. Everything from birth control pills to toilet paper to Coach handbags includes a dog as part of the visual "sell." In fact, in some cases, a dog is the only living being in an ad for products intended for human use and consumption. The inclusion of animals in ads is not an entirely new strategy. RCA Victor demonstrated the quality of sound by using the dog Nipper in the "His Master's Voice" series of ads. Similar to political candidates' strategy of kissing babies, a cuddly puppy or purring kitten can be an effective and disarming sales technique.

As pet ownership has increased in the United States advertisers have seen the opportunity to capitalize on people's passions for pets and other animals by including them in a wide variety of ads unrelated to the animal, thereby conflating and reifying a certain kind of relationship through familiarity. In this paper, part of a larger study of animals used in advertising and visual culture, I analyze ads that use dogs in ads for products and services unrelated to them. In particular the mythological, totemic, and symbolic uses of animals are investigated, not only for understanding ours, but for addressing issues of related to the current environmental crisis.

Four advertisements, for toilet paper (Cottonelle), clothing (L. L. Bean), perfume (Estée Lauder's *Pleasure*), and Absolut vodka, are textually analyzed to illustrate how dogs are positioned in and presented by advertising as part of a logical flow of strategy and technique. The theory of symbolic interactionism helps explain the inclusion of animals as a creative strategy. It is a fundamental way of knowing the world by way of projecting meaning onto or into another being. Through symbolic metaphor, meanings are created, maintained, and transformed. The symbol works in advertising by standing for or referring to some quality the product does not naturally come by, the meaning of which can come from convention or association (de Saussure, 1974).

In order to explore this phenomenon the following research questions guided this study: (1) why are dogs used in ads for products unrelated to them? (2) what does the use of dogs in ads say about human social relationships? and (3) what does the use of dogs in ads say about human social relationships with animals?

This exploratory analysis adds to the limited literature about animals in media and extends the discussion to include a phenomenological inquiry into the potential effects of symbolic representation on animal's lived experiences. In exploring this topic, I share Adams' and Donovan's (2006) view "... that all oppressions are interconnected: no one creature will be free until all are free - from abuse, degradation, exploitation, pollution, and commercialization"(p. 120).

Adams, C. J. (2006). An animal manifesto: Gender, identity, and vegan-feminism in the twenty-first century. *Parallax*, 12(1), 120-128.

De Saussure, F. (1974). *Course in general linguistics* J. Culler (ed.), W. Barkin (trans.). London: Fontana.

635 - The neurobiology of social play behaviour in rats

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³University 'Roma Tre', Rome, Italy

Session

Session Date

Time

Location

Abstract text

Inbetween weaning and puberty, the young of all mammalian species, including humans, display a characteristic form of social interaction known as social play behaviour or rough-and-tumble play. This form of social behaviour is highly rewarding and essential for the development of social and cognitive skills. Our research focuses on elucidating the neural underpinnings of social play behaviour in adolescent rats. Pharmacological analysis of the neurotransmitter systems involved has revealed an important role for interacting opioid, cannabinoid and dopaminergic neurotransmission in the modulation of social play behaviour. This is in keeping with the rewarding properties of social play, as these neurotransmitter systems have been widely implicated in the positive subjective properties of food, sex and drugs. Investigation of the brain regions involved has identified the nucleus accumbens and amygdala, respectively, as important sites of action for opioids and endocannabinoids on social play. Furthermore, analysis of immediate early gene expression patterns after social play has shown activation of medial and orbital prefrontal cortical regions, the dorsal and ventral striatum, amygdala and habenula. Pharmacological inactivation studies have so far confirmed important roles for the nucleus accumbens and medial prefrontal cortex in the regulation of social play behaviour. Together, our studies show that interacting opioid, cannabinoid and dopaminergic systems within the corticolimbic circuits underlying incentive motivation and reward modulate the expression of social play behaviour.

636 - Reduced aggression in male Barbary macaques after intervention with a GnRH-agonist

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AAP, Rescue Centre for Exotic Animals, Almere, Nederland

Session
Session Date
Time -
Location

Abstract text

In rescue centres, more male than female Barbary macaques (*Macaca sylvanus*) are offered for placement, which makes the formation of all-male groups essential for managing this species in captivity. At AAP, a pilot study demonstrated that aggression was relatively high in an all-male group of Barbary macaques (n=16). There is evidence that a reduction in testosterone is related to reduced aggression. Therefore, the effects of a GnRH agonist on agonistic, affiliative, and stress-related behaviour in this all-male group were studied. Behavioural data were collected before and after intervention (implantation with 4.7 mg deslorelin, Suprelorin®). In total, 582 hours of focal observations were collected, including ad-libitum records of agonistic interactions. Intact adult males received deslorelin implants (n= 8), whereas juveniles (n=4) and previously castrated individuals (n=4) did not receive an implant. Preliminary results suggested that after intervention, the total number of agonistic interactions decreased and intact males initiated less agonistic interactions compared to the period before intervention. However, only castrated males responded less often with submissive behaviour during agonistic interactions compared to the period before the intervention. Focal observations suggested that, after intervention, the total number of affiliative interactions increased in castrated individuals, whereas stress-related behaviour decreased in all adult males. The use of deslorelin implants to reduce aggression in all-male groups will be further discussed.

637 - The Animal as Meaningful Other: death and non-instrumental harm

Williams
University of Hull, Hull, United Kingdom

Session
Session Date
Time -
Location

Abstract text

It has been said, and with some justification, that philosophical contributions to debates about the moral status of (non-human) animals were, at least through the 1970s and early 1980s, too predominantly focused on contrasts between utilitarian and deontological analyses. David De Grazia made exactly this claim in his 1996 book, *Taking Animals Seriously: Mental Life and Moral Status*, suggesting further that, insofar as the moral status of animals was concerned, there was little of interest left to be resolved between these contrasting normative perspectives.

It is perhaps philosophically unwelcome, then, that legislation pertaining to animal welfare is still largely influenced by the sort of considerations particular to these arguments, often to the exclusion of others. This is nowhere more evident than in attitudes to the deaths of animals and in the view, explicit in UK Animal Welfare legislation but also common elsewhere, that the death of an animal is not in itself a harm or of moral concern. Pain, suffering, privation of pleasure or well-being, and even frustration of preferences are all more likely to carry any and all moral weight in such legislation. It is the contention here that this understanding of animal death, as not being a morally considerable harm in itself, is wrongheaded and that both the cause and potential correction of this wrongheadedness have their roots in the debate between utilitarians and deontologists.

The aim of this paper then is to revisit a number of key concerns regarding the moral status of animals as initially conceptualised through utilitarian and deontological normative frameworks. Of special interest will be the deontological charge that utilitarian reasoning, in focusing not on the individual but on the positive or negative contribution to general utility that they represent, fails to give adequate measure to the inherent worth of the individual. The thesis here, however, will be that such deontological charges themselves gave too much to utilitarian paradigms and so were ill-equipped to offer a viable alternative, despite their fundamental charge remaining a valid and worthy one. Other approaches will be considered, notably contemporary philosophical theories of the self as embodied, in order to explore whether there is reason to accept the animal as a morally significant *Other* in a manner that cannot simply be reduced to the having of positive or negative experiences. The implications of this analysis will then briefly be tested against examples of current legislation, particularly a number of specific UK regulations governing the use of animals for human ends, in part to illustrate how pertinent an on-going critical review of these utilitarian and deontological influences remain.

638 - Paradox of the caring bulldog owner

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Session

Session Date

Time -

Location

Abstract text

Many owners of bulldogs and other extreme dog breeds - which typically suffer from a much higher level of debilitating health problems than other breeds - are caring persons. They love their dogs, and when their dogs die they buy new dogs of the same breed for which they will also care. How can that be?

Animal breeding raises a new kind of ethical issue which differs from normal animal welfare issues. In deciding to adopt a certain breeding scheme the question is, not so much how existing animals should be treated, but rather *which animals* or *what kinds of animal*, are going to exist. So animals are being changed, they will be *qualitatively different* depending on how breeding and biotech is applied. However, they will also be *numerically different* - they will be different individuals.

From a utilitarian or some other consequentialist perspective this, of course does not make much of a difference. From this perspective it is not only acceptable but our *duty* to breed animals which are as healthy - and thereby as happy - as possible. If it is possible to change or eliminate a breed of dogs which are carriers of painful problem which not only affect the dogs themselves but also have a negative impact on owners, the breeders will have a duty to do so and potential dog owners will have a duty to try to buy puppies from healthy breeds. Conversely it is from this perspective *prima facie* wrong to breed companion animals in ways which will make them have less good lives than companions which have been bred in a different way. So from this perspective we should get rid of for example the English bulldog.

However viewed from other ethical positions such as animal rights and ethics of care the issues raised by breeding become more troublesome. Animals are no longer regarded as replaceable. The questions then arise: to what extent is it morally acceptable, or even our duty, to use the tools of breeding to shape future generations of cats and dogs? Should limits be placed on the breeding of extreme phenotypes with a higher incidence of health problems? In fact, is there a positive duty to apply breeding with the aim of enhancing the health of pets in the future? It is far from clear what answers the adherents of positions such as animal rights or ethics of care would give to these questions.

In this paper we will discuss to which extent a caring person who keeps on buying bulldogs and dogs from other extreme breeds can be viewed as having a consistent ethical position; and we will discuss ways in which non-consequentialist arguments can be developed to favour more welfare friendly breeding practices.

639 - Doomed: Psychological projection on wolves in America

Merskin
University of Oregon, Eugene, United States of America

Session
Session Date
Time -
Location

Abstract text

"We have doomed the wolf not for what it is but for what we deliberately and mistakenly perceive it to be: the mythologized epitome of a ruthless killer" which is in reality, not more than the reflected image of ourselves. We have made it the scapewolf for our own sins." (Mowat, 1963, p. viii). Farley Mowat's words, in 1963, could have been written 100 years before or just yesterday. While the wolf was almost completely exterminated by the turn of the 20th century, a contrived idea of the wolf remained fresh in the American psyche: "So-called civilized [man] eventually succeeded in totally extirpating the *real* wolf from his collective mind and substituting for it a contrived image, replete with evil aspects that generated almost pathological fear and hatred" (Mowatt, 1963, pp. vi-vii).

This paper examines the predator in general and the wolf in particular as bearers of collective American anxiety. Using psychologist Carl Jung's concept of projection as a theoretical framework, this paper examines the wolf as real and symbolic Other.

Projection, the "unconscious, that is, unperceived and unintentional, transfer of subjective psychic elements onto an outer object" (von Franz, 1978/1995, p. 3) is a psychological mechanism that is typically used to describe a human-to-human psychological phenomenon but is one applies to human-animal relationships.

As ensouled beings, non-human animals are aware of threat, death, have feelings, a sense of mortality, grieve, play, create, are curious, and communicate. Many of the animals the ancients looked to for guidance and deliverance were feared, yet deeply and intimately embedded into cultural and spiritual lives and practices. Unfortunately, they are often no longer valued and, in the case of many mammalian predators, appear on the hit list for exclusion and eradication as threats, or perceived threats, to human safety and habitation. This plays out in contemporary society as trauma for both hunted and hunter. Lions, for example, who move into farming areas in Africa are hunted, often without provocation because, as in the case of two lions speared in a Kigezi village last year, who had not killed, "their mere presence was enough to seal their fate" (Hunter, 2006, p. 34). Or, in Oregon, the cougar, once a protected example of the wild frontier, has been redefined as a game (trophy) animal.

Although the wolf is epitomized in commercial culture as a symbol of masculinity, courage, and forbearance, the real animals are systematically killed if, for no other reason, than proximity to human habitation. What is it about these beautiful beasts that simultaneously provoke admiration and fear? Is the power behind their ancient symbolism enough to justify today's organized hunts and routine slaughter? These questions are at the foundation of this exploratory paper in which I examine the connection between Jung's notion of shadow and collective unconscious and the construction of predator Other as evil. I argue that complexes about the Other have been activated in this nation's climate of fear, the projection of which provides psychological justification for increased human perpetuated trauma and violence against animals, such as hunting. Complexes, constructed in times of real menace from other species, carry over to times when the threat to our existence comes not from the natural world, but instead from the socially constructed one in which the symbolic Us is pitted against a similarly symbolic Them.

640 - Using ethology and psychology to enhance welfare assessment

Durham
Wild Wisdom, Seattle, United States of America

Session
Session Date
Time -
Location

Abstract text

The understanding psychological health and psychopathology in other animals has expanded and benefitted from new disciplinary perspectives and methods. Instead of thinking of each behavior or trait in isolation for the sake of behavioral management, scientists and practitioners can leverage robust frameworks for considering clusters of related behaviors and syndromes. As a result, there are theoretical and practical opportunities to address the evolution, mechanism and development of psychological health and pathology, which in turn inform assessment, care and prevention.

The concepts and practices that emerge from a psychology-based approach to welfare have grown more sophisticated and nuanced in recent years. With the call to bring consistency to theory and practice across several fields to address the question of mental health in animals other than humans, both new clarity and new questions have come to the fore. Here I review key interdisciplinary perspectives that have informed the psychological welfare framework and use case studies of nonhuman primates to illustrate the strengths of this approach as well as remaining questions.

The association of behavioral pathology and welfare has a long-standing history. For example, research has shown that key experiences, such as early maternal deprivation, exposure to isolation and other social factors, increase risk for behavioral pathology. Despite this general appreciation of the associations between the past experiences of individuals, environmental variables and the presence of pathologies, methods for assessment and care do not always address these relationships.

One of the challenges of focusing exclusively on the expression of behavioral pathologies is that it becomes tempting to equate low levels or the absence of conspicuous behavioral pathologies with the state of positive welfare. However, this is fallacious. A goal of welfare is to promote well-being, not just minimize pathology. Furthermore, when practices focus on an isolated behavior (e.g. regurgitation and reingestion) or behavior types (e.g. gross motor stereotypy) outside of environmental and biological contexts, valuable information regarding etiology, syndromes and co-morbidities can remain beyond the reach of welfare practice, especially with respect to appropriate care and treatment.

The utility of a psychological approach to welfare depends on fitting animal behaviors into a framework that reflects psychological status, encompassing both well-being and pathology. Ethology provides detailed language and methods for studying animal behavior. Ethological is fundamental to psychological approaches to welfare, which rely on behaviorally anchored signs and symptoms to indicate psychological status. Even basic behaviors like eating and sleeping can be important. In this context, a lack of interest in food, hoarding or gorging food, unexpected weight gain or loss are discrete, observable indicators relevant to psychological status. Indeed, these examples map to well-known features of depression in humans as well as great apes and some other species.

Conclusions: Data from past and recent studies highlight theoretical and practical impacts of psychological approaches to welfare. When we view the psychology of other animals through this multi-disciplinary lens, we see important implications for theory as well as conservation, health care, welfare and ethics. The changing landscape of how we conceptualize, study and address psychological conditions in nonhuman animals warrants timely review to consolidate new knowledge, identify gaps and highlight research priorities. Careful consideration will also suggest testable hypotheses that could inform future research and practice.

641 - Stuff zoo visitors know on great apes: pinpointing the gaps

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Session

Session Date

Time

Location

Abstract text

Educating the public about animals is a marked objective of zoos and aquaria. Information offered on the species they house, opens opportunities for creating a broader awareness of ecosystems and the need for conservation. Because of their popularity great apes are an important flagship species. By enhancing visitors' knowledge and positive attitudes towards them, zoos aim to inspire the public to take conservation action. The purpose of the present study was to characterize zoo visitor knowledge on great apes at Antwerp Zoo (Belgium) and assess the effect of a campaign promoting conservation. By pinpointing gaps in knowledge, educators can make an informed decision on which topic to focus on. To this end, a survey was conducted on visitors randomizing interviewee (every third visitor passing), location in zoo, sex, education and time of day to represent the visitors population. Interviewees were at least 18 years old. The survey was first administered to 300 visitors in 2008. A second set of survey data on 150 visitors was collected in July 2011 during which a campaign (EAZA: "APE-campaign") regarding conservation of great apes was promoted in the zoo as well as in the media. In face of this campaign, all interpretives within the great ape building were renewed and additional interpretives were placed at several locations in the zoo. In this presentation, we will highlight results from nine true/false and two open questions of the survey. These questions were chosen because of their relevance to the educational message the zoo wants to carry out. For analyses, they are grouped in questions regarding (1) biological knowledge on great apes, (2) conservation and (3) biological comparison of humans and great apes. The success rate for each question is given by the percentage of individuals who answered it correctly. The overall success of each group of questions is calculated as the mean of the percentages of the questions composing the group. Results show that (1) before the campaign 77% of the questions on great ape biology were answered correctly. During the campaign this mean percentage rose to 85%. The interviewees thus demonstrated during both survey periods a good knowledge on this topic. (2) The overall success of questions on great ape conservation showed as little as 48% before the campaign. In contrast, during the campaign 62% of the questions were answered correctly. This substantial increase is likely due to topic of the campaign: great ape conservation. (3) Questions comparing humans and great apes scored badly. Before (46%) as well as during (47%) the campaign, not even half of the questions were answered correctly. This low score was mainly due to a specific question on the difference in DNA between humans and chimpanzees. Although the renewed education clearly states this to be 1,3%, most individuals overestimated the difference in DNA between the two species (answers up to 3% difference were treated as "correct"; before: 16% correct, during: 31%). In conclusion, the visitors surveyed have good knowledge on the biology of great apes. On the contrary, knowledge on the comparison of great apes and humans is very poor and may offer a challenge for future education. Since previous studies showed that visitors take interest in interactive social interpretives, a project is currently investigating the expected positive effect of multi-user touch screens on social learning. This tool may help bringing the message of the species comparison across. This study furthermore demonstrates the positive effect a promotion campaign may have on public awareness. Knowledge on great ape conservation considerably increased during the campaign.

642 - Animal experimentation and the question concerning relevance.

F. M. C. Robinson

Graduated with MPhil in Philosophy from Lancaster University, UK, in July 2011, Llanfairpwllgwyngyll, United Kingdom

Session

Session Date

Time

Location

Abstract text

There is a commonly accepted argument that it is ethically less acceptable and scientifically more relevant to experiment on those animals who are most like us, and ethically more acceptable and scientifically less relevant to experiment on those animals who are less like us. There is an obvious bias in this particular argument in favour of those animals who are most like us.

However, the question has arisen as to whether or not non-human animals - even those animals who are most like us - are relevant models for the human condition. There is a considerable amount of empirical evidence to indicate discordance between the data derived from animal studies and the data derived from human clinical trials. It is necessary for one to understand why discordance exists; and central to understanding why discordance exists is the recent advance in our understanding of the nature of the relationship between cause and effect.

The behaviour of a system, which consists of three or more interacting variables, can be seen on the computer screen as a pattern of behaviour evolving over time. Even a small difference in the value of one of the variables may lead to a marked difference in the pattern of behaviour of the system. In this paper, some of the differences that exist at the cellular level between different species are examined; and there is a discussion of why those differences at the cellular level are of significance; and, indeed, why the significance of these differences undermines the assumptions about non-human animals being suitable causal analogical models (CAMs) for the human condition.

643 - The distinguishing mark

MacDonald
University of Huddersfield, Leeds, United Kingdom

Session
Session Date
Time -
Location

Abstract text

Cave paintings have an almost mythic status in Western histories of art. Modernist texts charting the history of artistic progress refer to these ancient artworks as an origin point, the beginning of human self-awareness and the departure from animal contingency (Biederman, 1948; Huyghe, 1962). In particular, the ability to draw or paint other animals is taken as an indication that a threshold had been crossed; the cave artist was able to distinguish clear forms out of the "immense, crowded field of perception" (Huyghe, 1962) and to visually represent absent bodies. According to such narratives, the act of delineating the recognizable shape of an animal, marks a defining moment in which the figure of the human first emerges from the darkness of the cave.

Scientific experiments conducted with chimpanzees in the twentieth century showed that non-human primates can take part in drawing and painting activities (Morris, 1962). In some of these cases it was reported that the configurations of marks produced did not constitute any recognizable depiction and remained at the level of 'scribble' (Schiller, 1951; Boysen et al. 1987). In contrast, The Gorilla Foundation website now declares that gorilla Koko paints 'representationally'.

In this paper I will compare the way in which the capacity to produce visual representations was treated as a marker of human/animal difference in both artistic and scientific contexts in the twentieth century and whether this is now changing. I will ask whether the distinction between representational and non-representational mark-making has any continuing relevance, or if meaning can be found in all acts of deliberate marking by animals.

644 - On reading minds

Sultanescu
York University, Toronto, Canada

Session
Session Date
Time -
Location

Abstract text

Whether non-human animals are able to read the minds of other creatures is a controversial question in animal cognition research, and some claim that the attempt to answer it is undermined by a problem that cannot be, in principle, resolved. Given that the available evidence for deciding whether a non-human animal attributes mental states to others is constituted entirely of non-linguistic behaviour, there does not seem to be a way to establish whether the creature is reading minds or merely reading behaviours. This problem is often referred to as *the logical problem*. In his recently published book, titled *Mindreading Animals: The Debate Over What Animals Know about Other Minds*, Robert Lurz argues that, while no study has been successful in showing that animals can read minds, this is not an impossible task for empirical research. He articulates a solution to the problem by developing a new theoretical framework, which he calls *appearance-reality mindreading* (ARM) theory, and based on which he proposes a series of experimental protocols in which the mindreading interpretation lacks a complementary behaviour-reading one.

Central to Lurz's account is the distinction between attributions of *states of perceptual appearing* and *attributions of states of perceptual belief*. According to his view, the distinctive feature of beliefs is that, unlike states of perceptual appearing, they are revisable in the light of countervailing evidence. As such, an attribution of a state of perceptual appearing will count as a belief attribution provided that the attributor thinks the state may be revised if the creature is faced with evidence against it. The question that arises concerns the context in which a non-human animal may engage in such attributions.

According to Lurz, the ability to mindread has evolved as a result of the challenges posed by environmental settings that are illusory. Creatures who understand that some of their perceptions are unreliable will attribute states of perceptual appearing to other creatures who are confronted with perceptual illusions in order to predict behaviour. But the account that Lurz articulates relies entirely on the assumption that the capacity to engage in mindreading requires grasping the appearance-reality distinction. On his account, any kind of mental state attribution requires that the attributor be aware that things may appear to be different than they really are, both to herself and other creatures. How does one acquire this understanding? According to Lurz, the answer relies on introspection: the creature identifies illusory perceptual states by inspecting its own perceptual contents.

I argue that Lurz's account is problematic for two different reasons. If grasping the appearance-reality distinction is a requirement for the ability to mindread, the distinction between perceptual state attribution and belief attribution becomes unintelligible. Second, mere introspection is not sufficient for the acquisition of the appearance-reality distinction, which is much more robust than Lurz suggests. The claim that the appearance-reality distinction is a requirement for the ability to attribute mental states, and the general suggestion that we are to elucidate mindreading by looking at perceptual illusions, are called into question.

645 - Are free-living animals well off? Reflection on conceptions of welfare

Višak
Utrecht University, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

Many people share the intuition that it is a good thing that we allow free-living animals to exist. One of the many reasons why this is supposed to be good is that the animals themselves benefit from it. However, one might wonder whether animals out there, even apart from obviously negative human interference, do indeed live pleasant lives overall.

In order to get information about the welfare level of free-living animals, we need at least two things: In the end we will need a way of measuring a free-living animal's welfare (and a method of aggregating across groups of animals if we like). But first of all, we need to know what to measure; we need to know what an animal's welfare consists in. Conceptions of animal welfare typically focus on the animal's mental states or on its possibility to deal with challenges en live according to its nature, or a combination of those criteria. Illustrative are the classical account of Brambell (1965) and the recently proposed alternative account by Ohl and Van der Staay (2011).

In this paper I will contrast those prominent conceptions of animal welfare with regard to two questions. Firstly, which mental states are considered relevant for welfare? Secondly, what is the relationship between mental states on the one hand and nature fulfillment on the other hand for what concerns their relevance for animal welfare? I will argue that Daniel Haybron's (2008) recent account of welfare can clarify and possibly improve those rival accounts of welfare.

In particular, Haybron's theory of welfare might be able to clarify and maybe even improve the Ohl and Van der Staay account of welfare. It implies, contra Brambell, that not all unpleasant experiences of an animal diminish an animal's welfare. Certain instances of fear, stress, and pain might not influence a being's emotional state on a deeper level. That might be different for chronic pain, stress, or boredom. Haybron's theory of welfare implies that welfare is ultimately a matter of nature fulfillment. Mental states, such as positive emotions, moods and mood propensities are important as constituents of self-fulfillment.

So, are free-living animals well-off overall? Haybron's answer would be that this depends on whether they can live according to their individual nature. Instances of fear, stress, injury and discomfort do not necessarily diminish the animal's welfare. Instead of focusing simply on experiences, the focus is on deeper emotions, moods and mood propensities. Therefore, the measurement of animal welfare should focus on those things.

Haybron's account of welfare seems promising and needs further elaboration. In order to determine which states of mind impact on a being's welfare, several criteria have been proposed. For instance, a pleasurable experience must be 'central' rather than 'peripheral', or it must be connected to the being's values. (Haybron: 2008, Wren: 2010). It needs to be established whether and how those criteria can be applied to non-human animals. Furthermore, it ought to be clarified what exactly it means that positive emotions are *part* of self-fulfillment, rather than, for instance, *indicators* of it. When the conception of what welfare consists in is in place, measurement questions need to be addressed.

646 - Is death a lesser harm for animals?

Višak
Utrecht University, Utrecht, Nederland

Session
Session Date
Time -
Location

Abstract text

One influential position among the desire-fulfillment conceptions of welfare is that a being is harmed more by death if more of its desires remain unsatisfied. The more future-oriented desires a being has when it dies, the more it is harmed by death (Singer 1993). This is because harm is defined as the frustration of desires. If no desires are frustrated, a being is not harmed. The relevant desires can be specified in different ways. In general, the desires whose satisfaction is relevant for welfare need not be consciously held.

Beings that have a conception of their own existence over time usually do have plans and projects for the nearer and further future and desire to go on living. Beings that lack a conception of their own existence over time lack a desire for continued life. They only have immediate and short-term desires, such as the desire to escape frightening or painful situations, the desire to eat or the desire to rest. Thus animals, according to this view, can be harmed by death to different degrees. For normal adult humans death is a great harm, in as far as they strongly wish to live on and have all kinds of plans for the nearer and further future. Great apes appear to have future-oriented projects as well and might desire their continued existence (Singer 2011). However, they seem to live more by the day, as do most other non-human animals. So, it seems that non-human animals are harmed significantly less by death than normal adult humans.

On this view, the harm of death consists in existing preferences being left unsatisfied. Unsatisfied preferences, according to that view, have a negative value for the individual (or they can even be considered to have negative value simply as such, as it were, 'for the world').

An alternative account of the harm of death claims that the harm of death is not frustration of wants but forbearance of value. This view is called the foreclosure or forbearance view, or the deprivation view concerning the harm of death (Kaldewaij 2008). Instead of focusing on how much a being *wants* the future it would have had, this approach focuses on how much *value* that future would have had *for the being*. According to this view the harm of death consists in the foreclosure of the value that the subject's future life would have been for the subject. In other words, the harm of death for the subject can be determined by calculating the difference between the value of a being's actual life for her and the value of the being's counterfactual life for her, in case she had not died when she did (Bradley 2009).

In this paper I will defend the foreclosure view against the desire-fulfillment view on the harm of death: death harms an animal in so far as it deprives it of future welfare.

647 - THE DILEMMA: ANIMAL MODELS AND HUMAN TISSUE IN MEDICAL RESEARCH

J Harrington
University of Exeter, Exeter, United Kingdom

Session
Session Date
Time -
Location

Abstract text

The use of the animal in medical research is deeply embedded within scientific culture. In spite of a current European Union (EU) initiative to replace, reduce and refine the use of animals in scientific procedures (known as the 3Rs), the recorded use of genetically modified organisms continues to show a rise in numbers. This paper explores the background to the utilisation of the animal in experimentation, using ethnographic data gathered in stem cell laboratories to explore attitudes towards the use of alternatives, specifically what is termed 'waste' human tissue. A contrast is drawn between the refined framework surrounding the use of the 'standardised' animal model and what appears to be the more 'ad hoc' system for human tissue. At a time when EU governments are committed to reducing the use of animals in scientific procedures it can be concluded that mundane practices, concepts and values provoke resistance to the use of an alternative material.

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648 - Dogs' behaviour during animal-assisted interventions: a pilot study

Glenk¹, Stetina², Kepplinger³, Baran³

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Session

Session Date

Time

Location

Abstract text

Accurate reflection of the actual physical or emotional state of an animal and reliable translation into an objective description is a primary endeavour in animal welfare science. Animal-assisted interventions (AAIs) have attracted considerable attention over the past decades. Since human-animal interaction has been attributed positive effects on human psychological and physiological health, AAIs have become widely distributed in mental health institutions. The perception of quality standards in AAIs is high; therapeutic dogs are subject to special training, temperament screening and regular veterinary care. Nevertheless, interaction with strangers in unfamiliar environments under difficult conditions may discomfort therapeutic dogs, putting their welfare at risk. At present, only few investigations have focused on potential welfare implications associated with human-animal interaction in AAIs. Previous studies have demonstrated that the age of both, therapeutic dog and clients, seems to affect the number of stress-related behaviours shown by the dog.

The dog-assisted group training MTI (multiprofessional animal-assisted intervention) is an internationally recognized program that aims to improve social and emotional competences in drug-addicted offenders. During the intervention, behaviours displayed by animal handlers and clients towards the dog include verbal contact, praising, tactile contact, gesturing, obedience commands, treat reward and playing with the dog. For the present study, we constructed an ethogram to cover behaviours that are relevant to dog welfare. Behavioural taxonomy was chosen in accordance with earlier studies and includes general activity (lay, sit, stand, walk, run) and specific behaviours (e.g. lip licking, yawning, paw lifting, body shake, scratching, stretching, turning the head).

Five certified and experienced therapeutic dogs of different sex, age and breed were video-taped during five consecutive MTI sessions that were carried out weekly in substance abuse treatment and prison. Frequency and duration of behaviours and gestures were evaluated using the Observer software. Preliminary results of our analyses will be presented.

649 - Nonhuman Animals: Neither Saints Nor Sinners

CEA Abbate
Marquette University, Milwaukee, United States of America

Session
Session Date
Time -
Location

Abstract text

High Order Thought theories assume that consciousness is fundamentally linked with a being's ability to possess a belief about one's own mental states. Some Higher Order Thought theorists, such as Donald Davidson, further maintain that having one mental state entails that one have a multitude of other intentional states. Such a holistic picture entails that nonhuman animals have thoughts, beliefs, and desires about other mental states, including the mental states of others.

With such a theory of consciousness in mind, animal ethicists attempt to illustrate how certain intelligent nonhuman animals possess said consciousness. That is, certain nonhuman animals are said to possess "higher order thoughts," (beliefs about other mental states) or "higher order intentionality." Assumingly, by doing so, the moral arena will be extended to nonhuman animals, as they too are said to be conscious. Thus, if our moral duties towards nonhuman animals are dependent upon their mental states and consciousness requires that a being have "higher order intentionality," then necessarily we must attribute moral consideration to our fellow nonhuman beings.

Although animal ethicists would consider the inclusion of nonhuman animals in a Higher Order Thought theory a glorious victory, what is commonly overlooked is the potentially alarming consequence of "proving" that nonhuman animals possess such higher order thought: attributing "higher order intentionality" also seems to require that we hold these intelligent nonhuman animals morally accountable for their actions. That is, by arguing that nonhuman animals are capable of higher order intentionality or thought, animal ethicists run the risk of attributing moral *agency* to nonhuman animals.

Surprisingly enough, attributing moral agency to nonhuman animals is not such a ludicrous idea. Darwin himself famously attributes a "moral sense" to nonhuman animals and certain religions attribute sainthood to nonhuman animals, as Saint Guinefort, a greyhound who was unjustly put to death after bravely rescuing a child, was so deemed a saint. Such views have been substantiated through recent animal cognitive ethology literature: altruism is attributed to animals such as dolphins, vampire bats, and elephants and deceptive behavior is said to be demonstrated by baboons and plover birds. The question then remains: do we hold such intelligent nonhuman animals morally responsible for their actions?

Assuming that certain nonhuman animals meet the criteria for a higher order thought theory, I will explore, and eventually challenge, the disquieting conclusion that these intelligent nonhuman animals also possess moral agency and are thus morally responsible for their actions. After rejecting the premise that possession of higher order thought is sufficient for moral agency, I will ultimately conclude that moral responsibility requires more than just the capacity for higher order thought: moral agency requires a specific type of higher order thought about the rightness or wrongness of affecting another's mental states. Such a higher order thought, as I call it "moral thought," requires that one be able to not only, for instance, desire to deceive another or produce a false belief in another, but that one possess the further higher order belief that such a desire to deceive is either right or wrong. This "moral thought" about the concept of rightness or wrongness of a desire is absent in even the most intelligent of fully developed nonhuman animals, thus absolving nonhuman animals from any sort of moral responsibility. As a consequence, nonhuman animals should be neither blamed nor *praised* for their actions, thus we should not only refrain from calling nonhuman animals "bad" or "evil," but we should also suspend our common tendency to classify certain nonhuman animals as "heroes" or "saints."

650 - Jumping Through Hoops: The Rights of Water Mammals in Entertainment

AKS Sahli
Minnesota State Mankato, Mankato, United States of America

Session
Session Date
Time -
Location

Abstract text

This paper will discuss the use of marine mammals for the purpose of entertainment in settings such as television, film and water mammal parks. The educational value of these settings will be compared to the experiences of the animals themselves in an attempt to discern if the overall experience for the audience and the animals is worth the potential harm experienced by the creatures performing.

651 - Tackling genetic welfare problems in companion animals

J van Herten

Royal Veterinary Association of the Netherlands (RVAN), Houten, The Netherlands

Session

Session Date

Time

Location

Abstract text

Breeding companion animals according to our aesthetic preferences sometimes seriously compromises health and welfare of these animals.

The same can be said for careless use of individual animals with predisposition for hereditary diseases. These problems aren't restricted to pedigree dogs but equally present in so-called lookalikes and other companion animal species. Nevertheless excessive inbreeding in certain dog studbooks has aggravated the situation to an unacceptable level. Veterinarians, confronted with these problems, have a professional duty to treat individual animals to the best of their abilities. This, however, is a symptomatic approach. To solve this complex issue a more integrated strategy is needed.

In 2010 the Dutch Animal Council formulated four principles responsible animal breeding must fulfil[i]:

conservation of vitality and physical health

conservation of species-specific behaviour and mental health

conservation of animal integrity (based on intrinsic value of the individual animal)

conservation of genetic diversity

These principles can be guiding in developing strategies to tackle the problem. To improve the situation breeders (and their organisations), vets, government and the public each have their own responsibility. Those responsibilities will be specified in my paper.

Briefly: Instead of external characteristics pedigree breeders should aim primarily on the health and welfare of their animals. Veterinarians shouldn't facilitate breeding that affects the health and welfare of animals negatively. Animal welfare organisations put pressure on governments to take firm measures to stop harmful breeding practices. Finally I would like to address the role of the public. Too often the purchase of a pet animal is done on impulse. Appearance and price seem leading and there is too little attention for possible health risks of certain breeds. Strange enough, the public outcry on welfare problems in companion animal breeding is not translated into critical welfare assessments when buying a new pet. On the contrary, even if people are aware of health problems in certain breeds this often will not withhold them from purchase. Notwithstanding, educating the public is an indispensable part of the strategy to responsible breeding of companion animals.

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[i] Dutch Animal Council, *Opinion on breeding and reproduction techniques*, www.rda.nl , 2010

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652 - Rondeel and Patio, two different innovative ways forward to sustainability

L. Hoedemaker¹, Vingerling²

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²Raad voor Dierenaangelegenheden, Den Haag, The Netherlands

Session

Session Date

Time

Location

Abstract text

The Rondeel stall is based on a scientific steered discussion between scientists, consumers, NGO's and farmers. The outcome of this discussion was a totally new stall system for layers, based on the needs of animals, the needs of the farmers and the wishes of consumers and NGO's. Building such a system and introduction of the eggs derived from the Rondeel farm were a great success in the Netherlands. At the same time it took more than a warm hearted support from NGO's and consumers to make such a system to a success.

The Patio stall is a new housing system for broilers. This innovative system replaces the last part of the hatching period (day 18-21) to the stall system itself. At the end of their lives the broilers are automatically taken by a belt system to the containers that will bring them to the slaughterhouse. In between of their birth and the end of their lives, the broilers are living in Patio mini stalls that will guarantee them an excellent environment and an excellent litter quality.

The Patio will lead to:

a jump start for broilers

an excellent environment on bird level,

a better feed/growth rate

a faster growth (less 1 day)

less losses of broilers

a better bird quality at the slaughterhouse, leading to less rejections

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In this contribution we will inform you about the pitfalls during the development period and market introduction of these new innovative systems. We will also show the legislative shortcomings like the existing legislation for eggs (0,1,2 or 3) and other loopholes and hindrances that have to be bridged to make such systems to a success or to a failure. Amongst others we will give you an insight in the underlying ethics, financial challenges, chain responsibilities, legal and political discussions(SBIR and topsectors) governmental efforts to cope with industrial and societal needs and consumer demands as well as supermarkets behaviour.

Peter Vingerling

Burgh Haamstede; February 17, 2012

653 - Animal activism and pragmatic idealism: a case study

M. Vandenbosch
Vzw GAIA, Brussel, Belgium

Session
Session Date
Time -
Location

Abstract text

by Michel Vandenbosch, President of GAIA (Global Action in the Interest of Animals), Belgium

To show how positive change can still happen in a complex social reality, a model of animal activism will be presented that allows for flexibility without losing touch with the long term vision of justice for animals. This model has been tested in Belgium, as it is the way GAIA (Global Action in the Interest of Animals) has been operating for twenty years, conducting its actions and campaigns within a strategy of pragmatic idealism.

According to Webster's dictionary, 'pragmatism' means a practical approach to problems and affairs. In contrast, idealism focuses on principled action based on a vision of a perfect world. Decried by some as utopian, idealism might at first glance seem incompatible with any practical or realistic approach to issues, but this need not be so. Both approaches need each other. Applied to animal activism, pragmatism and idealism can be combined to achieve lasting results.

Pragmatic idealism offers advantages compared to extreme idealism's radical 'all or nothing approach' (often perceived by the public as too rigid), with its inherent risk of alienating society, thus reducing the chances of achieving progress.

For example, contrary to models or expressions of radical activism that tend to consider farmers or circus directors as "the enemy," pragmatic idealism enables a flexible approach and takes into account the possibility that your opponent of today may be your ally of tomorrow.

Moreover, pragmatic idealism enables the combination of various methods of activism, instead of sticking to just one style, thus avoiding predictability. For example, pragmatic idealism can include confrontational actions or campaigns, as long as they remain non-violent. It is not an either/or story. If used wisely, confrontational campaigning does not inevitably hinder dialogue with the 'other side.' It even becomes necessary when dialogue has led to a dead end; the right pressure at the right time can be very effective.

While pragmatic idealistic activism is no magic recipe for immediate success, there *is* proof in the pudding. Although there is still a long way to go before our dream of justice for the animals comes true, GAIA's twenty years of campaigning in Belgium have led to a long list of achievements that have served the interests of our protégés. GAIA's two decades of struggle have made a real impact on animal rights and welfare in Belgium, in many fields and on several levels. It is no exaggeration to say that GAIA has largely contributed to Belgium's evolution towards a kinder society, more concerned about animal welfare and suffering.

The power point presentation will provide examples of how GAIA has applied the model of pragmatic idealism in Belgium.

654 - Sustainable livestock farming in the future

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Session

Session Date

Time

Location

Abstract text

Current demand for meat and other farm animal produce is considered by many to be unsustainable for several reasons, including global greenhouse gas emissions; standards of farm animal welfare; water availability and usage; and human health, e.g., rising incidence of cancer, obesity and diabetes in Western countries. Demand is forecast to rise as a result of global population growth. These buttress Beddington's impending 'Perfect Storm' of food shortages, scarce water and insufficient energy, which he estimates will peak in about 2030. This talk covers, amongst others, global demand for meat, eggs, milk and other livestock products; veterinary and agricultural ethics; the role of the agricultural scientist; the farm animal's take on 'sustainable intensification', which are critical to any consideration of the welfare of farm animals and sustainable livestock farming. The talk will be deliberately provocative. Some argue that ruminant agriculture will continue to prosper unlike non-ruminant farming because cows, sheep and goats can utilize grass and other herbage that cannot be consumed directly by humans. Others argue to the contrary and point to the rising demand for pork, eggs and chicken from grain-fed pigs and poultry in the BRIC countries. Of course the trick for the farmer is to make a profit in an era of stagnant or shrinking markets. This concept and timescale are beginning to be incorporated in long-term business planning by retailers and others. Nevertheless, marketing sustainable animal produce will require considerable innovation and flair in public and private policies if marketing messages are to be optimised. We concur with FAWC's recent advice that, in pursuit of sustainable intensification, production should not be promoted at any cost. The concept of sustainability must include the welfare of farm animals. Indeed, livestock agriculture cannot be considered sustainable if an animal's life is not worth living.